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Leveraging Technological Innovation into Creating a More Dynamic Learning in Islamic Education

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Abstract: With the emergence of social networking sites, Facebook or Twitter, it is obvious how this tool has changed the way people communicate. In addition to that, in this digital media era, we could also find a lot of resources, even journals and manuscript, online which was not easily accessible centuries ago. However, not only preserving this valuable knowledge is important, but it would be good too if it can be made available to others so that they can benefit from it. New techniques and technologies for preservation and digitisation of resources need to be constantly reviewed and discussed to encourage communication especially between academics, educators, media and public.

This paper aims to look into the complementary role that technological innovation, particularly the new media, can play in creating a more dynamic learning environment and eventually a more effective Islamic learning, while harnessing and preserving Islamic Knowledge and Resources. It is worth clarifying that the study is concerned first and foremost with those Islamic institutions engaged in the full-time teaching of formal curricula rather than those informal ones. It will look into the significant, positive difference in students learning when implementing the new media, hence hoped to explore the opportunities and the potential of using this tool in Islamic education. In addressing its challenges, this paper will finally closed with recommendations, as well as suggested that educators and school institutions to work together in adopting this technological innovation for a more effective Islamic teaching and learning, hence improve information and knowledge sharing among the Muslim world. By highlighting the positive impact of using new tools and technologies in education, it is hoped that this will shed some lights for educators to embrace and adopt this technological innovation in disseminating Islamic knowledge. Seen as the latest revolution in dissemination of knowledge, it is not intended though to be the ultimate pedagogy. It is imperative, still, that students to continuously engage with teachers to ensure the credibility of the information as well as a window for students to have more access and allow them to consult their teachers should they need help in their subjects.

Keywords: technological, innovation, new media, Islamic knowledge, madrasah

Introduction

According to a recent study from the Pew Internet & American Life project (Lenhardt & Madden, 2005), more than one-half of all teens have created media content, and roughly one-third of teens who use the Internet have shared content they produced. This digital technologies are changing the way young people learn, play, socialize, and participate in civic life.

The need for a new approach to learning arises from a complex range of factors - among them, changes in society and the economy; the potential for new forms of communication made possible by emerging technologies; and rising expectations amongst learners that education will maximize their
potential for personal fulfillment, civic participation and access to work. (Mary Kalantzis, Bill Cope (2010).

In discussing this subject, it is useful to look at the meaning of ‘Islamic Education’ so as to ensure that any new perspectives to transform our education and learning styles today are still aligned within the true purpose and aim of education in Islam. According to a renowned Muslim philosopher, Syed Naquib Al-Attas, the aim of education in Islam is to produce a good man, of which the fundamental element inherent in the concept of education in Islam is the inculcation of ‘adab (ta’dib), for adab encompass the spiritual and material life of a man that instils the quality of goodness that is sought after. In other words, the goal of education for a Muslim is to become an obedient and righteous servant of Allah. Education should turn the natural inclinations of students in the right direction and enable them mentally, physically, culturally, morally and practically to become grateful servants of Allah. They should be moulded through education so that they always, think, plan and act according to the Will of their Creator and Sovereign - Allah. This is in Islam is the right, comprehensive and basic objective of education. Education must instill the beliefs and ideals for which Islam stands. It must also try to preserve and promote the culture and basic principles of Islam. (Rahman)

It is pertinent to note that most part of this paper focuses on those institutions engaged in the full-time teaching of formal curricula, or commonly known as ‘madrasah’, with a little emphasis on the informal, part-time and weekend classes in religious education.

The madrassah’s identity as an educational system par excellence, a new type of ‘school’ specialising in jurisprudence (Fiqh) especially, must be understood within its socio-historical context. Madrassah in the traditional definition refers to a college of higher learning, specifically a college of law/jurisprudence. Graduates of the madrassahs then were effectively useful for the administration of many Islamic states at that time. (Makdisi, 1981).

In the context of Singapore, the madrasah has been understood as a religious school or religious educational institution, be it at the preparatory (kindergarten) stage, primary, secondary or post-secondary levels. The madrasah has therefore been expected to offer a curriculum which focuses on religious subjects to stay true to its sanctity as a religious institution. Such curricular content has been construed by many Muslims to be sound and logical to producing Muslim religious elites and its key educational objective. (Buang, 2008).

