# Online Learning in Higher Institution based on The Islamic Concept of Knowledge

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**Abstract**
Previously, the use of the internet as the medium for teaching and facilitating has been adopted informally by education institutions, from primary to university level. But it has been greatly and formally used for the purpose of teaching due to the spread of the deadly covid-19 virus that hit the world starting from the year 2019 until present. When shifting from the traditional face-to-face way of learning to online teaching and learning, among the issues and limitations are effectiveness of delivery, literacy in technological advancement, self-regulated learning, and academic performance. In islamic concept, there is specific learning method to preserve the quality of knowledge, even using online learning system. Thus, this study aim to investigate true understanding about islamic concept of knowledge, to manage challenges and obstacles when conducting online learning, to ensure the quality knowledge transfer, and to foster discipline and manner among students. This study used methodology of analysis descriptive regarding the issue throughout: journals, newspaper, books, quranic and hadis text. The results of this study highlight that knowledge in islam must be conveyed responsibly by teachers and students through the implementation in *talaqqi* concept, as well as highlighting the significance of asking in seeking knowledge in assuring the validity of knowldege. Additionally, knowledge in islam should always nurture and foster the engagement between students and teachers by having good communication and motivation between them. Finally, the implementation of islamic concept of knowledge is important to manage challenges and obstacles when conducting online learning. It is proposed to study about the implementation of this islamic concept via online, its challenges and the solution from both perspective, students, and educators.
**Keywords:** Knowledge, Online Learning, Islamic Perspective.

**Introduction**
COVID-19 pandemic has affected various sectors including economy, politic and education. According to the World Health Organization (WHO) statistic, as of 17 September 2021, COVID19 has impacted 216 countries globally with 226,844,344 confirmed cases and 4,666,334 confirmed deaths recorded. This outbreak has forced higher educational institutions to implement online learning for their students (WHO, 2021).

The implementation of online learning has resulted in different responses from education institutions. According to Horn (2020), most universities in the United States are unprepared for this shift as the educators are technologically insufficiently equipped to prepare online materials and conduct online classes. Moreover, online learning incurs higher fees notwithstanding the questionable quality of teaching and learning. However, there are institutions that benefit greatly from this situation of online learning such as the Western Governors University, Southern New Hampshire University, Arizona State University which provide online programs to students (Horn, 2020).

In conducting online learning, there are numbers of platforms and applications that can be effectively used such as Microsoft Teams, Moodle, WhatsApp, Blackboard, Open Learning Platform, WizIQ, Zoom, Facebook Livestream, Google Classrooms, Google Suites and Google Meet. However, the implementation of online learning can be problematic for students living in rural areas as they are facing the issue of poor Internet connection (Arumugam, 2020).

Years before, the implementation of online and blended learning has already been adopted by many universities, but the outbreak of covid-19 pandemic has greatly intensified the usage of online approach for teaching and learning by education institutions around the world. In the context of malaysia, the ministry of higher education at the beginning of the outbreak had announced that all teaching and learning (pdp) programs in universities should be conducted through online platform. All pdp face-to-face activities were not allowed, except for post-graduate students who are involved in the "research mode" in public universities as well as private higher learning institutions (ipts), and students who need to be physically present at the laboratory, workshop, design studio or requiring special equipment to conduct research (Landau, 2020).

When the situation had improved, the ministry announced the reopening of all higher education institutions in october 2020 which witnessed the return of all students without exception to respective institutions, including foreign students and newly registered students. During this time, all institutes of higher learning were given the flexibility to determine the most suitable modes including online learning for their respective programs (the star, 8th july 2020). But, it was not that long when all the education institutions were instructed to be closed due to the implementation of mco 3.0 by the government in response to the spike of daily cases which rose to 6000 cases daily (Chan & Yusof, 2021).

The ministry has recently announced the reopening of education institutions in october 2021, based on the high numbers of vaccinated students and lecturers. As for the beginning, the reopening will only be applicable to only courses that desperately require face-to-face method, as well as to students with special needs in consideration of the existing risk of spreading the virus (The Star, september 5). Due to the uncertain circumstances ahead, many higher education institutions currently prefer to conduct hybrid learning which can be continued when the institutions are allowed to fully operate in later time, even after the pandemic ends.

