**SCHOOLS’ SURAU AND THEIR RELATION TO THE TEACHING OF ISLAMIC EDUCATION**

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# **ABSTRAK**

*This study is intended to analyze the role and infrastructures of surau in National Schools in Malaysia and the factors that contribute to the teachining of Islamic Education at the surau. The study is focusing on the teachers’ percepetions on the surau’s roles, insfrastructures they pose and the teaching of Islamic Education in the surau at the National Schools. This quantitative study has involved 500 Islamic Education teachers from 5 zones in Malaysia (North Zone,East Zone, Centre Zone, South Zone, and the East Malaysia). The pilot study for this work has recorded relatively higher Cronbach Alpha Trust value ( 0.989). This obtained data was later descriptively analyzed using min, standard deviation and the percentages. A few testing namely, the T-Test, One-way ANOVA, Pearson correlation and multiple linear regression at the value of 0.05 have been conducted. On whole, the findings showed min=4.39 for the surau’s role, which is the highest, whilst for the teachiing Islamic Education in the surau recorded an average min ((min=3.69) and the insfrastructures fo the surau has also recorded an everage min, (min=3.95). The findings of T-test and One-Way ANOVA between teaching Islamis Education at the surau and the insfrastructures displayed a significant diffrence at a value of 0.5. The findings also explain that the physical aspects and ergnomic elements have contributed significantly to the teaching of Islamic Education at suarau in National Schools. The study showed that the surau together with their insfrastructres are capable to improve and uphold the Islamic Education in the National Schools. As for the contribution, the study suggests that this ‘Model Surau Sekolah Bersapadu’ to be implemented in teaching Islamic Education in the National Schools in Malaysia.*

Keywords : Islamic Education, Surau, infrastructures,location, gender, ergonomic

# **INTRODUCTION**

Islamic Studies System in Malaysia is based on the Education Act which was gazetted in 1961 (Rusiah 2006). The aforementioned Act has catalyzed changes in policies of Islamic Education System in Malaysia. As for teaching and learning Islamic Education, surau at schools have played stupendous role as they were used not only as a mean to perform prayers but also used to conduct da’wah activities, to host the Islamic holy festivals and not to forget their roles to ease and improves the Islamic Education at schools in Malaysia. Therefore, it is sufficed to state that the schools’ surau are not merely a place to perform individual or group prayers (solat) but also as a pit that fuel the growth of Islam due to their noble role as centres for Islamic activities at schools. Teaching Islamic Studies in schools’ surau is stated in the Malaysian Education Development Planning (PPPM) 2013-2025. According to Nurul Fadly Habidin et. al (2019), surau at schools are the focal point to adhere Islamic appreciation and the center of teaching and learning of Islamic Education. Indeed, these surau are highly beneficial for the interests of Muslims in Malaysia.

**PROBLEMS OF STUDY**

Surau at schools allow the teachers prerogative to teach Islamic Education outside of the classrooms. That being said, the practical part of it is still questionable and not executed thoroughly (Fathiyah Mohd Fakhruddin et. al 2012). The school’s surau are the apt place to carry out the practice of solat as they are well equipped with facilities to conduct theoretical and practical part of teaching Islamic Education. However, the question is whether the Islamic Education teachers conducting Islamic Education teaching in surau at school or it is only done in the classrooms? Are the schools’ surau being used as a medium to strengthen the students' knowledge and further boost their appreciation towards the teachings of Islam or they are used merely to perform prayers?

Based on preliminary study that have been conducted by the researcher using questionnaires which involved 30 respondents consisting of National School Islamic Education teachers on the frequency of using school surau in of Islamic Education, the frequency of teachers teaching Islamic Education at schools’ surau is at a high level with a percentage of 42.42% compared to the teachers who rarely use the surau as much as 7.58% only. Meanwhile, in the use of surau according to the sub-field of Islamic Education, the percentage of teachers who use the National Schools’ surau very often is 57.40% while teachers who do not use schools’ surau in the sub-field are 0%. This shows the use of surau by Islamic Education teachers in teaching Islamic Education is indeed very high.