Clearly, the curriculum purpose today is a far cry from the classical curriculum of the earlier madrasah, which reflects its technocratic character by taking into account the functional needs of the nation, particularly of economic and technological progress, and conforms to technological development. It offers balanced education, to produce excellent students in terms of academic performance and of a good moral character, and eventually as an ‘individuals who can function as sources of knowledge and Islamic legal advisors, who will be able to meet and overcome the challenges of the modern world, and be at par with other communities in the labour market.’ (Buang, 2008).

Inherently, it further demands relevant teaching pedagogy, and in this case, the use of the Internet and new media in the teaching and learning of Islamic education to reach to the purpose of curriculum as well as the goal of education. Educators need to have a good grasp of contemporary thought and experiences that are taking place in the world today, so as not to be far behind and be seen as irrelevant to the society.

**Preservation of Islamic Knowledge**
In this digital media era, many initiatives have been taken to reinvent knowledge and to preserve it by digitising it and making it available electronically that we could now find a lot of resources, from journals to manuscript, online which was not easily accessible centuries ago.

And thanks to information professionals and the internet especially, it has allow us to reach these resources beyond borders, from any part of the world conveniently without the need to travel. New techniques and technologies for preservation and digitisation of resources need to be constantly reviewed and discussed to encourage communication especially between academics, researchers, educators, media and public.

More expertise in advanced technologies to develop the technical infrastructure in storing and managing data need to be trained among Muslims in order to realise this and to ensure that its content are protected.

Therefore, what is important here is not only about preserving this valuable knowledge, but to be made available to others so that they can benefit from it, which could also help to establish communication and promote cultural dialogue. By making this resources and references available electronically on a website, especially the social media, conversations can grow around ideas in any subject of the journals or manuscripts and exposing it to new readers. These treasures hence need to be shared, linked, updated, and searchable so that it can live forever and find new audiences anywhere, reaching the largest numbers of researchers and all Muslim all over the world.

Integration of New Media in Education

While there are other forces such as globalisation behind the New Economy, its primary driving engine is the IT revolution. This is because the New Economy is based on creating and disseminating knowledge and information, and the IT revolution has significantly reduced the cost of doing so. The ongoing convergence of information technology and communication technology, which lies at the heart of the IT revolution, is accelerating the creation and dissemination of knowledge and information. It is worth noting that knowledge and information are omnipresent but often ignored inputs of production. In the real-world, unlike in the world of textbooks, information is costly, so the IT revolution represents a supply-side revolution of falling information costs and hence transaction costs. (Park, 2005).

Gwang-Jo Kim, Director, UNESCO Asia and Pacific Regional Bureau for Education in his welcoming address on the 13th UNESCO-APEID International Conference and the World Bank-KERIS High Level Seminar on ICT in Education, “I believe we are at the threshold of the 4th revolution. In fact in some countries, learning has moved beyond the walls of the classrooms to e-learning, to m- (or mobile) learning and to u- (or ubiquitous) learning.” He added, “Many international organizations, including UNESCO, have designed and implemented programmes to integrate ICT into education to bridge the divide, enhance teaching and learning practices and ultimately to transform education in the 21st century.”

The learner sphere is much more complex than it ever has been before, with much greater choice for any individual learner. If an individual wants to learn about a subject there are many options available to them: they can search for information, they can join online communities, they can go to trusted content providers (e.g. the BBC), or they can seek formal study. If the previous point suggested that there was a greater demand from society for education, a top-down push, then this is the counter to that, a bottom-up pull. Many people engage in learning every day, often without realising it because new technologies have lowered the threshold to engagement. An individual does not need to go to a
physical library to find resources, they simply use Google now. Though however, this also triggers some concerns of the credibility of the knowledge or information gained online, of which I will address this later in my paper.

**Explicit knowledge and tacit knowledge: Enhanced Documentation**

The tacit knowledge approach emphasizes understanding the kinds of knowledge that individuals in an organization have, moving people to transfer knowledge within an organization, and managing key individuals as knowledge creators and carriers. By contrast, the explicit knowledge approach emphasizes processes for articulating knowledge held by individuals, the design of organizational approaches for creating new knowledge, and the development of systems (including information systems) to disseminate articulated knowledge within an organization. (Ron Sanchez).

