

**EDUCATIONAL DUALISM  
IN THE MUSLIM WORLD**

**History and Issues**

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## PREFACE

Alhamdulillah, praise be to Allah, the Most Compassionate and the Most Merciful, who has a great plan for man to be His vicegerent but never forget to endow him with the perceptual faculties and absolute guidance. May Allah *Subhanahu Wa Ta'ala* (SWT) reward all those who contributed directly or indirectly to the accomplishment of this book. This book aims to analyze educational dualism facing the Muslim Ummah at present. It has two main objectives: first, it explores the evolution of dualism in education from the earliest time until today in the Muslim World, and second it examines the nature of an integrated curriculum as perceived by existing Islamic education institutions. It examines the malaise of the Muslim Ummah; that is, the co-existence of secular and religious systems of education (educational dualism) in the present educational system. The integration of both systems through an integrated curriculum as suggested by many Muslim scholars is considered as a possible solution for this problem.

Initially this book diagnoses the root of the malaise of the *Ummah*, that is dualism in its educational system. Then, it raises the need to revive the true Islamic education in order to resolve this educational dualism. It also provides a historical review of the developments of educational dualism in the Muslim world during the classical era. It provides a chronological picture of the evolution of Islamic education including its institutions and curriculum from the early Islam until today, especially during the Muslim enlightenment era. While explaining the classical educational practices and examining whether there existed any signs of dualism at the beginning of Muslim history, this chapter explores intellectual Muslim legacy (*Turāth*) as well.

Subsequently, this book elucidates the developments of educational dualism in the Muslim world during the modern times. It postulates a series of historical developments

occurring prior to, during, and after colonialism. The developments of educational dualism in three Muslim worlds, which are Egypt, Turkey and the Malay Archipelago represent the different parts of Muslim worlds differed in terms of geographical, social and political aspects. This book unfolds that these historical developments shaped the Muslim educational systems, in which the roots and causes of dualism in the systems of education in most Muslim countries at present are associated with. This has led to a major resurgence of interest among Muslim scholars to reform the existing educational systems and to revive the true Islamic education.

This book attempts to resolve the problem of educational dualism, based on the integrated curriculum practiced by Islamic educational organizations and institutions. The integration of both systems of education through the practice of integrated curriculum was recommended in the Makkah Conference in 1977 as a solution for resolving educational dualism.

Finally, this book analyzes various translations of integrated curriculum perceived by different institutions and their upholders in accordance with their own understanding, needs and aspirations. This analysis aims at discovering different conceptions, approaches, and methodologies in implementing integrated curriculum in order to determine whether they are real integration or mere combination. However, the concept of an integrated curriculum should be revisited from the Islamic point of view so that it could be understood and applied accordingly.

It is worth to note that this book is regarded as a research output, so that the author expresses her deepest gratitude to Research Management, Innovation & Commercialization Centre of Universiti Sultan Zainal Abidin as well Ministry of Education for funding her research project of *Fundamental Research Grant Scheme (FRGS)* –project reference code (FRGS/1/2015/SS109/UNISZA/02/1). May Allah SWT

for giving us the strength to face all the trials and tribulations in the effort of reviving Islamic education in order to seek the truth and achieve Allah's pleasure (*mardat Allah*) as the ultimate aim of life.

## CHAPTER 1

### ISSUES IN EDUCATIONAL DUALISM

The world currently witnesses numerous problems such as corruption, oppression, depression, and aggression. These phenomena are affecting the people even on those who are highly educated in the Muslim world. The question that arises is: Why is the Muslim Ummah highly affected? Kamal Hassan (2003) claims that the root of the problem is the Muslim mindset. He identified myriad of problems facing the Muslim Ummah nowadays such as Americanization, secularization, materialism, neo-imperialism, unilateralism, militant liberal capitalism, impoverishment and homogenization of culture, imposed liberalization, dominance of the global market, environmental degradation, moral decadence, violence, helpless Muslims and others, to name a few.

Bennabi (1991) postulates that the Muslim minds have been infected with 'intellectual paralyses', thus lack of thinking about self-improvement. This paralysis perpetuates blind imitation (*taqlid*) and uncritical thinking. Al-'Alwani (1991, p. ?) also emphasizes that "increase in *taqlid* has caused a growing belief in fatalism". This stimulates rigid, narrow and superficial thoughts, which, in turn, paralyzes the Muslim minds. The Muslim mind is in a sluggish state. Sardar (1991, p.) analogizes it to "a stagnant lake, slowly but surely being acidified by blind imitation of obscurantist tradition from the one end, and Western fads, fashions and excesses from the other". Similarly, Bennabi

(2003) observes that some Muslims imitate the past blindly and some others borrow from the Western civilization without any criticism. The existing condition shows the existence of dichotomy or bifurcation or simply known as dualism that refers to the existence of two different entities contradicting each other, in the Muslims' life system-division into the mundane path that is blameworthy, materialistic and unethical; and into the rigid path that is static, spiritualistic and filled with escapism from problems. For example, some Muslims do not participate in the banking system because they view that banking transactions involve usury, therefore prohibited (*haram*). This dualistic system caused the Ummah to lose her balance in worldly and religious affairs. This contradicts with the Qur'anic command to seek for the straightforward path (*al-sirat al-mustaqim*) which is the single unitary path of divine guidance (*hidayah*) that unifies all human potentialities toward the unity of God.

Dualism is the existence of two contradictory groups of educated Muslims. As Shahed Ali (1984) unfolds, one group 'monopolizes the loaves and fishes', while the other busies with the afterlife. The former group that confidently follows the Western style consists of professionals, technocrats and experts. They acknowledge the Western scientific advancement and philosophy but do not appreciate their own Islamic legacy and identity. For instance, Badri (1979) observes that Muslim psychologists who have Western academic background totally accept the secular psychological theories without examining the philosophical background and history of those theories. Muhammad Asad (1990) concludes that the inclination to follow alien civilization blindly is the consequence of inferiority complex that is plaguing the Muslim minds.

Meanwhile, the latter comprises religious scholars and specialists who commit to blind imitation (*taqlid*) of Islamic tradition. They are concerned with the other worldly matters without keeping up with the modern scientific and technological advancement.

They do not respond to current issues of the world critically and creatively. However, the former group is more detrimental. In diagnosing the dilemma of Muslim Ummah, al-Attas believes that the loss of *adab* is the major cause of the decline of and degeneration among Muslims. Al-Attas (1978, p.34) defines the loss of *adab* as “the loss of capacity for discernment of the right and proper places of things, resulting the leveling of all to the same level; in the confusion of the order of nature as arranged according to their levels (*maratib*) and degrees (*darajat*); in the undermining the legitimate authority; and in the ability to recognize and acknowledge right leadership in all spheres of life”. It is the confusion and error in knowledge that leads to loss of justice. Consequently, the false and unqualified leaders are produced. These false leaders have a split identity or cultural schizophrenia. These false leaders will advocate an education system that produces more people like them either out of ignorance or out of the need to ensure their continued control of political power. This becomes a fear of the late Syed Hussein al-Attas, as supported also by Kessler (2008, p.133) who quoted:

An intellectually arrested Islamic culture would lose all appeal to modern educated Muslims...they would resort to a mindless religious formalism unworthy of Islam’s constructive engagement with modernity... they would compartmentalize their lives... they would bring an empty, mechanical and largely ceremonialised religiosity to bear within the personal or domestic real of private life.

These contradictory lifestyles and worldviews of Muslims have resulted in educational dualism in the Muslim world. Rosnani (2004) asserts that this poses a great dilemma to the Ummah.

Al-Faruqi (1982) claims that the roots the malaise of the Muslim Ummah is the intellectual and methodological decline of the Muslim Ummah itself. The educational system is the breeding ground of the disease. It is rooted in the problem of educational dualism that is the co-existence of two systems of the modern secular system and the

traditional Islamic religious education systems. Al-Faruqi (1982) associates this kind of dualism with bifurcation of knowledge and its disciplines into the religious sciences (*al-‘ulum al-diniyyah*) and the worldly sciences (*al-‘ulum al-dunyawiyyah*). This dichotomy brings revelation (*wahy*) in opposition to reason (*‘aql*); it separates thought from action as well as the mundane and religious. Rosnani (2004) while scrutinizing the problem of dualism in the case of Malaysia is of the view that it began during the British Colonial period. Najum Mushtaq (2004) reiterates that such dualistic phenomena also occurred in Pakistan. There was a vast gap between the graduates of both systems of education. The differences in their attitudes and worldviews created ‘a fractious civil society’ and ‘a painful social strife’.

Pertaining to the issue of dualism, the fault does not lie on the Western products only. The Islamic religious scholars (*‘ulama’*) are also responsible for allowing knowledge to become purely secular. Fazlur (1982) criticizes the negative attitude of the Muslims to knowledge and their negligence of the Holy Qur’an in the later medieval centuries. In addition, the restriction of exercising *ijtihad* (personal reasoning) put the Islamic education system into disaster. Rosnani (1997) states that the narrowness in thought and closing the door of *ijtihad*, in fact, were caused by the restriction of the concept of Islamic jurisprudence (*fiqh*) and its meaning. The issue of the changing meaning of the term *fiqh* was debated during Al-Ghazali’s time (refer to al-Ghazali 2005, Rosnani 2004b). This has brought much harm to the *Ummah*. In conclusion, it could be inferred that the dilemma of Muslims is closely related to educational dualism - the existence of two paradoxical Western secular education and traditional religious education systems. Both systems are elucidated further below.

## **The Crisis of Modern Secular Education**

Tueybaha (2003) is a Western secular scholar who claims that it is the aim of secular education to produce individuals who assimilate secular values, and in the future, would develop secular society. Thus, this system of education has become an agent of secularization in the Muslim society. The secularization system involves both philosophical and scientific processes. Al-Attas (1978, p. xvi) defines secularization as “the divesting of spiritual meaning from the world and nature; the desacralization of politics from human affairs; and the deconsecrating of values from the human mind and conduct”. It resulted from the disintegration of the church and the state. The church was seen responsible for preserving religious morality while the state was for administering worldly affairs.

In most Muslim countries, the national public education system is a carbon copy of Western secular education. These countries were in contact with the Western philosophy during colonialism. The Western secular system of education has various forms such as liberal education, general education and democratic education. For instance, democratic education advocated by John Dewey calls for providing equal opportunity for all so that they continue their education. Dewey (1916) supposes that the aim of education must appear internally or within the education system itself. This democratic education promotes learner-centered curriculum that ignores the role of the society in determining its educational aims. Its curricular content is determined by learners’ own interest. The negative impact of this democratic philosophy is that it produces individuals who are concerned with their own personal growth but disregard the welfare of others.

The problem also exists in the content knowledge of secular education as well. It contains numerous false concepts and disastrous values such as secularism, materialism, atheism, utilitarianism, existentialism, naturalism, nihilism, totalitarianism and others. Its educational theories and thoughts are based on human assumptions. They never acknowledge the existence of the Supreme Being as the ultimate source of knowledge, for example, Darwinism that has been attributed to Charles Darwin who introduced the theory of evolution based on observation, experimentation, and insight. The idea of Darwinism regards everything as evolving relatively according to time, place, and situation. This means that it denies any absoluteness, permanent, or universal values. They negate the existence of God and the need for religion. This theory is accessible in almost all scientific works at schools and universities throughout the world. Another disastrous idea is 'secular materialism'. This influences an individual's attitudes that man becomes a slave of materialism. El-Gharib (2008) defines this term as a world without God and a physical universe without a spiritual nature. Al-Mahdi (2004) claims that secular scientific bases have been definitely proven to be false by modern science. For instance, modern physics is capable of providing scientific evidences to prove the existence of God. Therefore, all philosophies and cultural practices based on this worldview are also proven to be false.

The destructive impact of secular education was examined by some Muslim scholars. Al-Faruqi (1997) reminds Muslims of the danger of the application of methodologies, classifications, concepts, and method of analysis derived from secular perspectives. For instance, Marxism has caused disintegration between the ecological and social reality of Muslim communities. The end result, according to Chaudhri and Nabi Saqib (1980) is an evitable means-ends conflict within our society, a loss of faith in our own ethical systems and the idealization of secular concepts which prove disastrous to

Islamic society. Tueybaha (2003) asserts that secular education transplants its values through the art of 'integration'. Gradually, the Muslim learners will compromise their Islamic ideology and identity in order to be assimilated into the western system. Although Muslims are politically independent, they tend to adopt the western culture and philosophy blindly in order to gain quick success in the material world.

Another harmful ideology of the secular system is the overemphasis on profit maximization and consumerism. Definitely, it promotes the commercialization of education, which, in turn, reflects on its goals, contents and methods of instruction and evaluation. It is utilitarian in nature. The goal of schooling is producing skilled and professional citizens. The emphasis is mainly on job preparation, and economic returns are the highest priority. This system prepares learners for achieving material gains in this worldly life. The motive of learning is not to be a good man but to get a good job after graduation. Its curriculum content comprises a body of knowledge and skills that have market values. Methodology of teaching is meant to transfer only those skills which make the learner to function in a given society. They fill up students' minds with information. The evaluation of learners' performance is based merely on paper-pencil examination, and it is solely in order to obtain a certificate as a permit for career development. Memon and Qaiser (2006) argue that the purpose of market driven education is to make learning a necessity for obtaining practical or professional skills; that is, by sacrificing the essence of learning for human development. Consequently, this system produces individuals who are only concerned with material and worldly progress, but they neglect the spiritual aspect of life. It creates devalued professionals who are expected to contribute to nation building.

Besides, Shahed Ali (1984) criticized the capital 'I' in the psychology of man. The overemphasis on individuality, according to him, causes individuals to develop on the wrong track. They seek only power and material gains. Their human souls are not

nourished with noble virtues and values. Indeed, the marginalization of moral guidance, according to Rosnani (2004b), will lead to man's arrogance (*takabbur*) and disobedience (*kufr*) to his Creator. They tend to transgress the natural laws and violate their divine mandate as vicegerents (*khalifah*) on the earth. An education system without true principles becomes a mechanism to disintegrate a human personality and thus, bringing disaster to the world.

The secular system of education faced failure in the Muslim world as well as in the West. Lipman (1991) mentions that in the 1980's, the American Secretary of Education, William Bennet and his assistant, Chester Finn and other authorities complained that Americans were poorly served by the educational system because the products of this system knew little, or nothing worth knowing. Consequently, the entire system of education was in crisis. The knowledge taught was not relevant to students' life, but applicable only to examination as a permit for entering into life.

### **The Failure of Traditional Islamic Religious System**

Some Muslims, especially among the elites have a negative perception about Islamic education due to the bad performance of the traditional religious system of education. They perceive the Islamic religious learning institutions as backward and their graduates as unmarketable. The consequence is, traditional religious schools become less popular than the national secular schools among Muslims parents. Moreover, the former is associated with many flaws in terms of curriculum, facilities, resources and managerial aspects.

The typical practice of some traditional Islamic religious institutions, in fact, affects its goal, content, method of instruction, and evaluation. These institutions particularly focus on developing a good faithful man (*insan salih*) as well as a pious servant (*'abd*) of Allah where their curriculum is restricted to religious knowledge only. If any provision is

made for general education, only a few subjects are included in the curriculum. Some of these institutions emphasize on the memorization of the Qur'anic text, but not on understanding. In terms of methodology, teachers tend to use unsystematic teaching styles and improper pedagogy without using modern instructional aids and materials. Learning mostly relies on rote-memorization, dictation, and use of classical scriptures. Evaluation is based on paper-qualifications and certificates, which are not well acknowledged by the market. At the tertiary level, Ahmad Fauzi (2005) mentions that the choice of specializations in Islamic studies is limited due to the shortage of Islamic higher learning institutions or universities. Religious students are required to have extra qualifications if they wish to further professional courses. Many graduates of the religious system face difficulties to get employment in job market. Therefore, society has less confidence in their products. This gives the impression that the traditional religious system is failing in contributing towards economic growth and nation building.

Many Western nations do keep some misconceptions about the role of the traditional Islamic learning system especially *madrasah*. They label these institutions as breeding grounds for militants and terrorists. The Western media promulgates the issue of militancy and terrorism globally after the tragedy of September 11, 2001. Berkey (2007) asserts that the post-modernism era views the present religious learning centers negatively. They even have labelled certain *madrasah* in Pakistan as a '*jihad* factory'. The *madrasah* is viewed as maintaining backward mentality and being oppressive to children. Mahathir (2003), the former prime minister of Malaysia, boldly pronounces "linking Islam to terrorism is unjustified". The existence of militant tendencies in the religious learning institutions as well as the bad performance of their products have become two major reasons for the Malaysian federal government to withdraw temporarily its per capita grants to People's religious schools (*Sekolah Agama Rakyat* or SAR) in 2002. This gives a picture

that the politicization of Islamic education is a challenge. Some governments exploit Islam and Islamic education to advance their own political agendas. They increase their control over Islamic education system as a continuation of the Western colonialism.

Similar to the Western education system, the traditional religious system has also failed to play its role in the era of globalization. This system has failed to equip learners with vital skills to face all challenges of this era. Besides, the lack of understanding and misconceptions about the nature of Islamic education also contribute to the failure of the Islamic religious learning institutions. These institutions ought to impart an Islamic education, not education about Islam only. Besides, they should change their traditional educational approaches.

### **An Integrated Curriculum as a Solution**

Al-Faruqi (1997) emphasizes the need of solving the educational problem that has caused the Ummatic malaise such as intellectual rigidity and stagnation. Both systems of education have considerably failed to produce an integrated Islamic personality, but they have created a dilemma to the Ummah. Their products have opposing worldviews, life-styles, and personalities. The secular education was seemingly designed to produce professionals who were deficient in religious values. Meanwhile, the religious education had developed religious specialists who were unable to participate actively in society, and were not critically and creatively responsive to deal with the current issues affecting the Ummah. The former has high value but producing alienated individuals whereas the latter tends to be neglected and thus, producing unproductive individuals, not so contributing to the growth of the society economically, politically and socially. Both systems contradict each other in many aspects as shown in Table 1.1.

Table 1.1: Some Contradictions between Secular and Religious Systems of Education

Aspect	Traditional religious system	Modern secular system
Orientation	-Spiritual world -Hereafter	-Material World -Temporary life
Aims	-Socialization into Islam -Develop a good servant of Allah	-Development of individuality -Produce a good citizen
Curriculum	-Rigid, dormant -Resistant to change	-Liberal -Respond to changes
Source of Knowledge	-Revelation -Inductive method	-Empirical -Deductive method
Rationale of acquisition	Divine command	Problem-solving tool
Teaching style	Authoritarian	Student participation
Learning Style	Memorization	Understanding
Mind set of student	Passive-receptive	Active-dynamic
Education	Generalized	Specialized

Note: Modified from Hoodhboy (1992, 77-80)

Rosnani (2004a) identifies some shortcomings for both kinds of education. Initially, Muslims were dissatisfied with the modern secular system because of the ineffective and insufficient practices of teaching of Islamic religious sciences. The incorporation of Islamic education only existed as an academic subject, which was taught but not relating to the current world and students' daily lives. Furthermore, its teaching methodology does not allow for critical and creative thinking. Muslims also were not satisfied with the traditional religious system. Meanwhile, the essence of acquired sciences does not reflect the Islamic *weltanschauung*.