That being said, it has to be mentioned here that not all the Islamic Education teachers are using and utilizing the surau and their infrastructures due to various reasons. One of the reasons for this is, the teachers are overtly examination-oriented. Thus, they are more concerned with students passing their examinations than adhering the livelong education. This was agreed by Muhamad Abdillah Royo (2011) who opined that teachers are more concerned with students’ achievement in the examination. There are certainly several issues that occur and one of them is that teachers are more concerned with their students passing the examination over adhering the lifelong education. This view that coincides with Muhamad Abdillah Royo (2011) who stated that teachers are more concerned with the students’ achievements and excellence in their examination.

In addition, the lack of use of surau by Islamic Education Excellent Teachers *(Guru Cemerlang Pendidikan Islam)* is also said due to over-reliance on time or and the number of lessons besides the system which is examination-oriented. It is sad that the objective of teaching and learning of this segment of teachers is only in accomplishing the fixed number of lessons without considering the learning environment (Kamarul Azmi 2010).

Therefore, the main focus of the researcher in this study is to examine the role of the surau in National Schools in Malaysia in teaching Islamic Education, which envelops the aspects of solat, adhering and appreciating the Islamic values and as an education centre in schools. Next, this research is intended to perceive the level of infrastructures in the National School from the aspects of physical, ergonomic and teaching aids. Also, the researcher wants to learn the correlation between the level of infrastructures of the surau in Malaysia with the teaching of Islamic Education in the National Schools in Malaysia in line with the objectives suggested by BPG, KPM (2010).

uru pendidikan Islam yang cemerlang

boleh dilahirkan dengan menekankan kepada

pembangunan insan guru berteraskan konsep

Muddaris, Muaddib, Murabbi, Mursyid dan

Muallim. Guru yang kreatif, inovatif serta

berupaya menggunakan kaedah pengajaran

dan pedagogi kandungan yang bersesuaian

bukan sahaja mampu memberi kesan positif

terhadap prestasi pelajar, bahkan dapat

menjana pemikiran yang kritis dan kreatif,

mewujudkan suasana pembelajaran yang ceria

dan menggalakkan pelajar untuk menguasai

ilmu ke arah penghayatan yang lebih sempurna.

Berteraskan konsep “5M”, guru pendidikan

Islam perlu lebih kreatif dalam memberi

kefahaman dan mengelolakan aktiviti pelajar

bagi menggambarkan tahap kebijaksanaan gur

**OBJEKTIVES OF STUDY**

1. To identify the role of surau in the National School in Malaysia as a centre of worship, a centre of Islamic appreciation and a centre of education from the teacher's perception.
2. Identify the teaching of Islamic Education in schools’ prayer halls (Sub-field of Islamic Education, teaching methods) according to teacher perceptions.
3. Identify the infrastructures of surau in the National School in Malaysia from the aspects of physical, ergonomic and teaching aids from teachers’ perceptions.
4. Identify the differences in the roles of surau of the National Schools in teaching Islamic Education and the level of infrastructures of the surau based on the gender and location of the schools.

# **THEORY OF THE STUDY**

The theoretical framework of the study built in this study is to review some elements of the relationship and important features that are the basis for the teaching of Islamic Education in National Schools’ surau. The implementation of KSSR Islamic Education in National Schools includes elements of intellectual, emotional, spiritual and physical aspects in tandem with the desire to achieve the Philosophy of National Education (FPN) and the Philosophy of Islamic Education (FPI).

This theoretical framework is also the result of the teaching of Islamic education in the National Schools’ surau by teachers which includes two components namely the role of National Schools’ surau and the infrastructures of the surau to be the basis for teaching Islamic education in National Schools of Malaysia.