In designing our pedagogies and methods of teaching, we must think carefully about how we might best use the knowledge we possess especially in classes 'other than those devoted explicitly to rhetoric and discourse theory.’ (Aviva Freedman, 1993). Students are usually expected to acquire the theoretical and practical knowledge that is more or less specified in terms of theories and methods. According to Tomas Gerholm, ‘to function smoothly within the group of teachers, fellow-students and secretaries, the student needs a considerable amount of know-how. Most of it will be acquired slowly through the interaction with others and without anyone ever making a deliberate effort to teach others and without anyone ever making a deliberate effort to teach the newcomer the rules of the game. Nonetheless, failure to comply with these implicit rules will undoubtedly affect the student’s standing within the group, and will forever remain an outsider and may considerably increase his or her difficulties in making the grade. He also claims that failure to acquire this implicit knowledge is often taken as a sign of failure to have acquired the explicit knowledge itself. It is this implicit knowledge that I refer to as tacit knowledge.’ (Tomas Gerholm, 1990). The actual goal of learning is made less explicit, and thus to an extent, learning itself has become further democratized. Encouraging, recognising and supporting this informal learning process without necessitating learners to engage in formal study could be a key factor in sustaining knowledge economies. (Martin Weller, 2009)

Clearly, new media is inclined towards the explicit knowledge, considering that it gives easy access for students and users to educators’ documents, archives, and materials as these files are automatically documented, saved and stored online during posting. With this well-documented system, it benefits educators in terms of referencing, sharing their sources easily and giving more opportunities for them to discuss lessons with students. This documentation will be useful also for educators to review, improvise and re-construct or de-construct of the model of teaching for their students.

**Viral Learning**

Viral, as how we understand is pertaining to, or caused by virus. One of the effects of a virus is that it infects and spreads quickly to the extend that it may create a huge devastating effect to humans. And when it stops spreading, it’s dead. Viral learning in education thus refers to the way content spreads or can be possibly means the infection of ideas from mind to mind, its transmission and circulation from person to person. Therefore, by using new media, it helps educators to spread content quickly to reach learners and other users in general.

According to a media scholar, Henry Jenkin, on his site, “We are all susceptible to the pull of viral ideas. Like mass hysteria. Or a tune that gets into your head that you keep on humming all day until
you spread it to someone else. Jokes. Urban Legends. Crackpot religions. Marxism. No matter how smart we get, there is always this deep irrational part that makes us potential hosts for self-replicating information. (Neil Stephenson, Snow Crash, 1992, p.399)

**Easy Access**

By adopting the new media technology, students may interact and gain access to sources without the need to go and meet the teacher as teachers are usually occupied with their responsibilities. Students could also benefit from online social networking relationships with much usability and discoverability, get to share their views on their interested subjects, with other learners who have similar interest and also regard it as a support channel where they could get a safe-guided information by their own teachers.

**Teacher-Centered to Student-Centered**

I believe that education must be relevant to the immediate needs and interests of pupils, and see that as a mean towards its achievement. A teacher should remain as student i.e. to be humble while continue to learn, seek knowledge and be open with comments or questions. Also, there should not be any ‘teacher-ego’ while teaching as that could set a barrier for a two-way learning hence put that teacher as though he is in charge or superior than those students, just because of the knowledge he has. Pupil perspectives are important because pupils are not just receivers or consumers of knowledge, but constructors of shared meanings in a combined exercise with teachers (Rudduck et al. 2004; Fielding 2007)’ (Jeffrey, Woods, 2009). This ‘learner centered learning’ allow pupils to work in teams, exploring and helping one another while the teacher sets directions, offers opportunities and acts as a guide and resource. The children ask better questions, seek their own answers and gain deeper insights than they had before. (Jeffrey, Woods, 2009)

**Some Simple Tools to Use**

As evident in the exponential growth and use of blogs, wikis, pod and vodcasting (e.g. YouTube, FaceBook, etc.) the worldwide web no longer represents a distinctly delineated cyber space, separated from the real world of people’s everyday life, work and learning. Social networking is an increasing feature of our daily life. Our professional and social lives are increasingly reported, researched, shared and learned through social networks largely unbounded by space and time[1]. It is in this networked world that our students socialise, learn, work, form professional identities, and engage as members of professional networks and multiple interest groups (Henk Eijkman, 2008).