Online learning in higher education

According to the Department of Statistics Malaysia, the number of Internet users in Malaysia has increased to 91.7% in 2021, compared to 90.1% users in 2020. Rahman (2017) stated that there were 16.9 million of Internet users in Malaysia in 2010 according to the statistics by the National Information Technology Council (NITC). The statistics mentioned above signify the essentiality of Internet among Malaysians in which the Internet is used for various purposes

and activities in life including communication, education, and business. The numbers of internet users have sharply increased due to the COVID-19 outbreak.

Despite the challenges presented by the COVID-19 pandemic, the education process must be continued which requires the adaptation of new teaching and learning strategies and norms by institutions. The new platforms and approaches to teaching and learning must be extensively explored so that students can carry out learning without having to worry about the risk of infection (Mazlan & Phang, 2021). Therefore, the Ministry of Higher Education advised all institutions of higher learning (IPT), both local and private to undergo the implementation of remote learning.

As the new norm might shift the traditional face-to-face way of learning to online teaching and learning platform in a holistic manner, some issues and problems related to its implementation should be looked at comprehensively so that learning objectives can be achieved and benefit both parties. Many studies have shown that non-it students might face obstacles to participate effectively and succeed in online learning process (Samir et al., 2014).

Previously, Sidin and Mohamad (2007) mentions that changes should be applied to the pedagogical system. The research studied about the result of website designed by two different students' team. A team received traditional method of instruction by step-by-step session demonstrated by teacher. Another team directed by systematic learning consist of collaboration, teamwork, self-acquired and discussion of various information from sources. The researchers found that students' work from team with systematic instruction designed better layouts, colour choices and functional links within. Therefore, the learning session need to be done on the effectiveness of ICT-based approaches, specifically in teaching young generation. But, there is a concern that as the lesson is taught online, students cannot practically apply the knowledge well. Even if appropriate approaches and methods are being used, students' behaviors and manners are challenging to be controlled as the students face sorts of challenges during the teaching and learning session such as obstacles to stay focus and attentive despite all the distractions present at house, being on time, not doing other unrelated activities during online class such as playing games or sleeping, as well as technological and technical issues.

The success of online teaching and learning methods also depends on how well lecturers and teachers adopt technological advancements to enhance their quality of teaching. Teachers who are not well trained might face difficulties in incorporating the use of technology in their class (Samir et al., 2014). Online learning can also create a sense of isolation among students as they will be studying alone which can negatively impact their learning process and their discipline (Bao, 2020). By shifting to online learning also, the limited interaction between students and lecturer might decrease students' course satisfaction and affect their performance (Kuo et al., 2014). Also, the students and lecturers will have distant relationship as they never meet physically.

**Islamic Concept of Knowledge**
Rapid development of technology changes human life completely including the aspect of education. For instance, the usage of the Internet has been significantly changed teacher-student relationship, method for data storage and data transactions, delivery of lesson, as well as accessibility of information which becomes more accessible irrespective of time and place.

The current technological revolution which is known as the 4th Industrial Revolution (4IR) has greatly impacted the education system especially the teaching and learning process

(Pengajaran dan Pembelajaran "PdP") as it heavily incorporates the use of multimedia-base technology and various applications to attract students' attention throughout the process. Despite the technological changes that affect the ways and methods of teaching, manners and morals remains as the key element and objective of education, specifically from the Islamic perspective (Sulaiman & Norawavi, 2019). Inculcation and practice of good manners and morality among students will be significantly helpful in deterring challenges faced by both teacher and student.

In islam, knowledge is a trust from allah swt. Therefore, it must be conveyed with a full sense of responsibility, transparency with deep understanding (Tamury & Azman, 2010). Knowledge should make human beings understand and clear about something. Yet, if understanding cannot be conveyed well, then it might lead to confusion and error. Islamic concept of knowledge always nurtures and fosters the engagement and good communication between student and teacher (Idris & Tabrani, 2017).

The concept of learning has begun from the Prophet Adam AS, continued by all the prophets and apostles. Furthermore, Allah the Almighty revealed the knowledge through the intermediation of Gabriel to the Messenger of Allah, which signifies the true method of knowledge transfer, i.e. from teacher to student. Throughout that session, Gabriel came to the Prophet in human form, teaching the value of Iman, Islam and Ihsan (Muslim, 2001).