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A combination of four theories underlying this study is the theory of Malakah Ibn. Khaldun (2000), Bandura's Social learning theory (1977), Hammermann et al.'s educational continuum theory (2001) and Skinner's behaviorism theory (1974). In addition, this study is also based on the P&P model of the al-Nabawi mosque (1999), ‘Surau Sekolah’ model of Ab. Halim et al. (2003), and Shahrin's (1998) reality-based teaching model (waqi "e). All of them have been combined to form the theoretical framework of the research specifically used in this study.

Figure 1.1 Theoretical framework of the study of teaching and learning process of Islamic Education in Prayer Halls at National School of Malaysia

NATIONAL PHILOSOPHY OF EDUCATION

PHILOSOPHY OF ISLAMIC EDUCATION

Source: Ibn Khaldun's Malakah Theory (2000)Bandura's social learning theory (1977), Hammermann et al.'s continuum theory of education. (2001

INSFRASTRUCTRES

ROLES

Source: Modified from Ibn. Khaldun (2000), Bandura (1977), Hammermann et al. (2001)

**REKA BENTUK KAJIAN**

In general, this is a quantitative study that will use a descriptive research design to identify and study empirically and systematically. The iinterview method in this study is suitable for measuring opinions, attitudes and behaviors (Ary et al, 2002). In addition, Kerlinger (1986) adds that if the goal of the study is to see the effect of an independent variable that is not manipulated on the dependent variable, then the interview is the most appropriate method of study.

**STUDY OF POPILATION AND SAMPLE**

Sabitha (2005) states that the population is a group of individuals, groups, organizations, communities, events or anything that the researcher wants to study. This study involved 14 states divided into five main zones namely the northern, southern, central, eastern zones and East Malaysia that consisting Sabah and Sarawak. 378 Excellent Teachers of Islamic Education (GCPI) were selected using the random sampling method to be respondents. Based on the Krejcie and Morgan schedule, the sample size involved in this study is sufficient.

**FINDING OF THE STUDY**

1. ***Roles of Schools’ Prayer Halls in Education***

This shows the descriptive analysis results for the surau’s variables. The overall min value (standard deviation = .617) of all min values exceeds 4.00 which is the agreed scale. This indicates that there is a good perception amongst respondents about the role ofsurau as a worship center. The highest min value is the role of the schools’ surau in making it easier to perform solat (min = 4.60).

a) Islamic Appreciation Centres

This is variable for the descriptive analysis results for the Islamic appreciation *centres (Pusat penghayata Islam).* The overall min value exceeds 4.00 (standard deviation = .734) and all positive aspects have min values exceeding 4.00. So, this also indicates a positive perception among respondents about the role of surau as a center for Islamic appreciation. The highest min score (4.47) is related to the role of the schools’ surau which makes the respondents aware to always use and utilize them. This coincides with the negative aspect with the lowest min score (2.28) where respondents disagreed that the surau at schools do not play a role in stimulating Islamic Education teachers to teach the subject seriously.

b) Education Centre

The overall min and min of each item for the education centres’ variable is in excess of 4.00 (standard deviation = .665). Thus, there is a good perception among the respondents about the role of schools’ surau as education centres in various aspects of education, such as Islamic education, co-curriculum activities, religious activities, out-of-class activities, and so on. The highest min score was recorded by the item explaining that "Schools’ surau make it easier for teachers to teach students to perform the solat correctly" (min = 4.54), followed by "Schools’ surau make it easier for teachers to teach manners practically while being in surau." (min = 4.52).

1. ***Teaching Islamic Education at Surau in School.***

a) Sub-field of Islamic Education

For the first variable regarding the teaching of Islamic education, Table 11 shows that the overall min is 3.85 (standard deviation = .899), which was within the range between 3.50 to 4.00. The min of all the items was also recorded between 3.31 and 4.23. These findings indicate a rather modest level of the respondents' perceptions towards the use of schools’ surau by Islamic Education teachers in teaching the various sub-fields of Islamic Education. The highest min score was recorded by the sub-field, *Kem Bestari Solat* (min = 4.23), followed by *Tilawah al-Quran* (min = 4.22), the practical of PAFA (min=4.12), and *Ibadat* (min = 4.07). The lowest min scores were also recorded for the sub-fields of *Sirah* (min = 3.31), *Aqidah* (min = 3.41), and *Adab* and Islamic Manners (min = 3.54). So, based on the scale, it can be concluded that schools’ surau are often used for *Kem Bestari Solat*, *Tilawah al-Quran,* *Amali PAFA,* and *Ibadat,* and sometimes for other sub-fields, such as *Sirah*, *Aqidah*, *Adab* and *Akhlak Islamiah.*