With the emergence of social networking sites, Facebook or Twitter, for example, a service for friends, relatives, colleagues and acquaintances to communicate and stay connected through the quick exchange of their sharing on latest informations, content or simply things they are doing. This allow educators to try new ideas by sharing it with friends, students and contacts in their lists and have immediate feedback.

Another simple tool that educators can explore is the Youtube. You Tube first launched in 2005, as a way for people to post video clips online. The number of You Tube clips available to watch is staggering. At the start of 2010 the number is fast approaching 100 million, with roughly 150,000 new clips posted daily. Perhaps the thing about You Tube that is least understood by people who do not use it regularly is that it is not just one way, or one-to-many, communication; it is designed to be, and very much is, two-way. There are easy-to-use communication and feedback channels built in, including view counts, ratings, text posts to any clip, and in the ability to make and post “response”
video clips, which often happens. Many users post ideas and opinions, looking for feedback, and many get large numbers of responses to their clips. Language students, for example, often post clips and get feedback from native speakers. It is important for educators to understand that a huge portion of the world’s knowledge, especially new knowledge, is going uniquely into this new communication form - short, mostly self-created videos. (Prensky, 2010).

An example of how the Internet makes high-quality self-education possible is Khan Academy. The Khan Academy is all about using video to explain the world and hope to empower everyone, everywhere with a free, world-class education. According to its founder, Salman Khan, “With just a computer and a pen-tablet-mouse, one can educate the world! Even better, the content never goes old. My (or your) great-great-great grandchildren could learn from the very same videos!”

The effectiveness of using this technology in education is also evident on the site, ‘more than the data, however, it is the anecdotal evidence from users that has convinced me to quit my job and make this the focus of my life. I receive hundreds of letter and comments a week. Many are simply notes of strong appreciation, but several reach the level of being genuinely inspiring. Here is a letter I received from a YouTube user in September 2009 (I bolded some of the text):

Mr. Khan,

No teacher has ever done me any good--this may sound harsh but I mean it quite literally. I was forced fed medication to keep me from talking and chastised for not speaking out when called on. Where I am from blacks are not welcomed with open arms into schools--my mother and her sisters had to go to a small shack two hours from home when they went to school. About five years ago my family collected enough money to move from where I was born, so that I could have a chance at having an education and living a real life. But without a real mastery of elementary math I was slow to progress.

I am now in college and learning more than I ever have in my life. But an inadequate math background has been holding me back. I found the Kahn Academy in June of 2009, right after I completed Math 141 (a college algebra course). I have spent the entire summer on your youtube page. And I just wanted to thank you for everything you are doing. You are a Godsend. Last week I tested for a math placement exam and I am now in Honors Math 200. No question was answered incorrectly. My placement test holder was so impressed by the breadth of my knowledge of math that he said I should be in Linear algebra.

Mr. Khan, I can say without any doubt that you have changed my life and the lives of everyone in my family.

I wish you and the Khan Academy the best of luck,

By highlighting the positive impact of using new tools and technologies in education, it is hoped that this will shed some lights for educators to embrace and adopt this technological innovation in Islamic education.

Embracing New Media in Disseminating & Sharing Islamic Knowledge

Looking at the points highlighted above, it gives us a signal to change how we engage to meet the requirements of a digital, online society. The role of religious educators is redefined and expanded to provide to the demands and expectations of society. Educators need to have a good understanding of
contemporary issues and community challenges, be creative and aware of importance of having relevant knowledge and skills in this challenging world.

Islam encourages creativities that leads to positive change, development and progress. In a hadith, the Prophet (May the peace and blessings of Allah be on him) along with some of his companions migrated from Mecca to Medina. The Meccans were merchants and traders while the Medinians were people of agriculture. One day, in Medina, the Prophet was passing by a few Medinan farmers who were climbing high up on date palms to enhance pollination of seeds. They would manually put male with the female instead of leaving it to the wind to do it. The Prophet, who was not a farmer without realizing the importance of this manual process said to them, "Perhaps it may be better for you not to do this." The Medinians, hearing this from the Messenger of God left what they were doing. The produce came out scarcely as it was merely by the wind. The Prophet clarified his role and nature as a Messenger of God to the people in very clear terms, "If I order you to do something that is to do with your religion then take it (and do it) but if I order you to do something from my own opinion then verily I am merely a human being;" and he added, "You are more knowledgeable of the matters of your world." This is an authentic hadith, collected in Sahih Muslim. This hadith shows that the Prophet did not oppose to a positive creativity even though such activity is new among the companions of the Prophet. It also shows our appreciation of the Prophet Muhammad to the advancement of knowledge, skills, expertise and skills.