Many Muslim intellectuals were not satisfied with both systems of education. Muhammad Iqbal (1873-1938) expressed his discontent in his cynical poems. He was unhappy towards the classical Sufism (religious system), due to its escapism from the worldly affairs. This was because through mental and spiritual confinement, the sufis produced passive personalities. He supported Muhammad Iqbal's claim (1910/ 1986, p.?)

that “they are training the children of falcons to roll in dust”. Meanwhile, he criticized the modern Colonial system for its destructive values that they dehumanized souls by means of indoctrination of Western supremacy. Hence, he further supported the claim that “modern knowledge has become destructive of religion” (Bilgrami, 1966, p.5). His critique was based on his observation on the defects of Western civilization during his short stay in the West, where he learnt the Western Philosophy and method of research. For him, education should be able to develop a religious man with the ability to solve worldly problems creatively. Sheikh Akbar Ali (1998, p.301) illustrates Iqbal as “artistic imagination and spiritual rapture coupled with vital and dynamic love for action”.

Many Muslim intellectuals criticized the dualistic education systems for creating fragmentation - the traditional religious representing the hereafter and non-scientific spheres whereas the modern secular represent the worldly and non-religious knowledge. For instance, Mawdudi rejected the compartmentalization between religious and secular education and thus, he put efforts to bring about revolutionary changes in the educational system based on Islamic principles in order to regain the excellence of the *Ummah*. Mawdudi founded *Jama'at Islami* in 1941 as a cadre-based revolutionary movement that strove to establish the Islamic state and Islamic Research Academy in July 1963 for conveying Islamic messages in contemporary expression.

The dichotomy between divine-revealed knowledge and human-acquired knowledge reflects the gap that exists between belief and reason, and the contradictory outlook of a believer and a secularist. This was caused by the enormous development of human empirical knowledge including skills and methods without the guidance of Islam. The Makkah Conference (1977), thereby, recommends the integration of both faith and intellect by applying religious approach to all disciplines of sciences as the best solution in resolving the conflict as well as producing the well-integrated man as *khalifatullah*

(Ministry of Higher Education Saudi Arabia, 1983). Thus, Muslim scholars and policy-makers should be responsible for conceptualizing and restructuring the Islamic education system through an integrated curriculum in order to develop professionals with healthy personality and morality, not mechanistic-materialistic person with split personality.

The failure to restructure the Islamic system of education to meet the current global demands while maintaining Islamic identity perpetuates the Ummatic dilemma. Al-Faruqi (1997, p.?) claims, “there can be no hope of a genuine revival of the Ummah unless the educational system is revamped and its faults corrected”. He proposes that the present dualism in Muslim education should be totally rejected. Al-Ghazali, an Islamic reviver (*mujaddid*) believes that true Islamic revival means the revival of Muslim communal ethics through individual moral transformation. In his words:

I now earnestly desire to reform myself and others...I ask Him (God) then to reform me first, then to use me as an instrument of reform; to guide me, then to use me as an instrument of guidance....

(Osman 1992, 171)

The Holy Qur'an affirms that:

Surely Allah does not change a people's condition until they change what is in themselves.

(*al-Ra'd*, 13: 11)

This implies that the efforts of reformation and revitalization of the Ummah should be done by Muslims themselves.

However, several attempts of educational reform in the past failed to solve the problem of educational dualism as what had happened in India (1870s), Egypt (1890s), Bengal (1910s) and the Malay Archipelago (1900s). In India, offering both secular and religious education in one institution made the former being chosen by the majority for its market value. In Egypt, Abduh (explain who?), a \_\_\_\_\_ put efforts to reform al-

Azhar through the incorporation of modern sciences into its curriculum, but later he was accused of secularizing al-Azhar education. In Bengal, the integration of secular and religious curriculum was only superficial and not capable of eliminating the dualistic education (Rosnani 2004a). In the Malay Archipelago, the establishment of Madrasah al-Iqbal, the first modern religious school, which looked like a secular modern school by design with incorporation of modern subjects, was perceived by the public as contradictory to Islamic teaching (Rosnani 2004a).

### **The Significance of Islamization of Knowledge**

It is significant to reflect upon the theory of Islamization of Knowledge (IOK) because the proposal for an integrated curriculum (IC) emerges from it. This theory was discussed among Muslim scholars in their attempts to rejuvenate the Ummah during the First World Conference on Muslim Education in 1977. Initially, they diagnosed that the malaise of Ummah today was the result of secularization brought about by the Western colonialism. Their diagnosis indicates that, as mentioned earlier, the root cause of Ummatic malaise is related to its educational system. Thus, both notions (IOK and IC) were introduced as a solution to resolve the dilemma, especially about the issue of educational dualism (Ministry of Higher Education Saudi Arabia, 1983). Notwithstanding, the IOK was introduced a few decades ago, but many Muslim academicians, teachers, and parents were confused about the concept. This is because different scholars illustrate diversified perceptions, approaches and methodologies to this theory:-

Indeed, the IOK is an educational concept and practice, not a catchword for an Islamic intellectualism because its essence is inherited from the Islamic legacy. IOK is a part of Islamization that is often times used in the place of integration. Other terms used to

denote Islamization such as desecularization, dewesternization, desacralization, holistic, assimilation, revitalization, contemporarization of knowledge, Islamicization and reIslamization. Several Muslim intellectuals were involved in conceptualizing this idea. Muhammad Iqbal adumbrated this idea, which was followed by Syed Muhammad Naquib Al-Attas, a Malaysian scholar who proposed the notion of Islamization and initiated its systematic definition in his book, *Islam and Secularism*. Subsequently, Isma‘il Raji al-Faruqi (1921–1986) popularized this notion. Al-Faruqi was a Palestinian-American philosopher, and was a founder of the Islamic Studies Course at Temple University and International Institute of Islamic Thought (IIIT). His work entitled the “Islamization of Knowledge: General Principles,” becomes a major reference for the IOK programme. It is worth to synthesize the different views of Al-Attas and Al-Faruqi in order to reach a mutual understanding of the IOK. Rosnani and Imron (2000) made a comparative analysis regarding the concepts of IOK between Al-Attas and Al-Faruqi. Al-Attas (1978, p. ?) suggests that “the foreign elements and disease will have first to be drawn out and neutralized before the body of knowledge can be remolded in the crucible of Islam”. For him, the IOK deals with instilling a true knowledge into man. This involves the process of ensuring every branch of knowledge, especially human sciences, to be free from secular elements, and then they need to infuse with Islamic elements and key concepts. Meanwhile, Al-Faruqi (1997, ?) defines the IOK as the integration of modern knowledge into “the corpus of the Islamic legacy by eliminating, amending, reinterpreting and adapting its components to the worldview of Islam and its value dictate.” For him, the IOK engages with the integration of both secular and religious systems of education. He involves all disciplines of knowledge in his agenda of the IOK. His view is different from that of al-Attas who emphasizes the Islamization of contemporary secular disciplines and prefers to use the term ‘Islamization of contemporary knowledge’ (*aslamat* or *islamiyyat al-‘ulum*

*al-mu'asirah*). In addition to this, al-Attas (1980) relates IOK to Islamic educational system; that is, it is based on seven key concepts namely religion (*al-din*), man (*al-insan*), knowledge (*al-ma'rifah*), wisdom (*al-hikmah*), justice (*al-'adl*), right action (*'amal wa adab*) and universality (*kulliyyah jami'ah*).

In addition, Fazlur (1982) claims that the contemporary knowledge has no fault, but the fault, rather, are that it is not being applied appropriately and ethically. Therefore, he suggests that the upholders of Islamic education have to be responsible in Islamizing the secular knowledge creatively. The motive of this Islamization could be realized through the elaboration of Islamic metaphysics based on the Holy Qur'an. Kasule (1996) concludes these different views on the IOK and defines it as a process of modifying human acquired knowledge to be compatible with the fundamental Islamic principles. For him, knowledge becomes Islamic if its values, purposes and sources are consistent with Islamic values and principles. Hence, he calls for modification, correction and reorientation of the existing knowledge using Islamic principles, not the reformulation of the entire knowledge. Similarly, al-'Alwani (2005, p. ?) mentions that:

our assessment shows that there is still an urgent and dire need for a systematic, epistemological reform endeavor that is able to identify the crisis origins, causes, impacts and outcomes, and to explore the sound systems of thinking of reconstruction, based on the same pillars of the Islamic civilization in its first universality.

Recently, scholars are discussing about the strategies required to ensure the realization of IOK. Concerning its implementation, different scholars have different plans and agenda. Al-Faruqi (1997) has introduced a Twelve-step Work Plan, a comprehensive and flexible agenda for Islamizing knowledge which involves twelve steps - mastery of the modern discipline, detailed survey of disciplines, mastery of the Islamic legacy-the anthology, mastery of the Islamic legacy-the analysis, the establishment of the specific

relevance of Islam to each discipline, critical assessment of modern discipline, critical assessment of the Islamic legacy, survey of major problems of the Ummah, survey of the human problems; creative analysis and synthesis; recasting the disciplines under the Islamic framework and producing university textbooks, and disseminating the Islamized knowledge.

In another study, Al-'Alwani (1995) presents six discourses which are articulating the Islamic paradigm of knowledge - developing al-Qur'anic methodology, a methodology for dealing with the Qur'an, re-examining the Islamic Intellectual Heritage, and dealing with the Western Intellectual Heritage. Meanwhile, Shehu (1998) outlines four tasks ahead of the Islamization of Knowledge Programme. These include formulating an Islamic theory of knowledge based on the Qur'an and the Sunnah, establishing Islamically based contents and infrastructure of knowledge, producing Islamically conscious teaching personnel, and laying down plans and strategies for successful implementation. In addition, Saidu (2000) formulates the Task-Strategy Model that comprises three strategies, which are acquiring a sound knowledge of Islam and of the discipline to be Islamized, Islamizing the targets, and communicating the Islamization work to people.

It could be analyzed that through the process of Islamization, it is expected that any confusion and error in knowledge would be rectified. As a result, only true knowledge would be integrated into the curricular content, which is necessary for producing an integrated Islamic personality. It should be realized that both processes of the IOK and the IC require more scholarly research and practical attempts because these processes are evolutionary, not revolutionary which require effective methods to ensure its long-term success.

### **The Need for an Integrated Curriculum**

In the Western world, integrated curriculum is associated with a set of educational practices for learners' educational transformation. This was promoted by progressive education movements in 1930's as a solution to the malfunction of traditional education system in various aspects such as high failure rates, fragmentation of curriculum, dissociation of formal learning and real living, as well as the consequences resulted from the explosion of knowledge, increment of specializations, and expansion of technologies (Ornstein & Hunkins, 1993). In the Muslim world, the issue is seen quite differently, as it was caused by the dichotomy of knowledge that has created dualism in various aspects of Muslim life as discussed earlier. However, the formulation for integrated curriculum from an Islamic perspective as a systematic study is still at the developmental stage of research, when compared to the Western studies.

Based on the extensive review of literature, it was found that many Muslim scholars, both classical and contemporary, believe that the integrated curriculum is necessary for the full development of Muslim personalities. In Malaysia, for instance, Rosnani (2004a) analyzed the similarities and differences between the two education systems in terms of aims, contents and methodology. After analyzing the national, secular system, and the Islamic religious system after Independence, she concluded that there is compatibility between them, which gives hope for the possibility of a synthesis. Fazlur (1982) promotes the reformation of traditional education and its integration with the modern knowledge. Similarly, Narongraksakhet (1995) from Southern Thailand supports the integration of both religious and modern knowledge. The true Islamic education, for him, is not a mere theological or religious teaching, but it also covers all branches of knowledge that are taught from the Islamic perspectives. Freda (1980) suggested that a good solution to this crucial problem is a 'marriage between the traditional and modern Westernized school'. She claims that this solution 'acts as a precursor to the modern Islamic schools'.

The rationale for an integration of both Islamic and modern education is mainly based on the idea of the unity of knowledge. All types of knowledge are complementary in Islam. Thus, Ghazali (1989) denies the divorce of any empirical, sensory, and intellectual knowledge from divine knowledge. The divorce of knowledge from its unitary form will lead to compartmentalization of knowledge, which is contrary to Islam. The significance of the Integrated Curriculum (IC) is related to several purposes identified by various scholars and academicians. Firstly, the IC will be able to enhance and appreciate learning. Douglass, El-Moslimany and Uddin (2005) argue that “if learning and teaching are ways of glorifying God, then integrated learning reflects the unity of all creation, and the marvelous connections and pattern in Allah’s creation”. The IC is expected to produce an integrated individual. Secondly, the IC will be able to develop all human potentials in a well-balanced manner. Ghazali Basri (1989) posits that the development of mental, physical, emotional, ethical and aesthetical aspects cannot be enhanced without the process of integration in education system.

Abdul Rahman (1991) studies the role of an integrated education in a multi-faith and multi-cultural country. He identifies several conditions for it to achieve the positive social implications, which are diminishing baseless assumptions about individuals and groups, cultivating critical thinking, fostering better human relations, promoting religious freedom, adopting a common instructional language, replacing certificate-orientation, targeting to produce a whole man, preparing balanced and harmonious person, and developing cooperative and tolerance attitudes (Abdul Rahman, 1991). Kamal Hassan (2009) identifies four major systems of education in the Muslim world today. The first is the total secular system of education (non-existence of religious education). The second is the predominantly religious system of education and the incorporation of a few general subjects but not from the Islamic perspective. The third is the predominantly secular system

of education (the teaching of religion has no relevance to the real world). The fourth is the integrated system of education (the coexistence of religious and worldly sciences without real integration between both). The former is not keeping up with current changes, while the latter is not based on the *tawhidic* paradigm. Madkour (1991) characterizes the curriculum of Islamic education to be a whole, divine, integrated, monotheistic, global, constant, comprehensive, balanced, positive, and realistic system.

Sidek (2009a) calls for the re-evaluation of integration efforts in the Malaysian educational system. He identifies the ambiguity of the integration process and its ‘pedagogical inability to translate the philosophical outlines to that of the operational ones.’ Yusuf (2001) invites Muslim scholars to instate ‘Intelligent Islamic Curriculum’ considering its causative elements in achieving the educational aims. Tauhidi (2001b) emphasizes that a paradigm shift from information to transformation driven education is much needed to rejuvenate the Ummah. It is a change from ‘teaching about’, that is related to theoretical or content learning (*ta’lim*) towards teaching ‘how to be a Muslim’ that involves practical or process learning (*tarbiyah*) (see Figure 1.1).

<p><b>Teach About → Information Driven</b>  <b>How to be Muslim → Transformative Driven</b></p>
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Figure 1.1. The paradigm shift of Education (Tauhidi 2001b, 14)

Further, Tauhidi (2001b) promotes the restoration of a sense of wholeness, wholesomeness and holiness into educational practice and vision. ‘Making education whole again’ is suggested to be the motto of Islamic education in this new millennium. Thus, a holistic

approach to Islamic education is much required and the IC is viewed to be a mechanism for this change and restoration.

Abu Sulayman (1993) views that the most vital knowledge to be Islamized is human sciences with the priority given to education and political science. Education is vital for the transformation of individual while political science is important based on need of political authority to materialize that transformation. ‘Abduh emphasizes the need to formulate an integrated curriculum that would equip students not only with theoretical knowledge, but also skills and moral training (Abu Sulayman 1993). Integration, Sidek Baba views, is not only the process of integrating different kinds of disciplines but is about making knowledge value-laden. Thinking without ethical doing is mechanistic and doing together with ethics gives us direction (Sidek Baba 2009a). Ghazali Basri (1989) highlights the significance of a truly Islamic educational system, which covers acquisition of knowledge both for the satisfaction of ‘intellectual curiosity’ and material gain. In addition, it should develop a rational and righteous individual who is able to carry the responsibilities of ‘spiritual, moral and physical welfare of himself, his families, society and mankind as a whole’. The need for philosophy for Muslims today is expressed by S. H. Nasr a renowned philosopher and historian of science as quoted in Rosnani (2008). He argues that the teaching of Islamic philosophy is much mandated because “it is the means of protecting the Truth (*al-Haq*) and providing ways for repelling the attacks which are made against it from all sides.”

As a result of fragmented view of education and the compartmentalization of knowledge, both modern secular and traditional religious schools typically tend to adopt a mechanistic approach to education. This typical approach tends to give more emphasis on the absorption of subject content. Thus, the learning becomes more formal and limited to interaction with teachers only, rather than becoming an experience for daily life. Rosnani

(2005) observes that schools focus on knowing facts, and less on the application of knowledge. Students just try to excel in examinations and conceive them just as prerequisites to the enrollment in outstanding higher education institutions. This approach ignores the training of the mind and, thus, fails to develop students' worldview. A proper Islamic worldview, Sidek (2009a) stresses, lays the foundation of the non-dualistic thinking and conflict personalities. This will enable a person to have knowledge and skills, while following wise actions guided by sound character.

Rosnani (2008) highlights another problem, that is, today's graduates lack of soft skills such as critical and creative thinking skills, verbal communicative talents, interpersonal skills, self-confidence and ability to work in team. This is because the teaching is not kept up with rapid changes caused by the explosion of technologies. Hence, the ability to 'learn how to learn' is important, for it stimulates the curiosity and passion quotients, where, these quotients are more important than the intellectual one. Hence, the new challenge that Islamic education is facing is globalization instead of colonialism. Henzell-Thomas (2002) views that the focus of education should be the development of human truest nature through searching the right relationship with God. The pedagogy of Islamic education must catch-up with the contemporary changing circumstances. Ibrahim (2006) believes that the real problem is "the culture of dependence, adoption of hollow and empty cultural and intellectual ideals, values, aims and principles, which are devoid of meaning and are bankrupt." Mahathir (2003 21) asserts that "there is nothing secular about learning the sciences; the skills and the technologies that can undoubtedly contribute towards the well-being and the safety of Muslims." He adds, "the lack of understanding of secularism within the Islamic context and the fear of a repeat of the Turkish secularization has resulted in Muslims becoming ignorant and backward and incapable of defending themselves."

Hence, the act of acquiring knowledge from others is not a matter of dependence. It is encouraged in Islam to acquire beneficial ideas and skills from others including the West.