1. *Methods of Teaching Islamic Education*

As can be seen from Table 12, the overall min is 3.83 (standard deviation = .886), and the item min values are between 3.28 to 4.27. This also indicates that the respondents have a rather modest perception of the use of schools’ surau for various teaching methods among Islamic Education teachers. The teaching methods that recorded the highest min values were *Tadarus al-Quran* (min = 4.27), practical practice (min = 4.17), group readings (min = 4.15), listening to the recitation of al-Quran verses (min = 4.14), teachers correcting the recitations of al-Quran verses (4.13), and memorizing in groups (min = 4.07). The lowest min scores were also recorded for the methods of games (min = 3.28), forums (min = 3.40), projects (min = 3.40), suggestions (3.53), and storytelling (min = 3.57). This indirectly shows that the use of surau schools for teaching Islamic Education is most frequently to be used in formal methods than the informal teaching methods.

1. *Teaching Aids in Teaching Islamic Edcuation*

Table 13 shows the variable for the overall min for the teaching aids is 3.42 (standardized deviation = .957), while the min for item for values are between 3.05 and 3.93. These results indicate a modest level of perception among the respondents towards the use of various teaching aids for the teaching of Islamic Education by the subject's teachers in schools. The highest min value is the white board (min = 3.93), followed by *Tafsir Al-Quran/Al-Quran* books (min = 3.91), and textbooks (min = 3.86). The lowest min scores were software of Islamic Education (min = 3.05), Webpage (min = 3.07), Flexible Mic-Audio (min = 3.07), and Internet (min = 3.15). Therefore, it can be concluded that the use of technology-based teaching aids and Internet is very modest (less frequent) in surau.

1. ***Infrastructures in Schools’ Surau***
2. *Physical Aspects*

Table 14 shows that the overall min is 3.99 (standard deviation = .738), which illustrates a modestly good level of perception amongst the respondents towards the physical aspects of existing infrastructures in schools’ surau. However, in terms of each item, the min values are in the range of 2.72 to 4.47. This shows that there are quite significant differences in the availability of each aspect of physical infrastructures in these surau. The aspects with the highest min-values include the al-Quran arranged neatly on the bookshelves (min = 4.47), a comfortable place to pray (min = 4.42), a neatly arranged prayer mat (min = 4.40), a working fan and lamp (min = 4.40 and 4.36), and a sliding window (min = 4.36). Meanwhile, the aspects with the lowest min scores were the pulpit *(mimbar)* (min = 2.72), air conditioning (min = 2.96), and mihrab (min = 3.19). This shows that in general, schools surau are equipped with the physical aspects that needed for the basic use of religious activities and Islamic Education learning.

1. *Ergonomik Aspects*

Table 15 shows that the overall min is in the good simple level i.e. 3.92 (standard deviation = .787). The min values of all items are also within the moderate range, between 3.62 to 4.14. That means, the respondents have a modestly good perception of the ergonomic aspects of the infrastructures in schools surau. The highest min value is recorded by the aspect of avoiding uncleaned *najis* (min = 4.14), followed by sunlight illuminating into the surau (min = 4.12), clean from the garbage (min = 4.11), sufficient garbage baskets (min = 4.09) and a good air system (min = 4.09). A moderate low min scores were recorded by the no noise signage (min = 3.62), sufficient deodorizers (min = 3.62), clear speakers (min = 3.70), and clear safety signage (min = 3.71). This proves that surau at schools basically have good aspects of cleanliness, lighting and ventilation, while the other aspects of additional value are at a rather modest level.