Knowledge is important as it provides humans with depth understanding of the religion and worldly affairs. The word 'knowledge' comes from the Arabic word, *a-li-ma*, which means knowing the truth, knowing something, making something known and understanding something. As for the word *ta'lim*, it refers to a learning process, method, or process for discovering new knowledge or subjects and activities.

Based on Malay language or 'Bahasa Melayu', the word 'knowledge' according to Kamus Dewan means knowing something that is apparent and involves the feelings, strives to seek wisdom and knowledge by learning and studying (Dewan, 2013). In Islamic context, knowledge is also derived from studies that have been done and the internalization of meaning into oneself and the meaning presents within an individual

In Arabic word, 'knowledge' defines as coming out of ignorance. Imam al-Ghazali said 'knowledge' refers to knowing something that is taken from the attributes of Allah. It is impossible to say something is meaningless as each one in this world means something. Apart from finding the meaning, 'knowledge' also related to find the truth in life. In defining knowledge, Syed M. Naquib al-Attas refers to the premise that knowledge comes from Allah the Almighty and derived from the creative soul. As something comes from Allah the Almighty, knowledge is defined as obtaining the meaning of something or object of knowledge by the seeker of knowledge; it is something that is received from the active and creative soul (Abidin, 2011).

Discussing about knowledge in Islam, Ibn Abd al-Bar divides it into three levels. The higher level is Quran and as-Sunnah, the middle is the knowledge about this world, and the lowest level of knowledge is related to laws and managing human's wrong doings. In the past, the delivery of knowledge did not require practical method because it was related to general knowledge that can be transferred from speech, preach and learning sessions. The method of learning through practical with the needs of training began in the $5^{th}$ century in the Islamic history such as medical knowledge, science, plants, chemistry, and astronomy (Syuaidi, 2000).

Hassan (2018) mentioned that Abi 'Abd Rahman in his book, *Zad al-Muqri'in Athna'i Tilawah al-Kitab al-Mubin* elaborated about the advice and orders to the Quranic teachers and scholars of the Al-Quran. He stated that Imam al-Nawawi once said that among the

manners in learning the Quranic knowledge are to maintain good behavior in his teacher's classes, protect his teacher from humiliation, and avoid insulting his teacher.

It is also important to mention that students who are not focused when learning will develop unpleasant behaviors and receive less blessings or *barakah*, especially when studying the Quran. Effective knowledge transmission between teachers and the students can be exemplified from the practice of the Prophet Muhammad (Peace be upon him), when he was sent to teach the people to do good and prevent wrongdoings with the guidance of the Quran (Kathir, 2004).

Based on the Islamic concept discussed above, there are methods regarding to the efficiency of transferring knowledge throughout its traditional learning methods, to make sure the process is well-conducted by lecturers and well-received by their students. Among the methods are: *Talaqqi* or face-to-face method as the core of the learning process, Asking and answering method by both lecturers and students as the efficient way to deepen the true understanding of knowledge, and Empowering student-teacher relation to improve the quality of learning process.

**Adapting the Concept of *Talaqqi* (Direct Lessons from Teacher) via online.**
The direct lessons or *talaqqi* between the teachers and students is suitable in learning religious knowledge and disciplines that requires practicality in the fields such as learning about prayers or perform *solah*, the ablution or *wuduk*, *tayammum* or other religious matters. This concept can also be applied to the learning of modern knowledge of medical lessons, scientific experiments and managing mechanical parts.

From the Islamic context, *talaqqi* is to take something from someone to obtain certain knowledge. Apart from this method of *talaqqi*, there is another related method, known as *musyafahah* or deliberation, which means to talk like the conventional way of teaching. Both methods are usually practiced in teaching al-Quran that consists of seeing the movement teacher's mouth when pronouncing a word, the sound of the readings, listening and correcting the error in front of the teacher. *Talaqqi* is derived from the word *la-qi-a* which means a process of teacher meeting his student. This *talaqqi* and *musyafahah* methods were practiced by the Messenger of Allah (peace be upon him) when learning al-Quran (Nurkarima, 2015) The concept of *Talaqqi* and *Musyafahah* is important in teaching and learning of al-Quran. Implications from the study show that the implementation of that concept can enhance the achievement of reading the al Quran among the students (Muhamad, Hashim, Abdullah, Zaman, & Zamri, 2019).