Rosnani (2004b) deals with the curriculum design, which is vital for developing individual and social well-being. She argues that it should be based on a well-defined philosophy of education and it should cultivate moral purpose in the individual and society. Hence, the core element underlying the curriculum design should be identified. Further, she discusses several strategies of integrating revealed and acquired sciences for Islamic schools and universities. In another study, Rosnani (1997) attempts to construct a curriculum for an Islamic teacher education programme in her effort to materialize the true Islamic education. Langgulang (2002 24) links the Islamization of curriculum with the inculcation of Islamic values into the curriculum. It involves four aspects namely aims and objectives, contents, teaching methods and evaluation.

This brief review indicates that most of the Muslim educators, academicians and scholars have reached a conclusion that there is a need to provide a real integrated curriculum for reviving the truly Islamic system of education. However, there are no in-depth studies done to explore the precise concept of integrated curriculum from the Islamic point of view. Thus, there is a need to revisit the concept of integrated curriculum from an Islamic perspective and clarify the confusion around it.

## **CHAPTER 2**

### **EDUCATIONAL DUALISM IN THE CLASSICAL ERA**

In general, there are four phases of Islamic educational development. The first is the phase of its construction and establishment from the period of the Prophet (P.B.U.H) (632 A.D.) to the end of the Umayyad dynasty (749 A.D./41-132 A.H.). The second is the phase of flourishing period during the Abbasid caliphate in the East until the Tartar invasion in 1258A.D/659A.H. The third is the phase of decline and stagnation during the Ottoman period. The final is the phase of revitalization and educational reform from the end of Ottoman Empire until to the present day (Che Noraini & Langgulung 2008 2-3). For the purpose of this discussion, the first three phases are classified under the classical era of Islamic education i.e. 622-1300A.D. (1-700A.H.) with less emphasis on the period of

stagnancy is elucidated in this chapter; meanwhile the final phase is referred as the modern era of Muslim educational developments that will be discussed in the subsequent chapter.

### **The Classical Era of Islamic Education**

The establishment of learning institutions was closely related to the emergence of the schools of Islamic legal and theological thoughts. The school of laws or Islamic legal thought is associated to the study of Islamic jurisprudence (*usul al-fiqh*) meanwhile the school of theology or Islamic theological thought is related to the study of Islamic theology (*'ilm al-kalam*). They developed because of divergent methodological thinking. This phase is very significant in understanding about the evolution of Islamic education system and to detecting the signs of dualism in the classical era of Muslim history.

### **The Period of Establishment**

It is a matter of fact that the history of the Ummah began from the period of the last prophet Muhammad (P.B.U.H) in 610 A.D. in the Arab land when he received the first divine revelation (*al-Alaq*: 1) and was acknowledged as the last messenger of the entire humankind (*Saba'*: 38). Totah (1926) describes that during the ignorance period (*jahiliyyah*), notwithstanding the Arab were illiterate, they were more competent in poetry composition compared to Christians and Jewish who were called as 'people of the Book' (*ahl al-kitab*). Further, Totah classifies education of the Arabs into two phases which are; the first is Arab style that developed progressively from the first quarter of the seventh century A.D while the second is the non-Arabic form of the learning institutionalization in the first and second centuries of Muslim history.

In the beginning history of the Ummah, several places were used for educational activities such as *kuttab*, palaces, bookshops, private homes, literary salons, deserts and

mosques. In the pre-Islamic period, *kuttab* (writing school) offered basic education included Arabic literacy, arithmetic, poetry and history. During the prophethood period, some *kuttab* taught the Holy Qur'an and fundamental religious teaching while others taught elementary reading and writing skills, language and other skills. For instance, Husein (1976) mentions about offer to the captives of *Badr* who were literate to give their services in teaching ten Muslims on how to read and write at these *kuttab* as their ransom. The private homes were also used with permission for teaching the Holy Qur'an and the fundamental Islamic knowledge. In 610 A.D, the Prophet utilized al-Arqam bin Abi Arqam's house in Makkah as the first 'school'. At *Dar al-Arqam*, the teaching of Prohet was conducted secretly for three years and it was limited to reading the first divine revelation as well as its applications in a Muslim's daily life. The prophet's companions such as 'Abdullah bin Rawahah, 'Ubadah bin Samit and Abu 'Ubaidah al-Jarrah also were teaching various skills and knowledge. Migration of the Prophet to Madinah in 622 A.D. brought a new-fangled history of the Ummah. *Masjid Quba* and *Masjid al-Nabi* were the places where he taught the Islamic principles in a semi-circle form of meeting known as *majlis* (occasion) or *halaqah* (learning circle); and such learning is continuously practiced until the present day. Beside religious and social activities, mosques were also used as the places to solve legal matters thoroughly. In sum, the mosque was considered as the educational center for public where both religious and worldly knowledge were taught (Shalaby 1954, Che Noraini Hashim 2008).

Eventually, the mosque-centered form of learning progressed to become residential 'school' where the learners stayed to pursue higher learning in reading, writing, legal matters and memorization of the Qur'an. The *masjid* paid salary to the staff and offered free tuition to learners. The mosques were improved with the construction of dormitories or residence halls (*khan*) which were known as *masjid -khan* (mosque -inn) which

supplemented with accommodation and food. Afterwards, the departure of the prophet P.B.U.H, the expansion of Islamic territories and then, the development of Islamic jurisprudence (*fiqh*) had changed the organization of Islamic learning institution. In the tenth century, *mosque-khan* was transformed into madrasahs for training students in understanding Islamic texts for legal and administrative purposes. The madrasahs afforded all learning needs of the students. In sum, the early Islamic learning institutions evolved from the mosque (*masjid*), to the *masjid -khan* (*mosque-inn*) and eventually becoming madrasahs.

### **The Period of Enlightenment**

A novel development in history of Islamic classical education emerged with the establishment of learning institutions and this had established the enlightenment period. Makdisi (1981) categorizes the learning institutions during this new period into two types based on the centrality of the *madrasah* i.e. pre-*madrasah* and post *madrasah* institutions. The former consisted of two kinds; the first was institutions without foreign sciences that evolved out of the mosques (*masajid*) and the second covered institutions with the inclusion of foreign sciences such as libraries and hospitals. In addition, three terms were identified to designate such places namely *dār* (house), *bayt* (room) and *khizānah* (closet); and another three to represent the content which are *hikmah* (wisdom), *‘ilm* (knowledge) and *kutub* (books).

In the relation to *madrasah*, their nature was doctrinal, political and spread Sunnism over Shi’ism. In the beginning, the *Shi’ah* was the first group that established learning with a structured curriculum. However, the conquest of Baghdad by the Seljuks in 25<sup>th</sup> Muharram 447 A.H. became watershed for Sunnis to struggle against Shi’ism. The Sunnis gained power over educational activities. The first well-structured Madrasah was initiated

by Seljuk Vizier named Nizam al-Mulk Hassan ibn al-Tusi (d. 485 A.H.) under the Seljuk in Baghdad, Iran by 459 A.H (1066-1067 A.D.) through the system of religious endowment (*waqf*). *Waqf* is a legal term, which denotes to the properties which are contributed for charitable uses and purposes in the service of Allah, and could not be sold and transferred. Subsequently, Nur al-Din (d. 569 A.H.) established schools in Damascus in 541 A.H. under the Ayyubid in Egypt (Fazlur 1982, 31-32; Shalaby 1954, 15, 57, 211; Totah 1926, 20).

In terms of curriculum of the *madrasahs*, it was limited to religious sciences and this caused some knowledge seekers dissatisfied. As a result, they pursued foreign sciences such as philosophy, rationalist theology, mathematics and medicine privately and informally outside the *madrasah*. This phenomenon had created non-institutionalized learning due to the transmission of Hellenistic scientific and philosophical works as well as translations to the Muslim world in the latter first century of the Ummah. This happened prior to Muslim Arabs' conquest of territories lying in the Near East; Syria in 64 A.D. Syria was a meeting ground for two previous world forces namely the Roman and the Persian whose people engaged actively in disseminating Greek traditions and scientific knowledge especially, medicine (Qadir 1991). This enriched the flourishing of Islamic religious intellectuality in the golden ages of the Ummah especially during the caliphates of Harun al-Rashid (170-193A.H. /786-809A.D.) and al-Ma'mun (198-218 A.H./813-833 A.D.) (Makdisi 1981).

Totah (1926) identifies the popular learning institutions were *Bayt al-Hikmah* (House of Wisdom), *Dar al-'Ilm* and *al-Nizamiyyah* *madrasahs*. *Bayt al-Hikmah* was initiated by al-Ma'mun in the ninth century A.D while *Dār al-'Ilm* by al-Hakim in the eleventh century A.D. *Nizamiyyah* bore Nizam al-Mulk's name, the founder of *madrasah*. The first was the first scientific Islamic university which had prominent professors, library and astronomical observatory. The second offered some subjects such as astronomy,

medicine, grammar and philology. The third had religious curriculum comprised syntax (*nahw*), theology (*al-kalam*) and Islamic jurisprudence (*fiqh*). The core curriculum of the first two were scientific and liberal while the last was conventional and theological. Chemistry was the first science developed by Khalid ibn Yazid; later, the treatises of metaphysics, theology, physics and logic were translated. However, some Muslims claim that these were inconsistent to the Islamic doctrines and consequently, this fragmented the Ummah into various groups (Abd al-Quddus 1980).

In relation to curricular aspect, the system of classical Islamic education and its formal learning institutions had some distinguished characteristics. The formal learning was religious in nature that emphasized theology and legal jurisprudence and excluded non-religious sciences. Its curriculum seemed to be formal, dogmatic, restricted and was under governmental control.

During this classical period, Badawi (1979) remarks that the *maktab* was considered as primary school, the *madrasah* as intermediary level and the mosque as the zenith of the system. The *maktab* concentrated on recitation, memorization and exegesis of the Holy Qur'an, intellectual explanation of the tradition as well as basic reading, writing and calculation. Some *maktab* offered Arabic language and literature. Makdisi (1981) identifies some religious subjects offered such as the Qur'anic exegesis (*'ilm al-tafsir*), the science of Qur'anic readings (*'ilm al-qira'at*), the science of tradition (*'ulum al-Hadith*), methodologies of Islamic law (*usul al-fiqh*), jurisprudence (*fiqh*) and the fundamentals of religion (*usul al-din*). The supplementary sciences were the sciences of Arab (*'ulum al-'Arabiyyah*) such as grammar (*nahw*), lexicology (*lughah*), morphology (*tasrif*), metrics (*'arud*), rhyme (*qawafi*), prosody (*sun'at al-shi'r*), history of Arab tribe (*akhbar al-'Arab*) and Arab tribal genealogy (*ansab*).

Totah (1926 56) determines classical curriculum comprises of academic and extra-mural subjects, permissible and prohibited subjects. He classifies these subjects into five areas which are Legal subjects (*shar'iyah*) comprises Jurisprudence, exegesis, tradition; Literary studies (*adabiyyah*) covers Philology, syntax, rhetoric, prosody, composition, reading, history; Mathematics (*riyadiyyah*) includes Geometry, astronomy, arithmetic, algebra, music, politics, ethics, domestic economy.; Rational (*'aqliyyah*) covers Logic, dialectic, Dogmatic Theology, Metaphysics, natural Science, medicine, Chemistry; and miscellaneous such as surveying, veterinary, agriculture, magic, phrenology, astrology, dream interpretation.

Badawi (1979) mentions that the previous learning institutions were funded by their own founders through endowment system (*waqf*) and institutions such as Nizamiyyah offered free education to public where teachers taught free as their sacred duties. After the institutionalization of learning, teachers did receive salaries. Nakosteen (1964) identifies six types of teachers namely *mu'allim*, *mu'addib*, *mudarris*, *shaykh*, *ustadh* and *imam*, not to mention private tutors and *mu'ayyid* (junior instructor). *Mu'allim* is a title for elementary instructors; *mu'addib* (teacher of manners) is a title used for either elementary or secondary instructors; *mudarris* is a professional title attached to the title of *mu'īd* (helper) or assistant to a professor; *shaykh* is a special title given to indicate academic or theological excellence (master teacher or professor); *imām* is the supreme religious teacher.

### **The Period of Stagnancy**

The stagnancy of Islamic intellectualism is the most horrific development in the history of the Ummah. Its impacts lasted for almost four centuries before colonialism and extended to this modern era. The first decline happened prior to the sack of Baghdad, when the Islamic education system seemed to be collapsing due to the absence of intellectualism and

originality of knowledge. This sign of intellectual decline was detected by Fazlur (1982) who concludes that the original theological, philosophical and legal instructional materials had been replaced with guidebook, commentaries and super-commentaries at the tertiary level. Moreover, the scholarly method of learning had been changed into technique of learning by rote and disputation (*jadal*) that reproduced meaningless refutations and counter-refutations. Zuberi (1992) marks this stagnant age as low in intellectual productivity, lacking in originality and widespread in illiteracy. The scope of Islamic education was limited to religious subjects and Arabic language.

During the fourth century A.H., the door of *ijtihad* in legal aspects had been determinedly closed. It was not practiced continuously but only when it was necessary. The decline of the Muslim intellectual life and the wholesale destruction of the Ummah happened in the middle of the thirteenth century (the end of the seventh century A.H). It began with the advent of Mongol and the Tartar, which led to the sacking of Baghdad in 1285 A.D. (656 A.H). Finally, the era of Islamic intellectualism was replaced with the era of conservatism in Islam. However, there was no real stagnation in the Muslim world until the nineteenth century. The Ummah was still revitalized by al-Ghazali and other personalities like al-Razi, Ibn Khaldun, Salahuddin al-Ayyubi to name a few. Three dynasties existed during this stagnant period namely the Mughal Empire in India, the Safavid Empire in Persia and the Ottoman Empire in Turkey. The biggest factor of the Ummatic downfall was subjection to European colonialism in the nineteenth century, which resulted from the Renaissance that brought catastrophe to the Muslim world. It is worth to clarify that subjection means non-participation in every form of national activity including administration, education and economic policies as an attempt in super-imposing another ideology. This also meant deliberate denial of benefits of technological revolution of the 19<sup>th</sup> century, which led to national material poverty and enforced mass illiteracy.

Consequently, the Ummah lost its identity, and since then suffering in many aspects of life standard to emerge.

### **Symptoms of Dualism**

As discussed in the previous chapter, dualism is identified as the major factor for the Ummatic malaise. Although, the nature of present dualism is quite different, but its symptoms had been recognized in the earlier Muslim history. This is proven with the emergence of two rival groups of Muslims, which had different thinking approaches namely, traditionalism and rationalism. The consequent, continuous struggle between both groups significantly affected the Muslims' life system as a whole including the system of education and learning institutions.

### **Traditionalism versus Rationalism**

The signs of dualism could be observed in the development of Islamic education even during the classical era. Initially, Muslims were adopting different approaches in the disputations of legal matter (*fiqh*) and later, it extended into theological matter (*'aqidah*). This resulted in the emergence of the personal legal schools such as Hanafites, Malikites, Shafi'ites and Hanbalites. The struggle between traditionalists and rationalists in the early period of the Umayyad dynasty changed the geographical based sects of Kufah and Makkah into the personal designations. In term of theological thoughts, all these schools representing the school of *ahl-Sunnah Wal-Jama'ah* and are known as the Sunni (Bilal Philips 1998). In addition to this, there are another theological movements like Dogmatism (*mutakallimun*), Shi'ites, Mu'tazilites, Ash'arites and Ikhwan al-Safa (Sheikh M. Saeed 1974).

During the prophetic period, the signs of dichotomy were hidden in different approaches of practicing Islam among the companions (*sahabah*) in legal matters. They were categorized into *ahl al-Hadith* and *ahl al-ra'y* based on geographical factor. The former were the residents of Hijaz or Makkah and Madinah. Their practices of Islamic teachings were directly referred to the Prophet or knowledgeable companions (*sahabah*). Meanwhile the latter were the migrants or newly revert who settled especially in Kufah. They tended to use reason (*ijtihad*) to solve their legal problems for it was difficult for them to reach the Holy Prophet (P.B.U.H) or other prominent companions. Furthermore, he himself approved this practice as in the case of Mu'adh ibn Jabal when he was appointed as governor to Yemen.

In the last period of the Righteous Caliphs (*Khulafa' al-Rashidin*), a political conflict occurred between 'Ali and Mu'awiyah in the battle of Siffin. The turmoil of discrepancies and incongruous political views developed unremittingly after this conflict. This caused the disintegration of the Ummah into several rival groups, which resulted in the crisis of Islamic thought. The attitude of the Umayyad that was more interested in government than in religion led to the separation between thought and action. The caliphs justified their oppressive behavior on the issue of predetermination (*qadr*) and manipulated the Jabarites who believed that human deeds were predetermined by Allah and thus, man was not responsible and should not be punished for any wrongdoings (Sharif 1963; Qadir 1991; Fakhry 1983). This earliest philosophical issue was disputed by the Mu'tazilites who upheld that man has free will and freedom of choice; thus, Allah must be just and ought to reward the good and punish the wrong doers (Qadir 1991).

Subsequently, this philosophical dispute extended the decisive struggle between conservative religious groups or legal-traditionalists (*ahl al-Hadith*) and the theological-rationalists (*ahl al-kalam*) thereby the symptoms of dualism in Muslim Ummah became

more obvious. The former was represented by Ash'arites while the latter by Mu'tazilites. The founder of the former was Abu Hassan al-Ash'ari while of the latter was Wasil Ibn Ata (d.131 A.H.). Mu'tazilite school of thought flourished under the caliphates' patronage such as al-Ma'mun, al-Mu'tasim, al-Wathiq and al-Mutawakkil. This school gained political power mainly during the time al-Ma'mun.

The former believed in the supremacy of revelation while the latter advocates the superiority of reason. This struggle had implications for understanding Islamic beliefs and practices. The overuse of reason eventually led to the misuse of intellect among Mu'tazilites, which include al-Ma'mun's attempt to infuse the notion of the createdness of the Holy Qur'an (*al-Qur'an al-makhlūq*) into the traditionalists' doctrine. The consequent traditionalist responses were detrimental to the unity of the Ummah. The critical conflict led to the incident of great bloody inquisition (*mihnah*) in Baghdad, the hub of Islamic intellectualism and culture. This conflict ended with the victory of traditionalist force, which was led by Imam Ahmad bin Hanbal. He symbolized a legal scholar (*faqih*) and an all-rounded personality who was competent in religious, political and military leadership roles.

### **The Dichotomy between Politics and Religion**

Al-Faruqi (1993, 1997), Abu Sulayman (1993) and al-'Alwani (1993) observe that the dualistic state of the Ummah, in fact, was the result of the political struggle above. The root cause of this dualism was the crisis of thought among Muslims, which manifested in the dichotomy between the reason (*'aqli*) and revelation (*wahy*). Eventually, this crisis ruptured the unity of thought and action, which resulted in the separation of leadership from the sources of Islamic thought. The political man manipulated puppet caliphs and demoralized the Ummah. This unfavorable political exploitation made the thinkers avoid

social involvement and some of them isolated themselves from this chaotic reality to practice Islamic mysticism, to be later known as Sufis. Live in seclusion by having austere ascetic lifestyle to seek psychological comfort and liberate self from the material world. ‘Abdul Rauf (2001, 35-39) elucidates Islamic Mysticism in a comprehensive manner.