Kruskal-Wallis Analysis for Differences by Gender and Location (Non-Parametric)

1. ***Role of Schools’ Surau in Education***
2. Analysis of Kruskal-Wallis based on Gender

Based on the results of the Kruskal-Wallis test analysis in Table 16 and Table 17, there are significant differences (less than the α = .05 value) by gender for teachers' perceptions of the role of schools’ surau:

a. The role of the schools’ surau as a worship center: χ2(1) = 4.860, p = .027, with a mean rank value of 275.10 for men and 242.90 for women.

b. The role of the schools’ surau as a center of Islamic appreciation: χ2(1) = 12.014, p = .001, with a mean rank value of 290.67 for men and 238.09 for women.

c. The role of schools surau as education: χ2(1) = 4.383, p = .036, with a mean rank value of 274.53 for men and 243.08 for women.

d. The overall role of schools’ surau: χ2(1) = 8.744, p = .003, with a mean rank value of 283.86 for men and 239.89 for women.

1. *Kruskal-Wallis Analysis by Location*

Based on the results of the Kruskal-Wallis test analysis in Table 18 and Table 19, there is no significant difference (exceeding the α = .05 value) by location for teachers' perceptions of the role of schools’ surau:

a. The role of the schools’ surau as a worship centre : χ2(1) = .919, p = .338, with a mean rank value of 246.57 for cities and 259.50 for the areas out-of-cities.

b. The role of schools’ surau as a center of Islamic appreciation: χ2(1) = .443, p = .506, with a mean rank value of 247.67 for cities and 256.99 for outside of cities.

c. The role of schools’ surau as education centres: χ2(1) = 1.307, p = .253, with a mean rank value of 245.68 for the cities and 261.53 for outside of the cities.

d. The overall role of the schools’ surau: χ2(1) = 1.151, p = .283, with a mean rank value of 245.92 for the cities and 260.98 for outside of cities.

1. ***Teaching Islamic Education in Schools Surau***
2. *Kruskal-Wallis Analysis by Sex*

Based on the results of the Kruskal-Wallis test analysis in Table 20 and Table 21, there are significant differences (less than the value of α = .05) by gender for teachers' perceptions of Islamic Education teaching in schools’ surau:

a. Sub-field: χ2(1) = 12.012, p = .001, with a mean rank value of 290.70 for men and 238.08 for women.

b. Methods: χ2(1) = 9.418, p = .002, with a mean rank value of 286.14 for men and 239.49 for women.

c. Teaching Aids: χ2(1) = 5.327, p = .021, with a mean rank value of 277.31 for men and 242.22 for women.

d. Overall Islamic Education Teaching: χ2(1) = 9.746, p = .002, with a mean rank value of 286.79 for men and 239.29 for women.

b) Kruskal-Wallis Analysis by Location

Based on the results of the Kruskal-Wallis test analysis in Table 22 and Table 23, there is no significant difference (exceeding the value of α = .05) based on the location of teachers' perceptions of Islamic Education teaching in school surau:

a. Sub-field: χ2(1) = .720, p = .396, with a mean rank value of 254.11 for cities and 242.22 for outside of cities/

b. Method: χ2(1) = .090, p = .764, with a mean rank value of 251.78 for cities and 247.56 outside of cities

c. BBM: χ2(1) = .129, p = .720, with a mean rank value of 248.97 for cities and 254.00 for outside of cities.

d. Overall Islamic Education Teaching: χ2(1) = .073, p = .788, with a mean rank value of 251.65 for the cities and 247.87 for outside the city.

***3. Infrastructure in Schools’Surau***

Based on the results of the Kruskal-Wallis test analysis in Table 24 and Table 25, there is no significant difference (exceeding the value of α = .05) by gender for teacher perceptions of infrastructure in school surau:

a. Physical aspect: χ2(1) = 1.949, p = .163, with a mean rank value of 256.46 for men and 236.86 for women.

b. Ergonomic aspects: χ2(1) = 1.344, p = .246, with a mean rank value of 255.44 for men and 239.18 for women.

c. Infrastructure in the overall school surau: χ2(1) = 1.512, p = .219, with a mean rank value of 255.75 for men and 238.48 for women.