The Messenger of Allah (Peace be upon him) learned the Qur'an through *talaqqi* starting with the first surah revealed in the Hira' Cave which begins with the word "*iqra*" (Surah al-Alaq: 1). This revelation signifies the importance of knowledge in this worldly life and the Hereafter. Since then, the learning process continued through the method of *talaqqi* until the end of the revelation, which is considered as a miracle or *mu'jizat* of al-Quran because the knowledge was taught by Gabriel AS himself to the Messenger of Allah, as mentioned in the surah an-Naml, verse 5, which means: He (Muhammad) was taught by Gabriel.

In Malaysia, traditional Islamic schools or better known as *sekolah pondok* usually implements the method of *talaqqi*, and this method of study is very effective in producing great Muslim scholars. This method was designed to provide students with the right environment of learning. This method has also been mentioned by Allah Surah al-Qiamah: 16-18, means: Do not (O Muhammad) be quick to memorize the Qur'an that is sent to you by

moving your tongue to read it (before it is read to you). Verily We are the ones who have the power of collecting the Quran (in your chest) and fix the reading (on your tongue). So when We have completed the reading (to you, by the hand of Gabriel AS), then read it according to it.

The Quranic commentary book, *Sofwah al-Tafasir* mentions that in surah al-Qiamah, it is stated that the Messenger of Allah (SAW) was ordered to listen carefully to the verse read by Gabriel AS until the verse was read out completely. After attentively listening to the reading, the verses can be memorized and understood in terms of their meanings and messages (Sobuni, 1981). This shows that the Qur'an needs to be studied properly, whereby students must attentively listen so that the pronunciation of the teacher can be perfectly followed by the students without any mistakes.

Despite the presence of audio and recording of Quranic verses that can be accessed from the Internet, al- Quran is most widely studied with the presence of a teacher. Imam an-Nawawi mentioned that it is better (*afdhal*) to look at to the book or *mashaf* when reading al-Quran as this can instil more focus and concentration (Kandahlawi, 2014). The audio recording method will help students to review their memorized Quranic verses and strengthens their memory. However, this method is not suitable for a new person who has just converted to Islam (*muallaf*).

One of the great benefits of learning by *talaqqi* from a pious teacher is to avoid misunderstandings as the knowledge can be obtained directly from the reliable sources (*isnad*). The knowledge gained can protect the learners from false histories (*riwayat*). For instance, it may avoid any misunderstanding and misconception about *Sunnah wal Jamaah's* method as well as falsification of knowledge which travels fast through the medium of printing publication and digital. Through the method of *talaqqi* also, students will also be blessed for the opportunity of attending knowledge ceremonies by scholars and will have the chance to be closed with them (Wahab, 2016). This method is beneficial in instilling good perception, love of knowledge and the scholar.

From Islamic concept of knowledge generally and the adaptation of *talaqqi* method specifically, it is understandable that the method is applicable for several sessions of online learning but not for all. For example, according to Alias (2020), teaching dental lesson theoretically is possible through online platform. However, the practical lesson cannot be done as it requires the students to use some tools such as cadavers' model and the need of microscopes which can only be found in the laboratory. Patients' check-up also cannot be done through online platform as the dentists need to be there to meet patients and perform physical inspection of the teeth.

The discussion above shows that online learning is only suitable for courses that majorly involve theoretical learning compared to courses which require students to practically perform the knowledge learned. These encompasses knowledge such as welding, sewing arts, embroidery, surveyors, architects, construction and many more. This knowledge is not only learnt in theory, but it needs to be understood in a practical way. As for practical lesson, online learning can be used to instil value, awareness and understanding of the knowledge before putting them into practical practice. This will create students who not only possess theoretical and practical knowledge of the subject, but also embrace the values and morality in practicing the knowledge.

### The Concept of Asking in Learning Sessions

To obtain the understanding of knowledge, students and teachers must create a two-way communication, whereby both the teachers and students must be actively involved through the teaching and learning session, teacher will give lectures and students will ask questions for further understanding. The significance of asking is also explained in Surah an-Nahl verse 43.