Syukran.org is an example of using videos via youtube to teach Islamic education thus adopted creativity in Islamic education. As stated on the website, Syukran is committed to bring the best experience in Islamic Knowledge for the Muslims, through well design publication and easy to understand educational videos. It consists not only basic knowledge of Islam, but also videos on biography of Muslim thinkers.

Syukran.org
My Teaching Journey. In my 10 years experience tutoring Madrasah students, I have adopted several techniques for student to learn and better understand their subjects. One of the effective styles is the mindmap, due to its more appealing to the eye with the combination of images, colors, shapes and text. Students also find it easier to understand and remember the points. Mind mapping “brings a renewed sense of enthusiasm to the classroom because it tends to increase one’s sense of competence in mastering the assigned materials” Mento, A.J., Martinelli, P. & Jones, R. (1999).

Tony Buzan, a psychologist by training, contends that mind maps provide an excellent way to engage your entire brain in the thinking and learning processes. Mind maps, with their combination of images, colors, shapes and text, can appeal to both sides of the brain. You can use the mind map to explore unusual, imaginative concepts (right brain) while using mind mapping techniques to put them into order and tie them together with logic (left brain). According to Tony Buzan’s technique, mind processes effectiveness can be increased by involving right-brain and stretching logical information perception with vivid images and associations.

Sharing Mind-map Online
While using the technique of mind-mapping, it occurs to me how do I then share these documents across my students, and at the same time benefits other madrasah students? Looking at my limited resource, I chose Wordpress, a free open-source content management system (CMS), and create a web platform, blog, for all my notes. Wordpress is one the largest self-hosted blogging tool in the world, used on millions of sites and seen by tens of millions of people every day. It features integrated link management; a search engine-friendly, clean permalink structure; the ability to assign nested, multiple categories to articles; and support for tagging of posts and articles. Automatic filters are also included, providing standardized formatting and styling of text in articles (for example, converting regular quotes to smart quotes). WordPress also supports the Trackback and Pingback standards for displaying links to other sites that have themselves linked to a post or article. Finally, WordPress has a rich plugin architecture which allows users and developers to extend its functionality beyond the features that come as part of the base install (Wikipedia).

In adopting the new media in Islamic education, it reflects a traditional system of Islamic education, Suhibah, means companionship. Suhibah is when one sits at the feet of the master; accompanying him/her; observe his/her intellectual and moral behaviors, and try to emulate; suhibah is when one engages in learning with the master, in the long process of spiritual relations. The direct student - teacher interaction, though virtually, shows that this suhibah concept has been applied indirectly. In the Islamic tradition there was no general examination. The student grew into the level of education to which he aspired and his growth was closely watched and evaluated by the teacher. Modern education, though it never tires of deploring the examination system, has failed to find a satisfactory alternative. It is true that continuous assessment has become fashionable in many modern institutions but it has not completely supplanted the old hit-and-miss examination exercise, nor has it fully achieved the fairness and the thorough insight of traditional system. (Badawi, 1977).

The new media therefore has able to address some concern of modern education system. The examination system, as we know does not evaluate the character development and ability of the students. It does not able to asses students’ performance in real setting. By creatively using the new tools, educators may supervise and monitor students’ performance closely.
The potentially subversive effects of the Internet on established religious authorities are not much in evidence yet. The most significant development, in terms of religious authority, is the rise of a generation of western-educated Muslims intellectuals, who are largely self-taught in religion and who are quite eclectic in their use of (written) source materials. They do refer to established authorities too but selectively so and may take the liberty of personal ijtihad. Among the less well-educated youth, among whom peer learning is the dominant mode of acquiring Islamic knowledge, these young intellectuals may turn out to be more influential than more established authorities, but much will depend on their rhetorical strategies and organising skills. They will have to compete with increasingly vocal Salafi spokesmen, whose simple message may be compelling, and whose ready-made answers are easily conveyed through cyberspace. Will the availability of hadith collections, tafsir, and fatwa databases on CD-ROM or on-line be able to turn every computer literate Muslim into his own mufti? There is no doubt that for the scholar these new media open unprecedented new vistas. But there will remain an enormous gap between the scholar and the non-initiate — if only in the ability to understand bits of text in their original context and to apply them meaningfully in a contemporary context. (Martin). This concern is a called for educators to embrace new media and avail themselves in media space to tackle any deviant teaching and provide true Islamic knowledge.