Consequently, two types of leadership emerged. The first was the political leaders who were not entitled to exercise religious authority because of lack of religious knowledge. The second was religious spiritual leaders who were practicing *ijtihad* but had no authority to enforce it. The former used religion to justify their actions and persecuted the latter who were against them. Finally, the religious leaders had to close the gate of *ijtihad* in order to defend religion from being abused by the political leaders. Indeed, the dichotomy between politics and religion had a great impact on *ijtihad* as an intellectual discipline as well as the intellectualism of the Ummah.

### **Dual Systems of Learning**

The impact of dualism in thought influenced significantly on the education system and its institutions during the classical era as discussed earlier. Makdisi (1981) asserts that:

The struggle (between traditionalist, and rationalists) was on the uphill; the main obstacle being the Islamic waqf, upon which rested the whole edifice of institutions of learning, and which excluded any and all things that were considered to be inimical to the tenets of Islam.”

(Makdisi 1981, 77-78)

Consequently, two different systems of learning existed. The first was the formal learning system institutionalized by the state. It aimed at producing jurisconsultants (*mufti*) who issued legal opinions (*fatawa*), but isolated themselves from this chaotic reality. These formal institutions were fully advocated by the consensus of traditionalist scholars. The second informal non-institutionalized learning system tended to produce either philosophers, scholastic theologians, and was initiated subversively by the rationalists.

This dual systems of learning produced dual curriculums; the former system only offered Islamic religious sciences (*al-‘ulum al-Islamiyyah*, *al-‘ulum al-shar‘iyyah*) related with Islamic law and theology. The latter provided the non-religious sciences (*al-‘ulum ghayr shar‘iyyah*) or the sciences of the ancients (*ulum al-awa’il*) or foreign sciences (Qadir 1991, 24-29). Madrasah adopted only the religious learning for its formal curriculum and denounced the non-religious subjects due to some misconceptions about these subjects. Fazlur Rahman examines some factors for that denunciation. First, it was related to the psychological factor, with the priority over spiritual life is influenced by Sufism. Secondly, the religious scholars’ attitude led Muslims to neglect the Qur’anic invitation for scientific investigations. Thirdly, the promising profession offered to religious graduates to become qadis or muftis (not philosopher or scientist), who were limited to court service only. Fourthly, the religious scholar’s influence as that of al-Ghazali denounced scientific and philosophical thoughts (Fazlur 1982). It could be concluded that mostly Muslims were more interested in religious learning for its economic returns and prestige. For an example, a *qadi* earned more and he was considered as an intellectual than a scientist was. Moreover, financial scholarships were allocated for religious learning only. However, some Muslims still pursued the non-religious learning due to the culture of learning as a norm of society. Therefore, the compartmentalization of knowledge into religious and non-religious spheres emerged.

### **The Practice of Integration**

Although, the symptoms of dualism were much rampant during the classical era, which alarmingly affected the Ummah, the efforts of integration were made by some individuals, groups and institution. Generally, integration deals with combining or synchronizing two or more separate elements in order to establish a harmonious relationship between them.

Badawi (1979, 104) claims that the classical Islamic education system had practiced three types of integration which, according to Max Weber's analysis, are 'charismatic education', education for culture', and 'specialist education'. This education system gave priority to spirituality. This means that the classical education emphasized the human personality development in cultural education, individual's inner excellence and societal progress. Thus, Islamic education was a part of social activity that stimulated the Islamic intellectualism in an integrated manner.

Curriculum integration had been practiced about 150 to 200 years earlier during the classical period especially in the reign of Abbasiyyah, Uthmaniyyah and Mughal periods. There was an effort to incorporate the field of modern professionalism with Islamic religious education. The trainees of military and civil servants were required to master in the modern professional subjects along with religious studies such as the Holy Quran, the Sunnah, Islamic Law and Jurisprudence as well as Arabic languages. Badawi (1979, 106) posits, "the professional standards of excellence and the ethical standards of professional conduct were reinforced and safeguarded by religious ethics and values." Thus, the infusion of Islamic principles into modern professionalism made the classical curriculum more useful.

Even though the *waqf* tended to create dualism in the classical education system as discussed earlier, however, the art of integration was still practiced in the madrasahs in the various ways. Firstly, it served learning that was connected to life and professionalism. For instance, the scholastic theology was offered by the first *madrasah* and it was aimed at producing religious experts and scholars. Secondly, the *madrasah* system integrated theory and practice. Its core curriculum comprised both theology and law that manifested the integration of theoretical and practical sets of knowledge. The theology is a science regarding the unity of God (*'ilm al-tawhīd*) or principles of faith (*usūl al-dīn*) or science of

theology (*Ilāhiyyāt*) that was categorized as theoretical sciences whereas law (*fiqh* or *sharī'ah*) was classified as practical sciences.

Later, the inclusion of both philosophy and science into its formal curriculum also embodied an integration of theory and practice. Thirdly, it adopted an integration between an ideal religious Islamic science i.e. law and an ideal Islamic religious orientation i.e. traditionalism that fashioned its scholastic method for promoting thinking process. Besides, through the practice of *ijtihad* while seeking Islamic religious knowledge, an academic freedom was also manifested since the eleventh century. Rosnani (2008) asserts that the *madrrasah* system had a dynamic pedagogy in teaching Jurisprudence (*Fiqh*) by practicing intellectual discourse with the application of reasoning (*ijtihad*) to produce new ideas instead of memorizing commentaries as practiced later.

The art of integration was also practiced by some schools of thoughts or sects. The application of both rational and traditional arguments to defend Islam was practiced by Sunnites (*Ahl al-Sunnah wa al-Jama'ah*) including *Ahl al-Hadith*, Ash'arites and Maturidites (Al-Quddus 1980). The Shafi'ite model was the best for employing a moderate and integrated method in legal matters (*usul al-fiqh*), whereas the Ash'arites was good for theological matters (*usul al-din*). The Ash'arites took the middle position between the Jabarites and the Mu'tazilites' views on human free will; and between the Sifatites, the Mujassimites, and the Mushabbites and the Mu'tazilites' views on God's Attributes. The acquisition of Hellenistic philosophy among Muslims was related to the rise of scholastic theology (*'ilm al-kalam*) and the group of theologians (*mutakallimun*). They used reason within the parameter of revelation to clarify misconceptions about Islamic doctrines to non-Muslims and Hellenized converts.

Mu'tazilites was the first group that employed the Hellenistic philosophical tools of Greek logic to defend Islam in theological matters. Their interest in the semantics of

miraculous Holy Quran (*i'jaz al-Qur'an*) had evolved the Arab science of rhetoric and eloquence, an integration of Arabic grammar and Greek rhetoric (Fazlur 1982). Initially, they believed in the authority of revelation and used reason for allegorical interpretation of the Holy Qur'an and in order to understand the anthropomorphic verses, which describe God's attributes. For an instance, '*yad Allah*', which literally means Allah's hand but Mu'tazilites, interpreted it as Allah's power in order to maintain the immateriality of God and dissimilarity of God's attributes with the creatures'. However, their method was contested by the literalists who believed in literal interpretation of the Holy Qur'an. The literalists maintain that God possessed all the attributes, including the anthropomorphic attributes, mentioned in the Qur'an. They were the Attributists (Sifatites), the Anthropomorphist (Mujassimites) and the Comparers (Mushabbites) (Qadir 1991).

Some traditionalists had attempted to make modifications among different traditions and they were called as 'the people of opinions' (*ahl al-ra'y*) (al-Quddus 1980) as in the case of Imam Abu Hanifah and Imam Malik. It should be reiterated that the victory of the traditionalists over the rationalists during inquisition (*mihnah*) period had reflected in the intellectual standards of Islamic education and the supremacy of the Islamic law. However, the traditionalist inescapably was affected by the rationalists in terms of using reason in its methodology.

The art of integration was also practiced among Muslim intelligentsias at their individual level. They adopted constructive attitudes and sincere efforts to integrate between dualistic entities of revelation and reason and theory and practice. They intellectually endeavored to modify certain Hellenistic works and treaties while translating and thereby contributing to Islamization of knowledge. For example, Ibn Sina adopted the basic philosophical concepts from Aristotle's 'De Anima' but these concepts were modified to be compatible to the Islamic worldview. For example, Aristotle's definition

of soul was redefined by him as an incorporeal substance. Al-Ghazali brackets Ibn Sina as Aristotle is bracketed for centuries (Zuberi 1992). Ibn Sina's philosophical thoughts are summarized under logic, psychology and metaphysics. His speculative system is similar to Descartes and Kant. These philosophers, Rosnani (2004a) admits, rectified the ancient epistemological theories that separate 'knowledge from action' and 'theory from practice' and successfully produced an integrated system in the flourishing of empirical knowledge and scientific-philosophical activities. This reflected their integrated personality with strong ability of integrating theory (*'ilm*) and practice (*'amal*) and their engagement with the scientific-philosophical knowledge, which was meant to strengthen their Islamic doctrine and practice. Fazlur (1982) highlights that they took almost three hundred years to develop theological, legal-moral and political systems to become a systematic structured education system, in which was very dominant in shaping communal direction and culture. These classical Muslim scholars had transformed knowledge to become more integrated and Islamic in nature. Furthermore, this classical time witnessed the practice of life-long education and journey for knowledge as experienced among many great personalities such as Ibn Sina and al-Ghazali. Their educational thoughts were practical and life oriented and contributive to human civilization.

### **The Holy Qur'an and Islamic Intellectualism**

The role of *the Holy Qur'an* in motivating the Muslim individuals, groups and learning institutions to play very significant roles in the practice of integration, in fact, cannot be denied. The Holy Qur'an is considered as the core of Islamic-based education in which its original word Qur'an is derived from '*qara'a*' which means 'to read' and thus, it denotes reading not only philologically but educationally as well. Thus, the theory pertaining to the origin of philosophy and science in Islam in relation to the Ancient Greek should be

scrutinized thoroughly. The Orientalists who are the Western scholars studied Eastern cultures and Islam without referring to Islamic norms, and they do not intend to contribute to Islam. These orientalist were merely adherents of the ancient inheritance, mainly the Greek and the Roman (Abdul Rauf, 2001). They were claimed to have made translations and commentaries without contributing to any new works, and then transmitted those works to the West, which later led to the Renaissance.

Indeed, the philosophical-scientific activities among Arab Muslims began much earlier before the coming of the Greek and Muslims' discoveries had stimulated the spread of those Hellenistic sciences. For an instance, Thabit ibn Qurra's family gave remarkable contributions to Mathematics and Astronomy. Leaman (1999) affirms that previously, Muslims began to debate the legal and theological issues using philosophical arguments (Leaman 1999) and afterward the advent of Greek philosophy and logic the proper execution of these debates were further improved (Fakhry 1983). It is noted that the Greek philosophy and science could never come into Islamic thought and Arab culture unless the latter was receptive to this assimilation, which was based on tolerance. H. A. R. Gibb in Qadir (1991) identifies three laws have been identified for the adoption of foreign culture. Abdul Rauf (2001, 262) identifies Justice, tolerance and sympathy as 'the tripartite Islamic virtues' that contributed to the achievement of excellent man's historical process and intellectual integration.

Açikgenç (1996, 535) asserts that the philosophical thought in Islam was a response of "the Qur'anic invitation of the believers to contemplate on the universe and on a host of other subjects that may be classified in the philosophical scope." Examples of such Quranic verses are *Yunus*, 101; *al-A'raf*, 185; *Al'Imran*, 190; *al-Dhariyat*, 20-21; *al-Jathiyah*, 3-5. Thus, the Holy Qur'an is the genuine source of Islamic education and its disciplines including science and philosophy. Initially, the Qur'anic injunctions developed

intellectualism with the emergence of subjects such as sciences of the Holy Qur'an (*'Ulum al-Qur'an*), *Hadith*, jurisprudence and its principles (*Fiqh wa usul al-Fiqh*), scholastic theology (*'ilm al-Kalam*), sufism (*Tasawwuf*) and others. Other non-religious disciplines such as medicine, science, history, geography and other such subjects were also accepted in Islam.

It is imperative to acknowledge the role of the Holy Qur'an in integrating both revealed-transmitted knowledge (*'ulum al-wahy* or *al-naqliyyah*) and rational-acquired knowledge (*'ulum al-'aqliyyah* or *iktisabiyyah*) that contributed to the rise of Muslim civilization. Hence, the negligence of either one is due to human error, which, in turn, poses challenges to their own doctrines. However, Muslims are still indebted to the ancient civilizations, especially the Greek and Roman, because the assimilation of the Hellenistic intellectual works into the Muslim civilization had enormously influenced the formulation of an integrated system of Islamic education and had accelerated the excellence of the Ummah.

In sum, the classical golden era of Islamic civilization between 750 until 1100 A.D. was able to produce numerous Islamic intelligentsias who were proficient in various disciplines. Some Muslims' names, as George Sarton (1927) highlights, are al-Jabir, al-Khawarizmi, al-Razi, Masudi, Wafa, al-Biruni and 'Umar Khayyam. They were chemists, algebraists, clinicians, geographers, mathematicians, physicists and astronomers. Al-Kindi (260-873 A.D.), al-Farabi (339-950 A.D.), Ibn Sina (428-1037 A.D.), Ibn Tufail (581-1185 A.D.), al-Tabari (923 A.D.) were all-rounded philosophers and such like Abu Hanifah and al-Mawardi were political thinkers. The first Western names such as Gerard of Cremona and Roger Bacon were to emerge only after 1100 A.D. Another 250 years Islamic history produced personalities such as al-Ghazali (505-1111A.D.), Ibn Rushd (595-1198 A.D.), Nasir al-Din al-Tusi (1201-74 A.D.), Ibn Khaldun (1406A.D.) and to name a few.

Amazingly, it was found that Ibn Sina and al-Farabi were the leading interpreters of Aristotelian philosophical thought, and al-Ghazali was the noted Muslim educational philosopher who based the philosophical thoughts on his personal experiences, the one similar to Plato's.

### **CHAPTER 3**

## **EDUCATIONAL DUALISM IN THE MODERN**

### **MUSLIM WORLD**

The second phase of Muslim civilization narrates several chronological events that fashioned Muslim educational system prior to, during and after the colonial periods in the late eighteenth and nineteenth centuries. The review on educational developments in the modern era is very complex because it involves a long process, and the educational systems are still evolving. Furthermore, Western colonialism impacted a great deal in terms of the geographical division of the Muslim territories. The territories were scattered and different countries experienced different political and social changes. This historical review attempts to make a general analysis of Muslim education system as a whole. It stimulates the discussion in the subsequent chapters regarding the practical attempts of reviving Islamic education system through an integrated curriculum.

In the late eighteenth century, most of the Muslim countries were under Western colonialism. These countries began to gain political independence in the mid of the nineteenth century with the exception of Turkey. For the sake of discussion, only two different cases, namely Egypt and Turkey are reviewed. Both countries are taken into

consideration in an attempt to finding out the realistic means of integrating and synthesizing two dissimilar systems. Later, the review focuses on the Malay Archipelago representing other Muslim majority countries, which were influenced by the reformist movements in the Middle East. Several attempts of educational reform led by Muslim scholars, organizations or community in each of these countries are elucidated here. Subsequently, the impacts of colonialism and modernization upon the existence of dual systems of education in the Muslim world will be analyzed.

### **Islamic Education in Egypt**

Historically, Muslim religious scholars (*'ulama'*) and Coptic clergy had authority over the Egyptian education system, in which the mosques and churches became the centers of learning. Al-Azhar, for an example, became the most historic Islamic university for the Muslims worldwide. Even though Egypt was under British imperialism, its education system adopted the French system. The students were sent to France for study. Then national modern schools such as Muhammad Ali's schools for civil servant and military training were established. From 1882 to 1922, the first modern university and many more private schools were established. In 1887, the Ministry of Education introduced the secondary school certificate, and in 1891, the examination system was implemented for the first time. Later, the primary school certificate became a pre-requisite for entering the secondary level. However, education had been accessible only for the elitists, and as a consequence, illiteracy rate among the masses increased (USAID Bureau for Policy and Programme Coordination 2004, 31). In the twentieth century, the Egyptian education system became sluggish.

After the 1952 Free Officers Revolution, more budgets were allocated for availing free education to all Egyptian children. This is because the government realized the

importance of education as a means to indoctrinate the public and role of educational institutions as the centers of implanting national aspirations (USAID Bureau for Policy and Programme Coordination 2004, 31). Primary religious education was restored with the formal curriculum. Many higher-level religious institutions were manipulated as a political instrument for indoctrination of the Egyptian minds. This phenomenon became more obvious during the period of Anwar Sadat (1970-1981A.D.) that promulgated total disconnection between politics and religion as he pronounced, “there is no room for religion in politics, and no room for politics in religion” (Esposito 1992, 100).

At present, there are two major types of modern education systems in Egypt, namely the national education under the government and the religious education under the auspices of al-Azhar University. Various types of foreign and private bodies also provide for secular education. All these systems are controlled by the Ministry of Education including that of al-Azhar, which is under the supervision of the Supreme Council of the al-Azhar Institution. The al-Azhar schools are called ‘institutes’ which comprise primary, preparatory, and secondary phases, and they have been built all over the countryside especially in rural and poor urban areas where the Ministry of Education could not reach out. The al-Azhar schools focus mainly on religious subjects, and modern subjects are not heavily weighted as in the public schools. The subjects offered are Qur’anic memorization, Qur’anic recitation, Qur’an commentary (*tafsir*), Prophet’s sayings (*Hadith*), Islamic jurisprudence (*fiqh*), religious ethics (*akhlaq*), theology (*‘aqidah*) history of the Prophet (*sirah*), reading and literary material, composition, grammar, Arabic script, rhetoric, basics of poetry, logic, history, geography, national education, arithmetic, geometry, sciences (biology, chemistry), hygiene and drawing. The graduates of these schools are qualified to further their studies only at the Al-Azhar University.

### **‘Abduh’s Modernization of al-Azhar**

Discussions on Egypt mainly focus on the al-Azhar university as an excellent center of the classical Islamic learning. It was when this historic Islamic university had failed to produce graduates with innovative thinking in various religious disciplines then Muhammad ‘Abduh (1849-1905A.D.), the ‘father of Islamic modernism’ (Esposito 2004, 9) identified the need to study the Western modern sciences, which, in fact, had emerged from the Islamic legacy. Abduh believed in the comprehensive reform of the entire Islamic educational system as the key to the ‘renaissance’ of Muslim Ummah. He was not satisfied with the rigidity of al-Azhar curriculum that stressed on the autonomy of al-Azhar to liberate it from government’s interference. From 1872 to 1930A.D., which is the period of intellectual-spiritual conservatism, he attempted to make modifications in al-Azhar. Unfortunately, Shaykh al-Sharbini accused him for trying to deviate religious teaching and change the grand mosque into a philosophical institution (Fazlur 1982, 60, 64, 66). Al-Sharbini was the rector of al-Azhar, who believed that al-Azhar should become a divine house or a mosque to worship God, and should not be related to modern knowledge or any worldly matters.