The concept of asking is also mentioned in a hadith whereby the Prophet was asked about the matter of menstruation. The hadith that acknowledged by Al-Albani as Hadith Hasan has been stated in Sunan Abi Daud, number 316, as follows: Asma 'asked the Prophet (ﷺ) and then narrated the rest of the tradition to the same effect. He (the Prophet) said: "A musk-scented piece of cloth." She (Asma ') said: How should I purify with it? He said: By the glory of Allah! Purify with it, and he covered his face with the cloth. This version also adds: "She asked about the washing because of sexual defilement." He said: Take your water and purify yourself as best as possible. Then pour water over yourself. 'Aishah said: The best of the women are the women of the Ansar. Shyness would not prevent them from inquiring about religion and from acquiring deep understanding in it (Daud, 2009).

Also, the story of Moses AS and his teacher, Khidir also exemplifies the importance of asking when seeking knowledge whereby Prophet Moses incessantly asking his teacher for justifications and clarifications for all his actions that baffled him. This shows the importance of asking questions having patience when seeking knowledge. Ibnu Mulaikah once narrated that Aisyah RA used to ask about everything until the information or certain knowledge is clear and understood (Asqalani, 2000)

On the other hand, teacher also can use this method of asking to attract students' attention, make them more focused and lead student to find answer using their own knowledge. This method is clearly stated in the hadith regarding first revelation, when Gabriel as the teacher, used the way of 'asking and answering' to deepen Prophet Muhammad's (Peace be upon him) understanding of knowledge when he explained about Iman, Islam and Ihsan (Muslim, 2001).

As the teacher, Prophet Muhammad (pbuh) also used the method of asking his students to ensure their understanding about his lessons. He once asked his companion about the tree that resembles Muslim's image. Ibnu Umar who narrated that hadith told that he wanted to answer that question but hesitated because of his young ages compared to others. After receiving no answer from his students, the Prophet said the answer was *tamar* tree (Asqalani, 2000). The hadith shows that teachers also may use asking method to their students to engage with the student and make them participative during the lesson.

The question-and-answer method involving both teacher and students has been further developed into a method known as discussion or *munaqasyah*. The practice of asking questions can be best exemplified from the practice of the Companions of Prophet Muhammad, their predecessors (*tabi'* and *tabi'in*) and scholars during the Islamic Golden Age which witnessed the great spread of knowledge in the world.

Based on the reality of online learning, it is challenging to implement this concept of asking and direct discussion between lecturer and students. Arumugam (2020) mentioned that students have difficulty in raising hands and asking questions just like in physical class, and they need to read a lot before starting their lessons and involving themselves in a virtual discussion. However, there are always methods to build good interaction between both the students and teacher. Asking questions and discussing lessons in any medium will strengthen the bond which leads to the effectiveness of the lesson.

Through online learning in higher institution, students may ask the lecturer about their confusion and misunderstanding of the lessons. Besides, the lecturers also must provide opportunities and chances for them to ask. After all, both parties must be aware of the importance of asking questions to improve their understanding and to instill the value of the knowledge. The Islamic concept of asking and answering questions discussed can become the core of building good relation and conducive environment of learning for both.

**Teacher-student Relations**

Saifullah & Tabrani (2017) stated that Islamic concept of knowledge always nurtures and foster engagement and good communication between student and teacher. Shaukani mentioned in his book entitled *'Adab al-Talab wa Muntaha Al-Arab'* that there are two fundamental conditions that must be met by student in the pursuit of knowledge: first: be sincere only for Allah, and second: avoid the element of "*taqlid*" or "*ta'assub*" (Shaukani, 2014). It is understandable that these fundamental conditions may be the basis for a harmonious relationship between teachers and students during online learning whereby the students have clear vision of learning and become immune to any negative influences throughout their lessons.

In order to highlight the importance of observing manners between teachers and students, specifically during learning lessons, there is a a hadith narrated by Imam al-Bukhari R.A, hadith 66 in his book: Abu Waqid al-Laithi (Allah be pleased with him) reported: While Allah's Aposte (Allah's blessing and peace be upon him) was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Apostle (Allah's blessing and peace be upon him) and third one went away. The two people kept on standing before Allah's Apostle (Allah's blessing and peace be upon him) for a while. One of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Apostle (Allah's blessing and peace be upon him) finished his preaching, he said: "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah took him in His grace and mercy and accommodated him. The second felt shy, so Allah felt shy for him (and did not punish him). But the third turned his face from Allah and went away, so Allah turned His face from him likewise." (Bukhari, 2001)