*a) Kruskal-Wallis Analysis by Location*

Based on the results of the Kruskal-Wallis test analysis in Table 26 and Table 27, there is a significant difference (less than the value of α = .05) based on the location of teachers' perceptions of infrastructures in schools’ surau from the ergonomic aspect, where: χ2(1) = 4.500, p = .034, with a mean rank value of 275.12 for cities and 242.89 for outside the cites. However, there is no significant difference (exceeding the value of α = .05) based on the location of teachers' perception of infrastructure in school’s surau for aspects:

a. Physical aspects: χ2(1) = 2.285, p = .131, with a mean rank value of 268.07 for cities and 245.07 for outside of cities.

b. Infrastructures in the overall school surau: χ2(1) = 3.814, p = .051, with a mean rank value of 273.20 for cities and 243.49 for outside the cites.

**DISCUSSION AND RECOMMENDATIONS**

This study as a whole has managed to provide an overview of the role of schools surau, teaching Islamic Education in schools’ surau and the infrastructures of schools surau, factors of differences in roles, teaching Islamic Education in schools surau and the infrastructures of schools surau as well as the relationship and contribution of roles and infrastructure to teaching Islamic Education in schools’ surau among teachers in national school in Malaysia. Nevertheless, the selection in terms of design, method of data collection, location and population used in this study has limited the findings in the study in the context of the practice of teaching Islamic Education in schools’ surau.

Therefore, a few suggestions for further researches is given to show a wider and deeper picture of teaching Islamic Education in national schools’ surau. Related follow-up studies may also can be done to enrich the understanding of the implementation of teaching and learning process of Islamic Education in schools’ surau as well as their contributions to the achievement of the desires of National Education Philosophy which is the crucial part in the education system in Malaysia.

The suggestions are stated as below: -

1. This study is in the form of a research involving 500 National School teachers (questionairre) and 5 Islamic Education teachers (interview) in National Schools in Malaysia (Kedah, Selangor, Johor, Kelantan and Sarawak). The teacher subjects were Islamic Education teachers. It is suggested that different study samples be involved in future research by expanding the study scope to other states so that comparisons between the states can be made.
2. This study is only limited to the Islamic Education teachers. The same study can be conducted on all Islamic Education teachers and also the students in in the National Schools or even to check the teaching of Islamic Education on schools’ surau. The same study could also be conducted on all types of schools which include Sekolah Jenis Kebangsaan and also Sekolah Rendah Islam (private). By doing this, comparisons can be made between various variables related to the Islamic Education teachers and students.

In conclusion, from the aspect of perception, the respondents showed a good perception of the role of school’s for teaching Islamic Education in terms of worship centres, Islamic appreciation centres and education centres. On the other hand, the respondents have modest perceptions for both the physical and ergonomic aspects of infrastructures. However, their perceptions are more modest (average) for aspects of the use of teaching materials and methods, namely sub-fields, methods, and teaching aids.

For the analysis of differences, the Kruskal-Wallis test has also showed that the gender factor (male/female) had a significant impact on teachers' perceptions on the aspects of the role of school surau and Islamic Education teaching. However, there is no significant difference in terms of gender for the aspects of infrastructures of school’s surau.

Meanwhile, the location factor (cities / outside of cities) did not have a significant effect on teachers' perceptions of the role of schools’ surau, the teaching of Islamic Education, and the overall physical aspects and infrastructures of schools. In contrast, the location factor had a significant impact on the ergonomic aspects of the schools’ infrastructures.

Finally, the role of surau as a center of Islamic appreciation and education and the ergonomic aspects of school’s surau infrastructures can contribute significantly to the teaching of Islamic Education in schools’ surau.

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