The modernization effort of al-Azhar from 1872 to 1880 was limited to the administration and organization such as introducing the requirements for graduation and increment in salary. Its curriculum and the content remained very difficult to reconstruct. Under the shaykhhood of Muhammad al-Abbasi al-Mahdi, the 1872 rule underlined eleven examination subjects, namely Islamic law (*fiqh*), methods of jurisprudence (*usul al-fiqh*), theology, Hadith, Qur’anic exegesis, Arabic syntax and morphology, in addition with rhetoric, eloquence and literary style. The rule also called for incorporation of non-religious sciences and the controversial logic, which was meant for enhancing students’ thinking abilities (Fazlur 1982, 67). In 1887, natural sciences such as mathematics,

astronomy, physics, and chemistry were included as collective obligation (*fard kifayah*) sciences which were considered as crucial to empowering Muslim Ummah in the contemporary era. This matter was referred to al-Ghazali's judgment that it was compulsory upon Muslim society to produce an adequate number of its members to study the respective sciences; and the Hanafite schools was in agreement with this assertion. In response to this issue, Shaykh al-Azhar al-Anbabi advised 'Abduh not to abuse those natural sciences as practiced by the classical Muslim philosophers. For this reason, until 1896, those sciences remained optional subjects for the final examination of the lower level schools (Fazlur 1982, 67-68).

In 1907, 'Abduh proposed to establish an independent institution for training lawyers called *Dar al-Qada'*. However, the authority still had prejudices about his efforts to reform al-Azhar. In 1908, modern sciences such as history, geography, mathematics, physics and chemistry as well as religious courses become compulsory for examination. In 1911, the government determined three levels of learning, namely primary, secondary and advanced. The study of modern sciences was limited to the first two levels and the highest level totally focused on religious courses. In 1930, philosophy (both classical and modern), psychology and sociology were incorporated into lower level of learning (Fazlur 1982, 68). In 1939, the university introduced three faculties at the advanced levels, namely the Arabic language, the Islamic law and the religious fundamentals. The first i.e. the Arabic language comprises grammar, rhetoric, literature, logic, history, the commentary of the Holy Qur'an commentary (*tafsir*), Prophetic sayings (*Hadith*), and composition. The second i.e. the faculty of Islamic law focuses on Tafsir, Hadith, various branches of Islamic jurisprudence, Arabic literature, logic, and rhetoric. The third stream studies theology, logic, philosophy, morals, *tafsir*, *Hadith*, Arabic literature, Islamic history, psychology,

and rhetoric with emphasis on polemics and debates (The Egyptian Educational System 2008, 18-19).

The 1960s and 1970s was a period of ‘wholesale modernization’ of al-Azhar, which involved more comprehensive reform. The 1961 enactment endorsed the establishment of modern faculties namely medicine, agriculture and engineering which offered an integrated curriculum that included Islamic sciences, social sciences, comparative religion and other sciences. However, as Fazlur (1982, 103-104) observed the instruction seemed to follow the apologetic rather than a critical-analytical approach. Later, civil law (*qanun*) was incorporated into the Faculty of *shari‘ah* in order to develop lawyers with the knowledge of secular and Islamic laws.

### **Islamic Education in Turkey**

The Turkish Islamic education is rooted from the prophet’s tradition and hence, it was maintained by the Ottoman educational system through the Seljuk Turks of Anatolia. It had two forms namely Qur’anic schools (*maktab*) and higher schools (*madrasah*). The first transformation from the classical Islamic intellectualism into modernization occurred during the Tulip Period or ‘*Lale Devri*’ under the administration of the Grand Vezir Damad Ibrahim Pasa (1718-1730). The greatest achievement of the period was the translation of previous Arabic and Persian works into Ottoman Turkish on history, philosophy, and astronomy as well as religious subjects such as jurisprudence, scholastic theology and Qur’anic commentaries (Açikgenç 2009, 10).

Historically, the Ottoman Empire transferred its legacy and culture to many Muslim countries in the Middle East and Balkans. There were three types of learning institutions available, namely the *enderun*, the *mekteps* and the *madrasahs*. The *endurun* was secular military institutions for non-Muslims and were under Sultan’s direct control. Non-Muslims

sought education at their respective religious institutions. Muslims sought their Islamic religious education in *mekteps* and *madrasahs*. The *mekteps* served for the Quranic learning, and they were run by the local mosques, whereas the *madrasahs* provided for higher religious learning and produced religious scholars (*'ulama'*). The religious institutions and the *enderun* were very different from each other. In the seventies, the Ottoman educational system became dormant. In the eighties, some changes in the educational system, obviously in the field of engineering, were introduced. The *madrasah* system included only natural sciences, not technical subjects. In 1734, a school of engineering was established in Istanbul. In 1776, schools for training the military personnel called 'Imperial Naval Engineering School' and 'Imperial Land Engineering School' were established. These military schools used mostly French officers and translated European textbooks (Açikgenç 2009, 13). These different systems of education resulted in different types of intellectuals - Islamic and secular. The dichotomous situation caused a conflict in the Turkish society and education system. In order to resolve this dilemma, Sultan Mahmud II (1801-1839) introduced a whole scale reforms in the Ottoman education system including in the compulsory education system of the children.

The educational developments in the nineties paved the way for the Republican era in the twentieth century. In the nineties, the success of non-Muslims and missionary school system encouraged the Ottoman Empire to modernize its education system to meet Western challenges. The modernization began within the military schools and proceeded with the introduction of Turkish Reorganization called *Tanzimat* (1839-1876). *Tanzimat* was a series of modernizing reforms (1839-1876) instituted under the Ottoman Empire, which coincided with the first wave of industrial imperialism in France. It was a whole scale reform of recovery in the aspects of politics, economics and military by the following French- styled secularism. The Ottomans tended to establish professional universities in

the disciplines of medicine, engineering and military. This period brought irrevocable changes into the Ottoman educational system. The most significant among these was the change from the traditional Islamic education, which was maintained merely through religious and communal efforts to that of government taking control of education system. This showed that the government is confidentially concerned with education. Thus, a state department for managing education was established in 1845. After the *Tanzimat* period, during the time of Sultan Abdul Hamid II, the number of schools and the rate of literacy increased tremendously. Moreover, new schools were established to the teaching of finance, fine arts, commerce, engineering, veterinary services, police and for the blind and deaf (Açikgenç 2009).

In 1869, the first Ottoman Education Law was issued calling for a comprehensive reorganization of the state school system. This law allowed the privatization of schooling, which led to the establishment of foreign and non-Muslim educational institutions. Conversely, the public schools were designed as *sibyaniyyah* (elementary school), *rushdiyyah* (lower middle school), *'idadiyyah* (higher middle school) and *sultaniyyah* (high school). *Rushdiyyah* was an intermediate school, which incorporated religious teaching in its formal curriculum to bridge between the lower and higher learning. The higher learning institutions included technical, engineering and military schools (Açikgenç 2009, 11).

Up to the early twenties, *madrasah* system catered for Islamic religious education at the primary and secondary levels. It supported the Ottoman authority and prevented the encroachment of foreign culture. In 1909, the *madrasah* of Mehmet the Conqueror was nominated for the implementation of an integrated and reformed curriculum. This institution comprised four faculties i.e. religious sciences (traditional subjects together with ethics), *hikmah*-sciences (all the natural sciences as well as philosophy and mathematics),

the science of history (included the Prophet's biography), and languages (Arabic, Turkish, and Persian).

In 1908, the modern basic education was arranged to elementary, primary, and vocational-technical levels. The primary education rule of 1913 was intended to change the traditional religious lower learning into a pragmatic one. In 1916, Zia Gokalp (1876-1924) proposed a law that geared towards the process of unification in education. Zia Gokalp was a nationalist who proposed to impart Islamic values through *tarbiyah* (personality upbringing) in addition to formal 'education' and argued that it should be objective and scientific in nature. He asserts that there is no intrinsic conflict between modern scientific discoveries and Islam; the purposes of the application of scientific knowledge should be directed merely by materialism. As a result, the religious education was removed from the Shaykh al-Islam's authority into the Ministry of Education. Eventually, the government eliminated religious education from national education system. Later, Said Pasa, the prime minister (*Sadazam*) proposed the establishment of a university of technology in order to unite all religious higher learning institutions including the *madrasahs* under one theological faculty in that university. However, this proposal was not implemented and the dualistic system perpetuated (Fazlur 1982).

### **The Republican Era**

The most horrific development of modern education system in Turkey was the implementation of a series of reorganization and modernization of the new Republic of Turkey by abolishing the Ottoman Caliphate system in 1924. This happened after the rule of Sultan Abdul Hamid II as an impact from the government's French style secularization, differed after the Turkish War of Independence (19<sup>th</sup> May 1919- 29<sup>th</sup> October 1923), the one launched by Turkish revolutionaries in politics and military towards the Ottoman

Empire alliances after its loss in World War. Soon after, the Republic was established, and a reform programme to modernize the Turkish education system was launched. The new republic believed education to be the significant instrument of socialization and modernization. Consequently, the educational system was secularized and controlled by the Republic. Mustafa Kamal Atatürk, the founder of the Republic, proclaimed that “national education must be secular and based on a single school principle” (‘Imad al-Dean 1998). The Atatürk’s reforms were derived from his Kemalist ideology, which was based on the principles of positivism, rationalism and enlightenment.

Atatürk aimed at abolishing the communal religious conviction totally and shunning any religious freedom. This aim led to a systematic control of the educational systems. Through execution of ‘de-education’ method the Turkish Islamic history were exterminated from Turks’ minds. This became evident with the endorsement on 3<sup>rd</sup> March 1924 of the educational policies and the Law of Unity of Education (*Tawhid Tadrisat al-Qanun*). The act 429 substituted the Ministry of Religious Foundations with a Presidency of Religious Affairs to control religious affairs. Whilst the act 430 on the unification of National Education imposed three rules for giving authority to the Ministry of Education in the implementation of a modern education system through establishing schools and designing courses. The first was the control of Ministry of National Education over all religious schools and madrasahs. The second was the transmission of budget for schools and *madrasah* under education budget. The third was the establishment of higher religious faculty for training religious professionals and schools for training *imams* and *hatips*.

Subsequently, twenty-nine *Imam-Hatip* schools were established to train religious personnel such as imams and muftis. These schools replaced madrasahs. They were closed down in 1930. In 1924, Atatürk founded the first Faculty of Theology (*Dar al-Funun Ilahiyyat Fakültisiyy*) in Istanbul University with Islamic sciences as major and sociology

as minor. Getting qualified teaching staff and personnel for higher education became the major problem. As an alternative, both types of teachers either secular or religious were appointed to teach Islamic education (Fazlur 1982, 94).

A dreadful change took place with the introduction of secularism in 1928. The new constitution defined the state as secular, and Islam was not the official religion anymore. Afterwards, the Arabic alphabet was replaced with the Latin as a symbol of modernity. Subsequently, in 1933, all private or *waqf* religious learning institutions were totally abolished and the secularization of the public national schools was accomplished. This period witnessed whole scale of religious suppression, especially during the period of Inonu administration. Religious education was not allowed at all. By the year of 1946, the democratic practices were set to commence, that as part of political campaign, the Republican and Democratic parties raised some religious issues such as the lack of qualified religious experts for funeral management and the restoration of religious education into national curriculum. Most of the members of Republican People's Party were graduates from modern secular schools which were established during *Tanzīmāt* reformation and they had mission to implement secularization and modernization in Turkey as a whole

The latter issue was extended to the issue of higher religious education. By 1949, the Faculty of Divinity (*Ilahiyat Fakültesi*) was founded in Ankara University and scientific study of Islam, not madrasah-like style was promoted. Subsequently, by 1950, *Imam-Hatip* schools were re-opened for training religious functionaries, which unlike the former, did not integrate religious and secular education. The latter was popular because their status was similar to national formal schools but served both religious and modern education. The local community initiated the physical construction of religious institutions

including *Imam-Hatip* schools whereas the government only spent for hiring teachers etc., (Fazlur 1982, 92&94).

In 1949, a new interpretation of 1924 Law on the Unification of Education by the Minister of Education, which is Islamic, was made. As an impact of this new interpretation, as Fazlur (1982) mentions that religion was integrated into the national education, an innovative intellectual endeavor to keep Islam away from obscurantism and apologetics and as an attempt to make modern living to be more ethical.

Another new development happened after the 1980 military revolution when the new government implemented the Hearth's proposals to reconstruct the education system for eliminating the impact of the Marxist-Communist ideas. Hearth is a small support organization represented by some intellectuals who believed in the linkage between Turkish civilization with the pre-Islamic heritage and Islam. Their Islamic idea is essentially as a social disciplining force and serve to maintain Turkish identity as well as for government's political purpose. The *Imam-Hatip* schools were allowed to implement their independent religious curriculum and they became centers to breed Islamic Turkish generation (Imad al-Din 1998). The restoration of religious education in 1970s and 1980s as a mechanism of social discipline for producing obedient citizens remarked the revitalization of Islam in social and educational activities including the prolific growth of new mosques, Qur'anic schools and Islamic research centers (Amr Abdalla, et al. 2006).

In 1996, Prime Minister Necmettin Erbakan, previously a leader of the religious-oriented party called Refah, tended to modify the style of modernization. He followed the English model instead of French but the military elites opposed him. Consequently, and because of the impact of privatization and freedom of religious education, his educational reform was retarded. Later, Erbakan was replaced by Mesut Yilmaz from the conservative

Party that closed religious schools in August 1997 and made attendance to national schools compulsory (Fazlur 1982).

At present, there are various types of public, private, distance learning, science and vocational, as well as *Imam-Hatip* schools in Turkey. The lessons taught include modern and science subjects, Turkish Language and history, English language, foreign language and other general subjects. Only *Imam-Hatip* type schools serve for religious courses, and the opportunity for the graduates of these schools to further study is very much curtailed. A new prospect for Islamic education system in Turkey is the rise of religious based private schools named Gulen schools, which uphold the notion of compatibility between Islam and modern sciences. These schools were initiated by Fethullah Gulen, and they were advocated by the Turkish government to provide education in Middle Asia. These schools have been widespread outside of Turkey including New Jersey in USA. Gulen schools adopt the same national curriculum besides Islamic moral teaching through extra-curricular activities, but an emphasis is given on Islamic and modern sciences and Turkish nationalism (Yavuz & Esposito 2003). In recent times, the emergence of young generations who are well-versed in Islamic knowledge gives a promising sign of the revival of Islamic intellectualism in the secularized Turkey.

### **Islamic Education in the Malay Archipelago**

Rauf (2001) believes that the advent of Islam into the Malay Archipelago (now Malaysia and Indonesia) began from the beginning of the first century Hijrah (Seventh century A.D) through Arab traders, particularly from Yemen. The people of Yemen reverted to Islam during the time of the Prophet (p.b.u.h) when he had sent ‘Ali and Mu‘adh Ibn Jabal there to preach Islam. In Malay Archipelago, Islam spread widely and wholly prior to the end of eighth centuries Hijrah. The period between seventh and eighth centuries Hijrah (thirteenth

and fourteenth centuries A.D.) was the period of Islamization of this region. In the history of the Malay Archipelago, education for Muslim Malays was religious in nature. The education system was developed mainly by respectful religious scholars.

A significant Islamic educational development in the Malay Archipelago began in the early twentieth century, that is due to its contact with Islamic reformism from the Middle East especially Egypt and its need to challenge modernization brought by Western imperialism. The consequent differences in ideologies dichotomized the Malay religious scholars into two distinctive fractions, i.e., conservatives and progressives. The Malay progressive fraction was influenced by Islamic reformers mainly al-Afghani, ‘Abduh and Rashid Rida. Their optimistic thoughts strongly influenced the Malay minds and made them more critical and creative.

In Malaysia, the conservative group, which resisted changes, was called as *Kaum Tua* while the progressive group, which preferred reform, was known as *Kaum Muda*. The progressive leaders publicized their aspirations through magazines and established modern Islamic education system called *madrasah*. The establishment of *madrasah* stimulated the spirit of Islamic reformism. They were aimed to create an Islamic progressive society. In Indonesia, the struggle between conservatives and progressives was institutionalized with the foundation of *Muhammadiyah* reformist group in 1912 representing the contemporary progressive rationalism which recruited members among *al-Azhar* graduates. Subsequently, the Javanese movement known as *Nahdat al-‘Ulama’* was founded in 1926 to conserve the orthodox doctrine which was upheld mostly by individuals who had religious experience or education from Makkah or Madinah. Although Malaysia and Indonesia closely related in terms of race, culture and historical heritage, but still they have some difference. Hence, they are discussed below separately.

## Islamic Education in Malaysia

Historically, the religious learning institutions in Malaysia developed from informal Qur'anic schools. Eventually, it centered on traditional religious schools called '*pondok*' (literally means hut) which had influential role in educating Malay Muslims in the early fourteenth century i.e. prior colonialism and even during colonialism (Che Noraini & Langgulong 2008). These *pondoks* were run by individuals or community. The core teaching was based on Shafi'ism and Ash'arism. The curricular content of the *pondoks* was not standardized, and the duration of study was not limited. However, some religious subjects such as the Holy Qur'an, *al-Sunnah*, theology (*'ilm al-tawhid*), jurisprudence (*fiqh*), Islamic history (*tarikh*), *tasawwuf* and *akhlaq* were common. Some *pondoks* transmitted knowledge in Arabic language such as grammar (*nahw*) and syntax (*sarf*), rudiments of arithmetic and logic (*mantiq*), but not in any rational sciences. The curriculum was subject-centered and its methodology was rote-learning.

The reformism led by al-Afghani and 'Abduh, especially in the post-World War 1 in the early twentieth century brought forth a positive development in the Malay education history. Some of the famous Malay reformists who had taken part in the reformism were Shaykh Tahir Jalaluddin, Shaykh Ahmad al-Hadi, Tuan Guru Muhammad Yusof bin Ahmad (1868-1933 A.D.). Some Malay Muslims realized that the *pondok* system could not deal with the challenges of modernity for its curriculum was confined only to religious subjects. In order to overcome the challenge, some *pondoks* were transformed into institutionalized *madrasahs*. Several new *madrasahs* were established as alternative to the *pondok* system. In 1916, the Madrasah al-Mas'hur al-Islamiyyah was established by al-Hadi in Pulau Penang. This madrasah used Arabic as the medium of instruction, offered instruction in *fiqh* as well as secular subjects. It promoted student activities such as debates and rhetoric. The Madrasah system was more comprehensive and its curriculum included

many subjects such as Arabic language, mathematics and geography (Che Noraini & Langgulong 2008).