Futhermore, az-Zarnuji stated in his book '*Ta'lim al-Muta'allim tariq at-Ta'allum*', a student will not be able to gain knowledge except by honoring the knowledge and respect his teacher, as Saidina Ali R.A. stated: "I am a servant to the whom who taught me one letter. " az-Zarnuji added: "Indeed, whoever teaches you a letter that you need in religion, then he is your father in this religion." (Zarnuji, 1981)

Rahmadi (2016) mentioned based on his study of al-Ghazali and al-Mawardi's thoughts on student manners towards teachers, mentioned that respect (*hurmah*) and humble (*tawaddu'*) are two foundations in building good relationship between the two, which is the main factor for a student's success. Both of these manners can lead to positive feelings which contribute to stresses-free and healthy emotions in teachers-students relationship. Thus, learning session will become more interesting and effective. From the perspective of students, these manners may encourage the openess in receiving lessons and strengthening their understanding because of the positive impression towards the teacher (Rahmadi, 2016).

In addition, Al-Ghazali mentioned that the nature of respect by students towards their teacher can be divided into two parts; external (*zahir*) and internal (*batin*). The external respect includes not intentionally argue with teacher although it was initially the teacher's mistake, not prolong the "*nawafil*" prayer in the presence of a teacher, and do what his

teacher asks him to do accordingly. The internal respect can be seen in terms of obeying the teacher and accepting his comments openly, whether in action or in word (Ghazali, 2014).

There is also a significant example stated by Imam Nawawi about the nature of Imam Shafie who kept his manners towards Imam Malik as his teacher. He said that he would flip the pages of the book very slowly so that his teacher would not hear it, because of his respected position. Ar-Rabi', one of the Imam Shafie's students said that he refused to drink water in front of his teacher because of his superiority (Nawawi, 2001). As the result of giving huge respect to teachers and preserving good relationship with them, these scholars became among the greatest Islamic scholars ever lived in various fields of knowledge.

As guidelines for teachers, Imam al-Ghazali authored the book of *al-Risalah al-Waladiyyah* which is a reply to a student's letter requesting a will. The book contains advice and the love of a teacher to the students. This shows that the teacher-student relationship is very important in creating long lasting excellence of a generation (Nadwi, 1998).

Discussing about teacher-student relationship, Ibn Jama'ah listed three categories of student manners: firstly: manners towards themselves, secondly: manners towards teachers, and thirdly: manners towards knowledge. Among the manners discussed in manners towards teachers are honoring teachers, obeying teachers' directions, asking for permission from teachers before attending lessons, maintaining good manners when listening to lessons, always being conscious and minding their languages, questioning in a good manner, not belittling teachers, and consistently attending teacher's lessons (Jama'ah, 2012).

Ibn Jamaa'ah also stressed out one of the manners should be practiced by student is that when a teacher teaches something that a student has already known, he should show interest and behave like this is the first time he hears about it (Jama'ah, 2012). The manners stated above demonstrates the importance of maintaining a harmonious relationship between the teacher and student as not to cause uneasiness to their teacher, which contributes to the effectiveness of the learning session.

Based on the mentioned manners, it can be summed up some of clear guidelines in Islam for students that may be applied during their online learning, including: first: respect the privacy of teachers and not arbitrarily communicate at any time without the consent of the teacher, second: be prepared and punctual for the learning session, third: pay attention throughout the learning session, fourth: be alert for assignments given during or after classes, fifth: attend each class, sixth: show interest in learning, and seventh: politely ask for any clarity for any unclear lesson.

From all of these discussions, it is concluded that students' manners towards teachers contributes to the success of learning sessions, particularly in online learning. It must be noted that online learning can create a sense of isolation among students that can threaten their learning process. The harmonious relationship between teacher and students can help overcoming the physical and mental constraints and difficulties of online learning lesson, as well as fostering their openness and facilitating the learning session.

**Conclusion**
Since the outbreak of pandemic COVID-19, online learning is considered a must to all higher educations. Eventhough the spread of this dangerous virus is decreasing, online learning is still implemented whereby several higher institutions have opted hybrid method in their learning sessions. This paper highlighted the Islamic concept of knowledge that can be implemented through this online session, such as instilling the value of *talaqqi* method, as well as highlighting the significance of asking in seeking knowledge even the session is a

remote session. Additionally, this paper also presented the importance of developing conducive enviroment between both lecturer and student to enhance the quality of transferring knowledge methods. Finally, the Islamic concept stresses on the value of knowledge and its importance for daily application.

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