**Identify One Technology to Suit the Teaching**

Apart from learning the skills of new media, in order to integrate the tools and technologies, educators have to first identify one technology that suits the teaching process with their competencies, budget and availability of resources. Failure to identify one technology will lead to multiple yet less focus in using such technologies. Using too many technologies in one project may resulted in confusion to users. The technology I am adopting currently is sharing my pen-paper notes online. Below is the illustration of my notes which I have posted on my blog. The first image is a summary of key selective topics from Arabic Language grammar book. The second image shows an Arabic test paper which was uploaded using Scribd. Scribd is a document-sharing website which allows users to post documents of various formats, and embed them into a web page using its iPaper format. Scribd currently has more than 50 million monthly users and more than 50,000 documents are uploaded daily. (Web Definition).
just another madrasah notes...

Subject: Nahu 'Arabi

Nama:

To use this in

عراب

نسبة

To use this in

عراب

نسبة

نقاط النون / حذف النون

فعال الخمسة - يفعلون، يفعلون، يفعلون، يفعلون، يفعلون

المقصور واللفظ - موصى، موصى، موصى

فعل الماضي - يرضي، يرضي، يرضي

فعل الماضي - يسرع، يسرع، يسرع

مضاف إلى ما، المتكلم، الكتاب

 capacidad

Private: saraf test 2

by on October 17, 2011 in Uncategorized [ Edit ]

 أجابة الأسئلة

1. اسم

2. توقع الجملة ماتية في اللغة العربية:

She is my mum.

1. 

2. 

اجابة الأسئلة

لا يوجد

لا يوجد
New Media Challenge in Islamic Education

The new media — but some of the old ones as well — play a crucial part in the production of Islamic knowledge in Europe. Due attention should therefore be paid to the role of the print and electronic media in producing Islamic knowledge. It is also important to discover to what extent the new media usher in new types and modalities of communication, and what this means for the contents of communication (Martin). The followings are among challenges educators will face in implementing these new tools and technologies:

Competency & Literacy

Lack of knowledge on how to go about and navigate this new technology system. One way to address is to outsource our content to expertise. It allow both parties to identify one suitable technology thus work together to develop it.

Educational Policy

With the existence of numerous both formal and informal Islamic learning, different policies concerning Islamic education are inevitable. Albeit these differences, leaders and management of those institutions should review its educational policy and to include technological innovation in the school’s policy, within the educational pattern of the school, and introduce in the classrooms. This will direct teachers’ attention to the development of capacities, attitudes and practices. School leaders could then invest in relevant skills and capacity development of teachers and a technology it needs to adopt.

Resources

Lack of funding. What can be done here is the collaboration among educators to raise funds, invest together on a relevant technology and sharing of resource.

Conclusion

With the number of points raised above, it is evident then that technological innovation in particular the new media, does plays a complementary role in creating a more dynamic learning in Islamic education. Seen as the fourth revolution in dissemination of knowledge, it is not intended though to be the ultimate pedagogy. It is imperative, still, that students to continuously engage with teachers to ensure the credibility of the information and as a window for students to have more access and allow them to consult their teachers should they need help in their subjects.

To be on top in today’s digital world, it is timely that more young Muslims are trained in advanced technologies and information professionals which would help in developing the technical infrastructure to preserve this valuable knowledge, while integrating social media into the website. This integration will turn ideas into conversation, communication, debate or dialogue between researchers, academicians, media and public, within the framework of the Islamic intellectual tradition itself.

To achieve the all-encompass goal of education, educators have to be well-equipped with essential skills to perform their roles as religious teachers effectively. It is imperative that they learn various thinking tools and practical approaches as well as skills in addressing contemporary issues and challenges. Research on educational policies and practices need to be done, hence reviewed by leaders. The use of internet and new media, being the new tools and technologies required for a digital
online society therefore need to be much more actively promoted, and eventually be embraced, absorbed and adopted in the teaching process and styles for a more effective Islamic Education.

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