Muhammad Yusof or popularly known as Tok Kenali founded another *madrasah* system in Kelantan known as *Pondok Tok Kenali*. He was a disciple of Shaykh Wan Ahmad al-Fatani who was inspired by al-Afghani in liberating Muslims from the Western colonialism. He was also influenced by al-Ghazali's works mainly *Ihyā' 'Ulum al-Dīn* (The Revival of Islamic Sciences). The subjects taught were Arabic language and grammar, *tawhid*, *fiqh*, *tafsir* and sufism. This *pondok* became popular and welcomed students from different states. Subsequently, his network was spread to Southern Thailand, Sumatera, Pattani and Indonesia (Wan Mazwati 2007). Some *pondoks* were closed because they resisted transforming themselves into *madrasah*, and they were incapable of coping with modernization. Certain *madrasahs* maintained their religious curriculum. Mostly the curriculum of *pondoks* or *madrasahs* was the carbon copy of Al-Azhar and other Middle Eastern religious institutions. Their certificates were not generally acknowledged by the state and in the job market. This resulted in decline of *madrasah* system in Malaysia in the 1960's. They also faced various internal problems because of the low performance of its graduates (Rosnani 1996, 2004a). They faced many financial problems as well. These were reason of their decline.

### **Islamic Education in Indonesia**

Similar to Malaysia, Islamic religious education in Indonesia was sought at local Qur'anic schools as well as Islamic residential school called *pesantren*. *Pesantren* offers education for *santris* or students and employed *kyai*-centric system. *Kyai* is a local religious scholar who involved in establishing and teaching in the *pesantrens* and is also a leader of the local Indonesian Muslim society. *Kyai* is also an individual who is well grounded in religious

teaching and capable at giving authoritative opinion on religious matters (*fatwa*) as well as handling religious functionaries. Normally, the *pesantrens* situated at *waqf* agricultural lands in the countryside. The *pesantren* was the only education system available in Java until the twentieth century. This system was inherited from the period of Hinduism and Buddhism. In the early thirteenth century, this system had gone through the process of Islamization and began to offer classical religious curriculum, the Quranic learning, Arabic language and Muslim customs with the aim of producing good Muslims (Lukens-Bull 2000) as well as training religious cadres.

Eventually, some *pesantrens* had to be transformed into *madrasahs* to meet the challenges of Dutch colonialism. After independence, the government implemented the national education system as a policy for nation building through the teaching of national language, philosophy (*Pancasila*), science and mathematics. However, some Muslim Indonesians decried on the emphasis on the *Pancasila* and consequently, they preferred to get educated in *pesantren* rather than national public schools. Subsequently, the Suharto government insisted to incorporate national curriculum and development of human capital into Indonesian education. This made some *pesantrens* to integrate religious and secular education and provide for character building and skill training. They aimed at producing a personality who is capable of managing modern life along with upholding Islamic values (Lukens-Bull 2000). Thus, the curriculum of *pesantren* was changed in accordance with the current needs of encountering modernity in Islamic way. Basically, its religious curriculum covers Quranic learning, the Arabic language, the Islamic law (*shari'ah*) and Muslim traditions and history. Besides adopting the national curriculum, some *pesantrens* also offer additional courses, mainly in English, computer skills as well as vocational skills training such as chauffeuring, automobile mechanics, tailoring, small business management, and welding. Recently, two distinctive types of *pesantren*, namely traditional

(*salaf*) and modern (*khalaf*) have emerged. The former typically apply a traditional method of religious instruction known as *sorogan* and *wetonan*; and is dependent on the religious cleric for curriculum development. The instructional method of *khalaf pesantren* is similar to the national system adopted by *madrasah* (Harsanto 2003).

The introduction of the *madrasah* system (*sistem madrasah*) was the dynamic change in Islamic education undertaken by the government's Muslim-dominated Department of Religious Affairs. This new system aimed at meeting modern challenges and needs of those parents who were dissatisfied with the existing national secular system (*sistem negeri*). However, *madrasah* enjoys a lower status than *pesantren*. Later in order to enable its graduates to further their studies in public schools, some changes made by the government. This include accepting *madrasah* standard as equal with public schools, increasing the number of *madrasah* students to enter equivalent public schools at every level and recognizing the private *madrasah* certificates (Che Noraini & Langgulung 2008). In the beginning of 1990s, the *madrasah* system had integrated *pesantren*-type religious subjects with national secular subjects. Subsequently and as a result of good quality of instruction, Islamic schools became more popular. Therefore, two distinguished styles of *madrasah* are available, namely *general madrasah* and *madrasah diniyyah*. The first is similar to public schools where it is adopting national curriculum but maintaining values of Islamic school. The second integrates the *madrasah* system and *pesantren*-style of learning to complement national curriculum and religious studies (Amr Abdalla et al. 2006). Indeed, this integration is devised to breed leaders who uphold both national and Islamic identities.

## **The Development of Educational Dualism**

The development of Muslim education in the modern era was influenced mainly by the Muslims' responses to Western colonialism and its challenges such as modernization and secularism. The colonialist involvement in the education system problematically dichotomized the Muslim society and its education system. In response to this, the modern era witnessed the rise of numerous Muslim reformers such as Jamal al-Din al-Afghani (1839-97 A.D.), Shaykh Muhammad 'Abduh of Egypt (1849-1905 A.D.), Rashid Rida (1865-1935 A.D.), Sir Sayyid Ahmad Khan (d.1898A.D.), Sayyid Amir Ali (d. 1928 A.D.), Altaf Husayn Hali and Muhammad Iqbal in subcontinent in India, Cevdet Pasa and Namik Kemal in Turkey, Shaykh Abdul Hadi in Malaysia, to name only a few.

### **Dual Systems of Muslim Education**

Prior to colonials, Qur'anic and religious education was the only education system in the Muslim lands and that was inherited from the Prophetic tradition. They primarily utilized mosques as learning centers. The educational dualism began to develop during the period of Western colonials in the most of Muslim countries. In the Malay Archipelago, the colonialists imposed the modern secular education system in order to indoctrinate Muslim minds. However, the secular system did not abolish the existing traditional Islamic education system and its institutions. As a consequence, there existed a dualistic modern secular education and traditional religious education system of education for Muslims. The former, which is a continuation of colonial system, primarily trained civil servant and produced professionals in science and technology. Indeed, it challenged the latter, which was forced to transform their selves for its survival. Some scholars censured Western secular schools including the missionary type ones, because such schools posed many threats to the Muslim beliefs and practices.

Different from other Muslim countries where their early education system was religious in nature prior to the Western colonials, Turkey was the first among Muslim countries, which experienced dualism in its education system. In the eighteenth century with the establishment of new military schools at one side and the existence of *madrasah* on the other resulted in the development of educational dualism. Consequently, two different types of intellectuals emerged; “one with traditional Islamic mind and the other a new Muslim mind filled with a variety of Western perspective of world conceptions” (Açikgenç 2009, 13). The series of modernizing reforms (*Tanzimat*), in fact perpetuated this dualism where the *madrasahs* and secular public schools were run separately for about a century (Fazlur 1982, 50, 59 & 70). Indeed, the government manipulated these public schools for national indoctrination and modernization, on the one hand. On the other hand, some religious scholars were resistant to change and strived to preserve traditional Islamic education system. Fazlur (1982, 70) states, “this has been the real bane of Turkish Islam - a continuous expansion of the ‘secular’ and a concomitant relegation of the ‘religious’ to the background”. Thus, the dichotomy of religious and secular education became the major traits of the Turkish educational developments. This dualism produced individuals with dualistic mentality and also created conflict between the elites and masses. The masses were striving to liberate themselves from elites’ religious oppression that caused many Turkish Muslims to lose their faith. Thus, the dualism posed a dilemma into the Turkish society and its education system.

### **Responses to Western Modernization**

In the postcolonial period, as a response to the Western modernization, there emerged three distinctive groups of Muslim intellectuals in the most of Muslim countries. The issue of

the backwardness of the Ummah was central to the debate. Accordingly, all these groups prescribed certain factors and solutions.

The first group was the secular-minded intellectuals who perceived that Islam and the religious scholars (*'ulama'*) as the concomitants of the backwardness. The solution they prescribed was the adoption of comprehensive Western modernization and secularization. Most of them were graduates from Western countries who advocated purely national and secular education. The Turkish secular-modernists, for example attempted to totally abolish the Islamic religious education. Ataturk's unification efforts were of such nature. Writers like Hoodbhoy (1975) assumed that the working on Islamic science is a wasteful effort; he assumes that there is no conflict between Islam and science.

In another continuum, the group of the religious-conservatives or Islamic fundamentalists believed that the Muslims were deviating from the true path of Islam. Thus, the Muslims were required to revisit the classical Islamic civilization. They perceived modernization as detrimental to Islamic doctrines. They determinedly refused to accept any modern secular sciences, and allowed both systems to be segregated. This posed a dilemma to the society. For instance, in the Malay Archipelago orthodox religious scholars called *Kaum Tua* established purely traditional religious schools or *pondok*. The third group is the moderate-Islamic scholars who never blamed the teaching of Islam but believed in that the resistance of religious scholars and the rigidity of the existing Islamic education system were contributing factors to the Muslim backwardness. Hence, they promoted an adaptation of modernization in accordance with Islamic paradigm. Their educational thoughts and practices will be analyzed further.

### **Educational Reform: An Integrated Curriculum**

The moderate Islamic reformism in education system was pioneered by al-Afghani and ‘Abduh. They viewed that lack of education was the major cause of the backwardness of the Ummah. Thus, education was viewed as a vital mechanism for change. The role of education is significant in creating awareness among Muslims about their chaotic circumstances as well as challenging Western influences. That is, the existing education system for Muslims was conceived to be not well balanced. The failure of both religious and secular systems of education was realized, therefore the crucial issue now is how to resolve the dichotomous systems of education. These reformists began to put efforts of integrating both religious and modern sciences into one unified curriculum. Some attempted to reconcile Western conceptions into Islamic paradigm, whereas some preferred an integration of both under a renewed Islamic education system. In addition, these reformists advocated the revival of Islamic intellectualism by exercising *ijtihad*. They also called for the restoration of rational sciences and philosophical inquiries as a response to the stagnancy of the Ummah..

### **The Restoration of Science and Philosophy**

The Muslim reformists subscribed the true Islamic conception of rational and empirical sciences. They promoted scientific and philosophical inquiry among Muslims. According to Kaloti, Al-Afghani (1838–1897) and his disciple, Muhammad ‘Abduh (1849–1905) had struggled to restore philosophy and science into the curriculum of Muslim education. Their educational reforms were aimed at empowering Muslims to respond effectively to the infringement of Western culture. Philosophy, which employs the tool of logic, could sharpen Muslim thinking in dealing with the problems posed by Western civilization and its products (Kaloti 1974). Besides, the reformists attempted to defy the pessimistic perception towards modern and Western sciences and to create scientific disposition

among Muslims by making those sciences accessible to them. In Turkey, for instance, Namik Kemal made modifications in the scientific claims to suit with the Islamic principles, while Tevfik Fikret (1867-1915) reformed religious education by eradicating superstitious beliefs and then, cultivating reason and science (Fazlur 1982, 65). These efforts seemed to be therapeutic for malaise of dualism.

The Muslim reformists shared similar principles of thoughts regarding the scientific and philosophical developments. For them, the flourishing of science and philosophy during the enlightenment period of Islamic civilization resulted from their application of the Qur'anic invitation as discussed earlier. The later classical centuries witnessed the stagnation of the Ummah because of the shrinking of philosophical and scientific curiosity. Certainly, the advancement of modern Western civilization was borrowed mainly from the previous Islamic civilization. Therefore, the negative attitude of pessimistic religious man who censures scientific and logical inquiry was believed to be detrimental.

### **Towards an Integrated Islamic Education System**

The Islamic reformists criticized traditional religious education because of its narrowness in terms of objectives and curricular content. The system produced unmarketable graduates who were experts only in religious matters (Rosnani 2004a). Eventually, the reformists insistently called for the transformation of the traditional learning system to be a modern one. In Malaysia, for an example, Tok Kenali (A.D.1868-1933/ A.H. 1287-1352) was a pioneer of integrated education system and he established schools with integrated curriculum. He viewed that the Malays were backward because of lack of knowledge in modern knowledge, which he considered as necessary for physical development. For him, Muslims should acquire both revealed knowledge and human knowledge (Wan Mazwati 2007).

It is a fact that the integrated Islamic school, a formal type of educational institution at the pre-university level that he constituted and which include *pesantren* and *madrasah* thrived among modern-style general schools (*sekolah*) and Islamic educational institutions. In Malaysia, the role of *pondok* system was more conservative. It focused on the clarification and dissemination of the true Islamic faith and practices promoted by Ash'arite theology and Shafi'ite jurisprudence. Conversely, the *madrasah* played a more dynamic role in term of reviving the Islamic intellectualism and presenting innovative perception towards modernization. The *madrasah* system aimed at developing Muslims who are proficient in both modern and religious sciences as well as well-equipped with living skills.

In Indonesia, although *pesantren* system and modernity were perceived to be in compatible, they were made to work together for the societal benefits. Lukens-Bull claims that the Javanese *pesantren* is leading in creating a hybrid education system with the integration of religious education and scientific-technical preparation (Lukens-Bull 2003), which manifests a peculiar model of Islamic system and responds to modernity in an affirmative approach. The Indonesian *madrasah* system adopted modern education system and national curriculum. However, the *madrasahs* only have limited facilities and they recruit learners form the underprivileged and lower middle class.

Some changes were made for the modernization of Islamic education systems, firstly, utilizing external paraphernalia such as chairs and desks; secondly, incorporating non-religious subjects into its formal curriculum; thirdly, applying innovative teaching methodology; fourthly, using modern technological devices and materials as teaching aids, fifthly, exercising the freedom of thought and flexibility in legal thoughts. This last factor is significant to dissolving intellectual stagnation in the modern era. In one side, the modernization constituted to the effort of integration renewal of the Islamic education

system. In another side, the effort of integrating both secular and religious curriculum was not very successful due to pessimistic responses from some Muslim educationists. Consequently, both systems of education remained disintegrated throughout the Muslim world.

### **Integration or Unification?**

It is worth to analyze the effort of 'integration' initiated by 'Abduh and 'unification' introduced by Ataturk. This will avail ideas for integrated curriculum. 'Abduh promoted educational reform with the aims of removing the dichotomy between the existing education systems and of creating an integrated system of education (Muhammad 'Imarah, as quoted in Ahmad Bazli 2004). He criticized the national secular education system, which produced professionals for national service only, but failed to develop Egyptian Islamic personalities (Fazlur 1982). As a result of his criticism, the secular system became Islamic. Eventually, the Egyptian Muslims could accept this system, which was adapted to meet their Islamic religious and Egyptian cultural needs. 'Abduh also reinforced rationalism into Islamic traditionalism, he attempted for modernization of al-Azhar's education system. The incorporation of modern sciences and revitalization of classical Islamic sciences were significant among his efforts to maintain the Islamic university of al-Azhar as a dynamic learning institution, not as an old historical museum. Fazlur (1982) observes that 'Abduh's modernization was only concerned with reorganization of examination systems and nominal incorporation of modern courses into its Islamic curriculum. Ahmad Bazli (2004, 55) views that Abduh was "very pragmatic with regard to the purpose and aims of education", since he had stressed the need to base all levels of education on morality and religion. Even though, Abduh's effort of integration of curriculum seemed to be superficial for its inability to resolve the educational dualism, his pragmatic thoughts and dynamic

efforts in educational reform are significant in effort for rejuvenating the Islamic education system.

On the other hand, Ataturk's attempts of unifying, instead of integrating the educational systems, his introduction of secularization and subsequent control by the Ministry of Education were deliberate in abolishing all Islamic schools mainly the traditional *madrasahs*. The traditional religious education system was made to surrender to the modern secular system by force and the religious courses were demolished from the national curriculum. The Arabic alphabet was replaced by the Latin alphabet in order to remove the direct contact with the Holy Qur'an or Islam. More seriously, the utterance of word 'Allah' in public was prohibited, nevertheless the act of glorifying God was conceived, as is a human right for religious freedom. In the name of unification, many modern scientific, technological and professional schools and institutions were established in Turkey. As a result, the religion was divorced from the modern education. In short, Ataturk's attempts were just superficial integration, for his unification was not meant to integrate both systems harmoniously but to democratize and secularize education by sacrificing the religious one.

### **Conclusion**

It could be analyzed that some Muslim reformists such as 'Abduh, al-Afghani and so on supported the adoption of the Western modernization as a solution for solving Ummatic problems. Based on the timeframe, two types of modernism were identified by Fazlur. The first is 'classical modernism,' that refers to internal change or reform during colonial period, which was fractional, disorganized and gradual in nature. This aimed at defending Islam and reacted against the Western challenges. The second is 'contemporary modernism,' that emphasizes on reform and transformation from within in the post-

colonial period. This had a defensive purpose, i.e., to keep Muslims from mental destruction brought by Westernization. This modernism dealt with the process of integrated curriculum adopting practical benefits from the Western technology while avoiding its negative impacts. Generally, Muslim intellectuals had two approaches to modern education system; firstly, the acquisition of modern knowledge was restricted into useful technology only, without adopting Western intellectualism. The second is the acquisition of both Western technology and its intellectuality, since both were the inherited from the Islamic heritage. Several derivatives are applied to denote modern knowledge such as general knowledge in Indonesia, instrumental knowledge in Egypt and useful knowledge in Turkey.

Notwithstanding these developments, the modern Islamic education system, which positively evolved with the incorporation of modern secular disciplines, its quality, became lower due to several reasons. Firstly, it is time consuming to develop an Islamic expertise of integrated curriculum in every field. Secondly, the modern secular system developed by Western civilization contains non-Islamic elements, which were detrimental to Muslim Ummah. Thirdly, Western civilization is alive and has strong political and economic powers, meanwhile Muslim Ummah has not been competent enough to meet Western challenges. Moreover, the process of integration of secular-religious education of the current times is very different from the assimilation process of Hellenistic intellectual works into the Islamic education that occurred during the classical period. Unlike Western civilization, the ancient Greek civilization had already perished meanwhile the Islamic civilization was still alive and was capable of dealing with Hellenistic influences. It is worth noting that Western colonialists in the nineteenth and twentieth centuries have actually brought a revolutionary shift including educational change. It was in contrast to

the conquest by the Mongols in the thirteenth century, which was military in nature, which brought a whole destruction of Muslim Ummah politically and intellectually.

In summary, the Islamic education in the Muslim history has evolved through four distinctive phases. The first is the establishment period; the curriculum was purely Arabic in nature and focused on religious sciences like Hadith and jurisprudence (*fiqh*) as well as Arabic grammar and literature, and basic study of foreign languages. The second is the flourishing period; the period of integration between revealed and acquired knowledge with the introduction of non-religious sciences as a result of contact with Greek and Roman civilization. The third is the period of stagnancy; the curriculum was restricted to the religious knowledge. Other characteristics of the periods are the decline of the Arabic language, the rigidity of pedagogy and rote learning, the deterioration of scientific and philosophical studies and the popularity of summarization and repetition methods of the scholarly works. The fourth is the phase of Islamic educational revivalism, in which Muslim Ummah is suffering from the malaise due to the domination of Western culture and educational system. The revival of Islamic education system will be discussed in the subsequent chapters.

## **CHAPTER FOUR**

### **EFFORTS IN RESOLVING DUALISM**

The previous chapter reviewed the development of educational dualism in the Muslim history from the prophetic era until the modern era. Then, it exposed the rise of Islamic revivalism in various Muslim countries. It also described about various attempts to revive the excellence of Muslim Ummah through educational reform in response to the Western modernization. Subsequently, it also explored Muslim scholars' intellectual endeavours to resolve dualism in Muslim education both at theoretical and practical levels. This chapter further illustrates various efforts made through a series of World Conferences on Muslim Education to conceptualize a true and a practical Islamic education system relevant to the modern present world. These conferences were catalysts in the prolific development and growth of contemporary Islamic educational movements and institutions. Subsequently, this chapter examines the practice of integrated curriculum in the existing learning institutions. This study delimits its discussion on a few chosen schools only. This is significant while analyzing the actual problems regarding the practice of integrated curriculum in terms of goals, content, methodology and assessment means.

### **Islamic Educational Revival**

In the preceding chapter, it was mentioned that both the traditional Islamic and modern systems of education could not satisfy the needs of Muslim society during the Western colonial period. The establishment of modern secular schools was a major threat for the then existing traditional religious learning institutions. It has caused its traditional religious system to be gravely demoralized. Rather, the introduction of the modern secular system also had devastating effect on the Muslim community, because it just produced civil servants who lacked in spiritual and ethical values. The advancements in the modern science and technology had almost dehumanized individuals. The failure of either education systems had caused Muslim Ummah as a whole to be sluggish and marginalized from its intellectualism. They did not alleviate or liberate the mental sufferings and

imitative attitudes. This was why some Muslim scholars had diagnosed the cause of the Ummatic malaise to be rooted in its education system. Accordingly, they made various intellectual discourses and discussions on the issue and called for the attention and commitment of Muslims all over the world towards solving the dilemma.

### **The World Conferences on Muslim Education**

In the wake of various intellectual crises and in order to formulate some useful means of reviving a true Islamic education system, a series of international conferences on Muslim Education (see Table 3.1) was held in various parts of the Muslim world. These conferences successfully rejuvenated some essential concepts and themes related Islamic education such Islamization of knowledge (IOK) and integrated curriculum (IC). In turn, they contributed to the theoretical discussion on Islamic education. The first Conference held in Makkah on 1977 -then referred as Makkah Conference (1977) diagnosed major problems in Muslim education and recommended remedies. It became the watershed in the history of Muslim education. This conference highlighted sound philosophical foundations, and elaborated on few concepts and attitudes underlying Islamic education system. They envisioned both novelty and relevance of Islam to contemporary world. The issue of dualism in Muslim education was debated since the compartmentalization of knowledge absolutely contradicted with the true concept of Islamic education and it does not represent Islam as a comprehensive and integrated system of life. The integration of all types of education system was viewed as a solution in eliminating this dualism in education. Hence, the need for a model of Islamic education was developed based on the doctrine of unity (*'aqidah al-tawhid*) and aimed at producing an excellent personality able to fulfill the mission of vicegerency (*khilafah*). This Makkah Conference (1977) was a

momentous turning point in demanding the development and implementing of an integrated curriculum for Muslim education.

Table 4.1 World Conferences on Islamic Education

Year	Place	Theme
1977	Makkah al-Mukarramah	Basis for an Islamic Education System
1980	Islamabad, Pakistan	Islamic Concepts and Curricula
1981	Dhaka, Bangladesh	Textbook Development
1982	Jakarta, Indonesia	Teaching Methodology: Islamic perspectives
1987	Cairo, Egypt	Endorsement of recommendations
1996	Cape Town, Africa	Subject Syllabuses Design and Teaching Guidelines
2009	Shah Alam, Malaysia	Globalization: Its Impacts on & Challenges to Education in the Muslim World

The second conference focused on translating the recommendations of the first conference and on clarifying the philosophical assumptions of Islamic education, reclassification of knowledge and redesigning the curriculum. It posed two basic questions; what should be taught? And what can be learnt? The theory of Islamization of contemporary knowledge (IOK) and its key elements were clarified meticulously and a practical plan of IOK was also presented in the conference. The third conference provided guidelines on how to develop textbooks for primary, secondary and university level education. Meanwhile the subsequent conferences highlighted the Islamic approach to teaching, the role of teachers and teaching methodology. It also analyzed the problems and issues related to education for developing countries.

The fifth conference endorsed recommendations of previous conferences and evaluated the educational efforts done in different parts of Muslim majority and minority countries (Ministry of Higher Education Saudi Arabia 1983). The sixth conference reviewed the problems of implementing the recommendations of the first four world conferences. Subject syllabuses and teaching guidelines were precisely designed for

independent Muslim schools in South Africa. A set of guidelines for In-Service Education and Training of Teachers (INSET) and Youth Leadership Programmes were also formulated (Adam 1996). Several Muslim intellectuals presented their ideas regarding the concept of IOK and its methodology. The most recent world conference addressed the present state of education in the Muslim world. This conference's main concern was the impact of globalization on Muslim education, particularly, the issues of Islamophobia, secularism, the marginalization of spiritual values, development of human capital and the ICT advancement. This conference was expected to put forth guide for the Muslim education in the face of the impacts of the globalization, but without ignoring while adopting its positive aspects.

### **The Emergence of Islamic Education Movements**

After the Makkah conference, many Islamic education movements emerged in various parts of the Muslim-world, which momentarily responded to the call for Islamization of Knowledge, for countering the secularization of education and resolving the marginalization of the traditional Islamic religious education. In Malaysia, several Islamic organizations such as ABIM, al-Arqam and *Jama'at Tabligh* were established in the seventies and they are playing dynamic roles in reviving Islam (Che Noraini 2008). In 1980, the Organization of Islamic Conference (OIC) instituted the World Center for Islamic Education (WCIE) in Makkah in order to materialize the recommendations of the first Makkah Conference. Later, it was merged into the Umm al-Qura University, a move ended up in decreasing its vigour (Rosnani & Imron 2000). In order to substitute this center, in 1981, the International Institute of Islamic Thought (IIIT) was founded by Isma'il Raji Al-Faruqi and Abdul Hamid Abu Sulayman. Its office in Washington D.C., USA was opened in 1983. Its major focus is on the reconstruction of thought through the agenda of

Islamization of knowledge, education and the programme of integrated education system. IIT consistently conducts International conferences on Islamization of Knowledge. In 1981, the Islamic Educational Scientific and Cultural Organization (ISESCO) were initiated by OIC for organizing seminars and conferences on education and its related issues. In 1983, the Islamic Academy was established in Cambridge by Shaykh Ahmad Salah Jamjum, Abdullah Omar Naseef and Syed Ali Ashraf with the same objectives. It is a non-governmental organization doing charity and researches. It works as a medium of communication among Muslim scholars in establishing Islamic schools of thought and promoting the reconstruction of educational systems and curriculum.

The serious and sincere efforts of Muslim leaders, scholars, intellectuals, Islamic movements and organizations to actualize the Islamic vision of holistic and integrated curriculum have led to the establishment of many educational institutions at all levels. They work to realize the aims of Islamic education, i.e. to make the entire human life a service and worship (*'ibadah*) of Allah and to work for human wellbeing in this world and in the Hereafter. Another significant impact of various recommendations on Islamic Education made at the Makkah conference was the existence of Islamic colleges and universities throughout Muslim world. In 1983, the International Islamic University Malaysia (IIUM) was established by Malaysian Government with co-sponsorship from the Organization of the Islamic Conference (OIC). In 1987, the International Institute of Islamic Thought and Civilization (ISTAC) was founded by Syed Muhammad Naquib Al-Attas in Kuala Lumpur with Malaysian Government's support. ISTAC works on the formulation of the original concept of Islamization of contemporary knowledge (Rosnani & Imron 2000). Several other Islamic universities were also established in Islamabad in Pakistan, Uganda in Africa, and Kushtia in Bangladesh. Notwithstanding the Islamic University of Bangladesh's loss

of direction in following the model of IIUM due to political hindrances, its contributions towards the Islamization of knowledge should be acknowledged.

Later, the design of IIUM was followed by Darul Ihsan University and Islamic University of Chittagong (Shah Abdul Hannan 2010). Kamal Hassan (2009) mentions that the holistic and integral vision of Islamic education is the common vision of many Muslim scientists, engineers, doctors, professionals and academicians in the Malaysian universities such as IIUM and Universiti Sains Islam Malaysia (USIM) as well as Islamic professional organizations such as the Islamic Academy of Science (ASASI). These educational movements advocate the 'Islamicisation of human knowledge' and envision the Islamic paradigm shift from a purely secular rationalistic epistemology to the 'Tawhidic epistemology and ethics'.

The emergence of educational movements, interest groups and individuals committed to the educational reform and the implementation of integrated curriculum were recent developments. For instance, *Tarbiyah* Project developed by Dawud Tauhidi (as mentioned in Chapter One) presents a model for Islamic schools which consists of a vision, framework, programme, and strategic plan which are in congruence with an Islamic paradigm. Another similar project is FADEL's Integrated Islamic Curriculum. FADEL stands for Foundation for the Advancement and Development of Education and Learning and its project was initiated in 1995 under the sponsorship of the International Islamic University. This project involves more than 25 professors from various countries. They need to discover a list of basic themes in the Holy Qur'an relating to essential aspects of Islam. IQRA' International Educational Foundation is also in the venture of developing an integrated curriculum that would harmonize the divine knowledge and the worldly knowledge. It is a Not-for-Profit organization, which was established in 1983 in the State

of Illinois. It involves Muslim educators and professionals who possess both traditional religious and modern secular academic background. It promotes the application of modern methodology to the teaching of Islamic studies. It attempts to produce instructional materials such as textbooks and study guides. IQRA' has established Islamic Schools, which adopt national public curriculum, but is taught from Islamic perspectives (Welcome to IQRA.org). With the purpose of fulfilling the needs of Islamic schools, a new global network named the International Board of Educational Research and Resources (IBERR) was established, based in South Africa. IBERR was initiated in 1993 as a response to the call for IOK. Its chairman is by Yusuf Islam. It is supervised by an Advisory Board represented by committee from all over the world. IBERR involves in research, publication and development project aimed to ensure the effectiveness of contemporary Islamic schools. It contributes to materialize the ideas of IOK in the curricula, textbooks and other practical plans for the benefit of stakeholders of the Islamic education. Usually stakeholders include founders, advisory boards, principals, teachers and parents.

Recently, numerous institutions and schools catering for Islamic education were established in various Muslim minority and Muslim majority countries. In the eighties, the number of full-time Muslim schools in Muslim minority countries was inspiring. For instance, Britain had 70, the USA and Canada 400, South Africa 50, Australia and New Zealand 15, Nigeria 50 and Holland 30. At the present, the practice of integrated curriculum is popularly being followed by various independent or private schools throughout the world. For instance, in Turkey and other parts of Muslim as well Western countries, Kamal Hassan observes, these schools are inspired by the holistic vision of the *ulul-albab*, based on Bediuzzaman Said Nursi model of integration (Kamal Hassan 2009).

In Malaysia, several Muslim non-governmental organizations such as the Muslim Youth Movement (ABIM), *Jamaah Islah* Malaysia (JIM), the *Dar al-Hikmah* and others are actively promoting the integrated curriculum. For instance, ABIM has initiated several types of Islamic educational institutions such as Islamic kindergartens (TASKI), Islamic primary schools (SRI) and Islamic Secondary Schools (SEMI). JIM has established Al-Amin chain of schools at primary as well as secondary levels. According to Sidek (2009, 98), the middle class Muslims were motivated by the integrated approach in the educational pursuits that was adopted by certain to send their children to them. In fact, the tragedy of September 11, 2001 also was decisive in determining the character of Islamic education as the West began to be concerned with the influence of Islamic religious schools especially madrasas in the Muslim world. The Islamic education system should respond to this tragedy wisely through ideal integrated curriculum especially in the context of globalization and modernity.

### **Practical Attempts for the Integrated Curriculum:**

#### **Malaysia's Experience**

The following discussion describes the attempts to translate the integrated curriculum into practice by various Islamic religious or national schools in Malaysia. These are examples of responses towards the agenda of Islamization and the proposal of integrated curriculum. Accordingly, three significant implications are identified, which are: a) the changes in the national public education system, b) the transformation of traditional religious education system and c) the establishment of new Islamic education system.

### **Changes in National Education System in Malaysia**

In an effort to make its education system Islamic and national at the same time, from time to time some changes were made in government public schools in Malaysia. The educational changes started to be made since Malaysia's independence in 1957. It commenced of the formal educational policies and then the review of curriculum in an effort to make education system compatible with the national progress and with the multi-cultural society. Then, it was followed by the implementation of the Education Act 1961 based on the Razak Report (1956) and the Rahman Talib Report (1960). These reports recommended implementing Islamic religious education into national education system. As a result, some changes were made in the curriculum of the national education system.

In 1982, the Ministry of Education introduced the New Primary School Curriculum (*Kurikulum Baru Sekolah Rendah or KBSR*) and it has been implemented totally since 1983. However, in 1993, its name was changed into The Integrated Curriculum for Primary School (*Kurikulum Bersepadu Sekolah Rendah*) due to a renewed emphasis on integration. It was formulated with aim of providing equal opportunity for learners in inculcating noble moral values and acquiring knowledge and basic skills such as reading, writing and mathematics. Subsequently, in 1988, this Ministry launched the Integrated Curriculum for Secondary Schools (*Kurikulum Bersepadu Sekolah Menengah or KBSM*) which was fully implemented in 1989. KBSM is based on the 1988 National Educational Philosophy (*Falsafah Pendidikan Negara or FPN*) which is stated below:

Education in Malaysia is an on-going effort towards developing the potential of individuals in holistic and integrated manner in order to foster a well-balanced individuals intellectually, spiritually, emotionally and physically based on the firm belief in and devotion to God. Such an effort is designed to generate Malaysian citizens who are knowledgeable and competent, possess high moral standards, and capable of achieving a high level of personal well-being and contributive to the betterment of the family, society and the nation at large.

(Curriculum Development Center, 1988 page???)

Musak (1993) describes the operational process of the integration in the KBSM (see figure 4.I). The programme aims at enhancing and development of the potentials of the individual in a holistic and integrated manner. The concept of integration, as one of the aim of the KBSM is related to the objectives of the syllabus, the national educational goal and philosophy. It focuses on establishing relationships in terms of cognitive, affective and psychomotor domains, which are available in the content of the subject areas (Musak Mantrak 1993, 126).

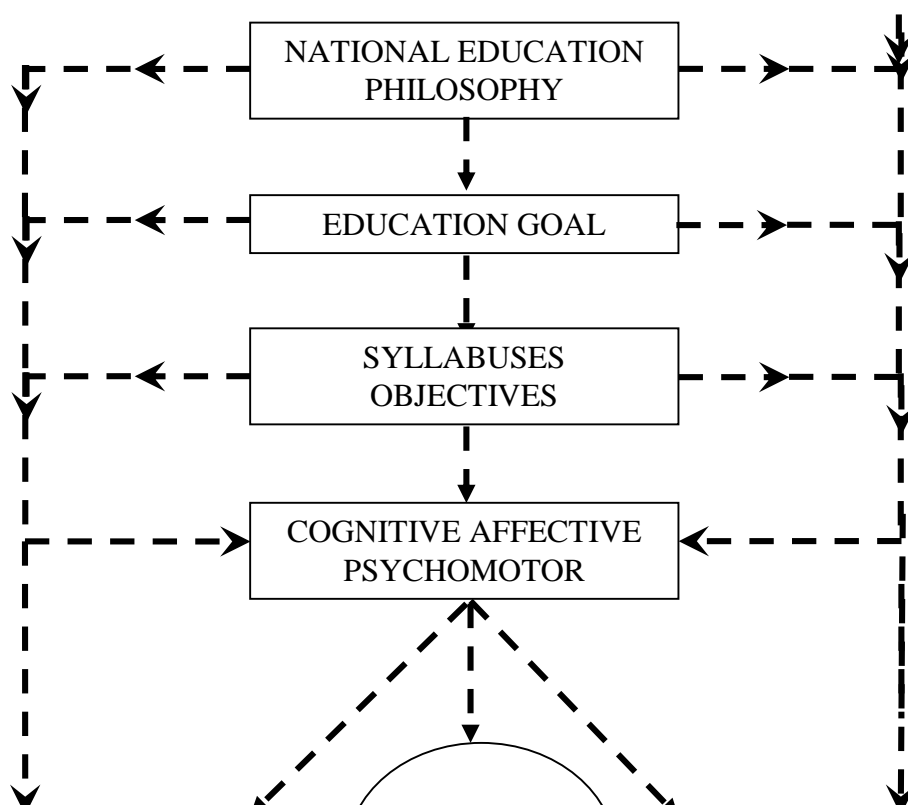


Figure 4.1: The Operational Model of the Integrated Education in the KBSM

(Curriculum Development Center, 1988; as cited in Musak Mantrak 1993, 127)

Hence, the KBSM is designed to meet the philosophy and goal of national education, i.e., producing good citizens in terms of mastery in knowledge, strong moral standards and high sense of responsibility towards themselves, family, society and nation. This could be realized by fostering well-balanced growth based on religious foundation.

It is viewed that the KBSM practice of curriculum integration is compatible to the Malaysian educational policies in the following terms. Firstly, ‘education is a unifying force’ where KBSM is viewed as one of the mechanisms for integrating multi-racial society for the sake of nation building. Secondly, ‘development of human capital’ as KBSM plays a significant role in the holistic and balanced development of young generation. This is due to KBSM’s emphasis on the teaching of Islamic education and moral values. Thirdly, ‘integration of technology in education’ through the smart school project which equips all national schools that use KBSM with some amenities of Information and Communication Technology (ICT) in order to facilitate students’ learning. Fourthly, ‘ennobling the

teaching profession' is necessary to empower the KBSM teachers in inculcating the noble values and transmitting value-laden knowledge through their teaching. This enables teachers to develop students' moral character and academic achievement in a balanced manner.

### **Transformation in Islamic Religious Education**

It is worth noting that the recommendation to implementing Islamic education as put forth by the Education Act 1961 has also stimulated the growth of Islamic religious schools in this country. There are a few distinctive types of religious schools available in Malaysia namely, Federal Religious School (*Sekolah Agama Persekutuan*), National Religious Secondary School (*Sekolah Menengah Kebangsaan Agama* or SMKA), State governments' religious schools (*Sekolah Agama Negeri*) and religious schools of State's Council of Islamic Religion (*Sekolah Agama Majlis Agama Islam*), People's Religious Schools (*Sekolah Agama Rakyat* or SAR) and Private Religious Schools (*Sekolah Agama Swasta* or SAS). The first three types are under state or government sponsorship while the last two types are independently managed, but they adopt national curriculum along with their own curriculum (Ahmad Fauzi 2005, 171-204).

SMKA was introduced by the Malaysian government due to the high demand from the public for Islamic-oriented education. Once introduced, no sooner it gained popularity; that is due to the availability of educational equipment, materials and qualified teaching staff, good academic performance and more effective religious activities (Rosnani 2004, 89-90). SMKA offers an integrated curriculum that guarantees market value. For example, the science stream education enables students to develop their professionalism in the future. Shahrir believes that SMKA Government Religious Schools are Islamic-oriented than the People's Religious Schools (SARs), since the former have a balanced, worldly

and non-worldly education. The National State Schools differ from that of the Government Religious Schools, on the Islamic input because the former offer only are compulsory Islamic subject for Muslims i.e. the Islamic Religion (in Malay) whereas the latter offer Arabic and three other Islamic subjects namely *Usuluddin*, *Tawhid* and *Shari'ah* (Shaharir 1991, 16).

In 1988, the Committee on the Progress of Islamic Affairs came up with a proposal urging all state religious departments in coordination with Advisory Council for the Co-ordination of Islamic Education (*Lembaga Penasihat Penyelarasan Pelajaran dan Pendidikan Agama Islam* or LEPAI) to provide financial aid for organizing Qur'anic and *Fard 'Ayn* Studies Classes (*Kelas Pengajian al-Qur'an dan Fardhu 'Ain* or KAFA). Two years later, this Islamic religious instruction programme was implemented in the national primary schools. It was fully sponsored by the government and was available to all Muslim students. Thus, students were able to receive both religious and general education without going to other private religious learning centers.

As mentioned earlier, *madrasahs* in Malaysia were established as alternatives to *pondok*, which offered a narrow curriculum and were incapable of meeting the challenge of modern world. The commencement of National Educational Policy brought some changes into Madrasah curriculum such as replacing Arabic language with Malay language as the medium of instruction and reducing several religious subjects in order to incorporate some general subjects such as Malay language, English, Mathematics, Geography, History and general Science (Che Noraini & Langgulung 2008, 10, 13-14). Some *pondoks*, *Ma'ahad Tahfiz* (institutions for the memorization of the Holy Qur'an) and *madrasahs* have undergone the process of integration. In Terengganu and Pahang, the *tahfiz* schools even adopt integrated approach in the curriculum (Sidek 2009). Several Islamic schools and

colleges in Terengganu, Pahang and Selangor also envision producing Muslims with integrated knowledge of science and Qur'anic memorization (*Tahfiz*).

In 2002, the issue of SARs influenced the Islamic religious education system inauspiciously. These schools were given two alternatives; whether to transform themselves fully into private religious schools (*Sekolah Agama Swasta* or SAS) by practicing integrated curriculum, and thus, should be registered with the Private Education Department under the 1996 Education Act, or they could be fully immersed into the National Education System.

### **The New Efforts of Contemporary Islamic Schools**

As mentioned earlier, various kinds of independent Islamic schools were established in the effort to implement the integrated curriculum in various parts of the world. The contemporary Islamic school system is distinctive from the national school system in terms of management as well as curriculum. The contemporary Islamic schools are privately managed by non-governmental organizations or a group of Islamic-spirited individuals who share the common interests in Islamic integrated education. The system is a practicable alternative of education for Muslim children, especially of those parents who do not have confidence in the national school system. This new system of education allows Muslims to manage their children's education according to their interests and needs. In terms of curriculum, this system has attempted to implement an integrated curriculum as recommended by the Makkah Conference. Two different contemporary Islamic schools, namely, al-Amin and IMTIAZ are reviewed by analyzing their goal, curricular content and method of teaching as well as evaluation.

#### ***Islamic Private School: Al-Amin***

Pusat Pendidikan Al-Amin (PPAA) or Al-Amin Education Centre has in its list more than 30 Islamic schools, primary (*Sekolah Rendah Islam* or SRI) as well as secondary (*Sekolah Menengah Islam* or SMI) throughout Malaysia. Initially, three schools were established, namely SRI al- Amin Kuala Lumpur (SRIAA KL), SMI al-Amin Gombak (SMIAAG) and SRI al-Amin Gombak (SRIAAG) respectively in 1990, 1991 and 1993. Most of the upholders of al-Amin are those involved in '*Jemaah Islah Malaysia*' (JIM) while studying at local universities and those abroad. Academically, a majority of them were not from religious background, but they had received informal Islamic education through self-discovery. They wish their children to receive Islamic education in integrated and systematic manner. Al-Amin envisions becoming the centre of integrated Islamic education. Its mission is the cultivation of '*salih wa muslih*' (virtuous and reform-active) students through an integrated system of education. Al-Amin's educational philosophy is based on *tawhid* and its educational process aims at developing *insan rabbani* (Godly man) who is knowledgeable, strong in faith and good in *akhlaq* and competent to contribute for self-development and the progress of the society, nation and world as recommended through an integrated, holistic and consistent system based on Holy Qur'an and *al-Sunnah*.

Al-Amin system of education is based on two policies and subsequent implications. The first is ensuring the relevancy of its products to the contemporary world locally and globally. Its implication is providing students with certain qualifications, especially academic ones to make them competent and excellent in all aspects of life. The second policy regarding the role of '*salih wa muslih*' group is making students capable of improving on individual, institutional and societal level. This implies developing students with good moral, strong leadership quality, deep understanding of Islamic knowledge and practices.

The conceptual framework of al-Amin covers some aspects. Firstly, it is comprehensive; in the sense that within and without the campus, both its curricular and co-curricular activities give equal importance to the shaping learners' behaviors and personalities. Secondly, it is well balanced for it emphasizes balance between spiritual and bodily development, theory and practice, revealed and acquired knowledge, and traditional and modern approach. Thirdly, it is dynamic and contemporary for; its curriculum is dynamic but firmly anchored on the Islamic principles and aims to empower learners to face the contemporary challenges. Finally, it is relevant for; its curricular content especially revealed knowledge is relevant and related to the current issues. It also uses the modern instructional methods in creative, innovative and analytical manner.

From early establishment until 2001, al-Amin has adopted the national KBSR and KBSM curriculum prescribed by Ministry of Education together with al-Amin religious curriculum or *Diniyyah* syllabus (see the old model of al-Amin in figure 4.2). SRI comprises of '*Aqidah, 'ibadah, Akhlaq* and *Sirah* together with Arabic language, *al Qur'an (Hifz & Tilawah), Tajwid dan Tulisan Jawi* while SMI covers '*Aqidah, 'ibadah, Sirah, Akhlaq, Fikrah, al-Qur'an, Tafsir, al-Hadith, Sirah, Tajwid, Tilawah* and *Hifz*

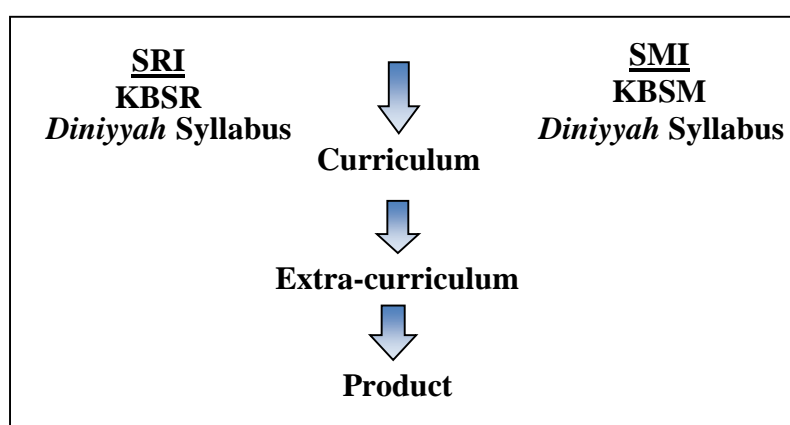


Figure 4.2: The old curriculum of al-Amin

In 2002, a renewed design of integrated curriculum named MERKURI project was introduced (see the renewed model of al-Amin in figure 4.3). This project promotes teachers to teach their subjects from the Islamic worldview. This renewed model has incorporated several curricular changes such as replacing the core subjects in *Diniyyah* or religious syllabus with *Tasawwur Islami*.

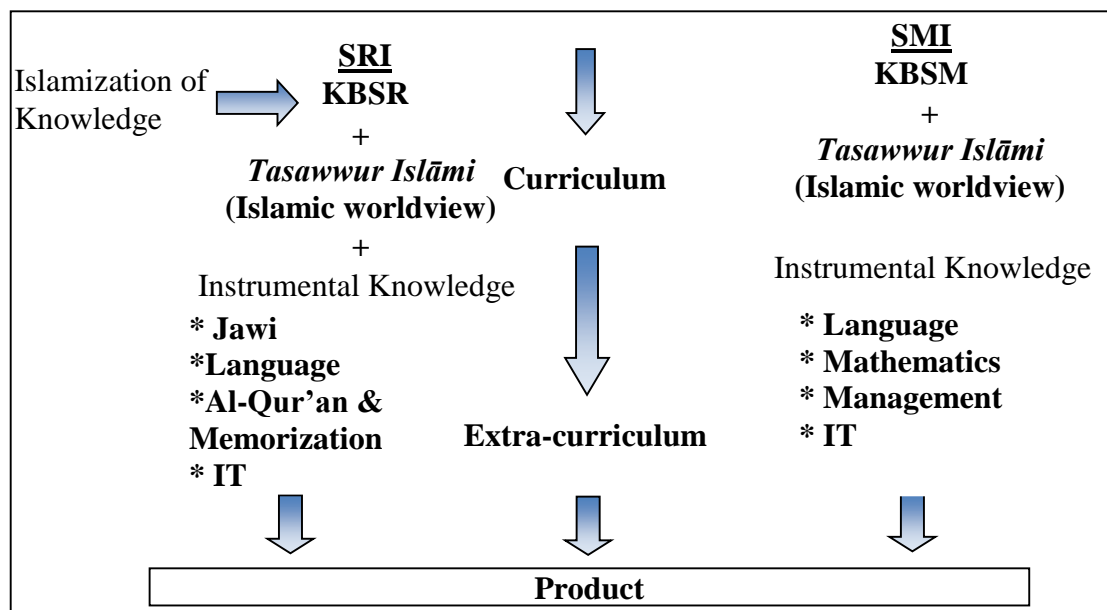


Figure 4.3: The renewed curriculum of al-Amin

This renewed model maintains '*Tulisan Jawi*' for SRI and *Tajwid, Tilawah* and *Hifz* for both SRI and SMI but emphasizes more on instructional knowledge (*'ilm al-alat*), viz. all three languages besides Mathematics, Science of Management and Leadership training (Saari & Anfal 2001).

Al-Amin balances up its formal curriculum with co-curricular and extra-curricular activities. Lower secondary has nine required PMR subjects while at higher level an open system is followed for SPM subjects; core subjects includes Malay Language, English, History and mathematics. Al-Amin also requires students to study subjects such as High Arabic language, Study of the Holy Qur'an, *Sunnah* and *Sirah*. Electives include Additional Mathematics, Accounting, Elementary Economics, Chemistry, Biology,

Physics and Science. Information Technology (IT) is compulsory for all except form 4 & 5, primary 6. Co-curriculum is meant for enhancing other than cognitive learning abilities such as affective and psychomotor aspects through activities of clubs, societies and uniformed bodies like *shabab wa fatayat*. Extra curriculum is a part of its programme that focuses on character building, leadership and discussion on contemporary issues. This includes *Tarbiyah* programmes such as *usrah*, *dawrah*, *qiyam al-layl*, *mukhayyam* and fasting; *bi'ah salihah* or creating good Islamic environment; programme of school social responsibility (SSR) such as *Wafd al-Amin* for social service. It also holds Palestinian Days and leadership training through *Nuqaba'* council, Students' Representatives Council, and Andalus Movement.

### ***Smart Religious School: IMTIAZ***

The School of Excellence or *IMTIAZ* is the only outstanding Religious Smart School in Malaysia. Smart school is a learning institution which has been restructured in a systematic manner in terms of teaching and learning practices as well as school management in order to prepare the young generation for facing information era. In Arabic, '*IMTIAZ*' means excellence. *IMTIAZ Terengganu (School of Excellence)* is initiated by Education Institute of Terengganu Foundation (*Institusi Pendidikan Yayasan Terengganu or IPYT*) which is registered under Malaysian Ministry of Education (Kementerian Pelajaran Malaysia) under the management of Integrity Icon Sdn. Bhd. *IMTIAZ* is the brainchild of Dato' Seri Idris Jusoh, the former Chief Minister of the Terengganu state, which was conceptualized on 31st May 1996 as an extension of his earlier program of reading the Holy Qur'an called *Pintar Qur'an* (The Smart Qur'an).

The establishment of *IMTIAZ* is based on several objectives which are producing *ulul-albab* generation with the Qur'anic, encyclopedic and *ijtihadic* traits; creating

Terengganu as a hub of learning the Holy Qur'an in Malaysia; and providing modern amenities to facilitate learning of the Holy Qur'an and science (Muhammad 2009, 39-42). Its philosophy is formulated to produce well-integrated human beings who have distinguished traits of diligence, affection, piety, and who are consistent in their struggle, morale and have leadership quality. Its philosophy becomes an essence of its educational processes and activities which embodies in its words I-M-T-I-A-Z, standing for *itqan, mahabbah, taqwa, istiqamah, akhlak* and *za'amah*. *IMTIAZ* envisions to produce professionals and intellectuals in the fields of science and technology, mathematics as well as the Holy Qur'an. In order to realize this vision, *IMTIAZ* subscribes to a holistic and integrated mission by adopting KBSM (PMR & SPM); the Holy Qur'an memorization programme; command in other language; self-development programmes; method of super learning; literacy in information technology and communication (ICT) skills. *IMTIAZ* also applies the motto of '*Soleh Pintar*' or Smart *Salih* to express its aspiration of producing excellent individuals in both character and academics. In the effort of developing human capital, *IMTIAZ* has planned four major elements namely *good students* with good physical and mental preparation, *good teachers* with mastery in knowledge and skills, *good facilities* that facilitate teaching and learning process and *good leadership* for achieving its vision, mission and aims (Muhammad 2009, 36). This strategic plan is an effort towards making *IMTIAZ* '*the best school in the world*' (Idris 2005).

In terms of curriculum, *IMTIAZ* adopts the national curriculum or KBSM with some modifications according to the aspiration of its educational philosophy, aims and objectives. Curriculum for lower secondary level consists of the Recitation of the Holy Qur'an, Arabic Language Programme for communication, Malay language, English, ICT and Personality (Attitude, interest, willingness, self-confidence, responsibility etc) development programmes. The higher secondary level curriculum covers Recitation of the

Holy Qur'an, Malay Language, Arabic, English, and ICT. Besides, it is complemented with co-curriculum and extra-curriculum activities and human development programme such as *Rakan Masjid* (companions of the mosque), Leadership, Motivation, *Ibadah* Camp (spiritual camp), community service, visit to the graveyard, cleaning, visit to the charitable homes, celebration for Independence, celebration of Islamic great days such as *Maulud al-Rasul*, *Solat Hajat Perdana*, *Ihya' Ramadhan* and such.

Memorization of the Holy Qur'an programme, which is done in a systematic manner is the hallmark of its integrated curriculum. This programme aims at nurturing students with the Holy Qur'an as their main reference for living. This programme involves all students from Form One to Form Five in formal as well as involves various informal activities. *Al-Huffaz* System was applied to encourage students to recite at least 15 sections (*juz'*) only at the beginning. In the year of 2005, with the introduction of a special programme called *Ulul-Albab*, students were enforced to memorize the entire Holy Qur'an within three years at lower secondary level. They only make revision of their memorization at the upper secondary level. The Holy Qur'an memorization programme is scheduled in the early mornings before taking the formal academic classes as well as in the nights after performing *Isha'* prayer. After school, the students are involved in physical activities such as sports, recreation or games.

Regarding the system of teaching and learning, *IMTIAZ* promotes modern and conventional systems, which are parallel to the National Education system. The students are encouraged to make exploration in knowledge through various Learning approaches such as 'Super Learning' Programme, 'Re-learning and Re-teaching' revisions, Students Based Learning and E-Learning. The schools are well-equipped with the tools of ICT and software to facilitate students learning and make learning fun (Muhammad 2009, 36). The

assessment and evaluation are based on students' performance in both academic and religious aspects including the memorization of the Holy Qur'an.

## **CHAPTER 5**

### **THE PRACTICES OF AN INTEGRATED CURRICULUM**

#### **Introduction**

This chapter focuses on the analysis of the actual problems with the practices of integrated curriculum in terms of goals, methodology of integration, and curricular content in view of Islamic integrated curriculum. In the meantime, it examines whether these schools really practice integration or do they adopt just superficial or artificial integration.

### Goal

The philosophy of the Islamic education school system should be in line with the Islamic educational aims and objectives as defined in the Makkah Conference which is as follows:

Education should aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, his rational self, feelings and bodily senses. Education should, therefore, cater for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively, and motivate all aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education is in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.

(Makkah Conference, 1977, p.16)

It was in response to the recommendations proposed in the Makkah Conference that contemporary Islamic schools such as *al-Amin* and *IMTIAZ*, which are Islamic and global in nature, were established. The purpose of Islamic education is not only to transmit information, facts, and skills from a teacher to a learner, but also to prepare the learners for worldly and other worldly life by cultivating their inner potentials. The mission as a vicegerent of Allah has changed the typical practice of formal schooling from transmission of knowledge into transformation of individual so that they strive for the betterment of the society and the world. Thus, integrated curriculum is transformative in nature, which focuses through formal and informal curriculum, on character building. The vision and mission statements of *al-Amin* and *IMTIAZ*, in fact, promote the Islamic spirit and dynamism. In fact, it is relevant in the contemporary world, thus meeting the aims of Islamic education.

The educational philosophy, vision, and mission of *al-Amin* are congruent with the aim of education developed in Makkah Conference (1977). *Al-Amin* upholds comprehensive, well-balanced, dynamic, contemporary and relevant educational efforts,

and it applies the best means to achieve its vision and mission of generating the *salih wa muslih* generation capable of performing the role of *'abd* and *khalifah*, as well as being competent to face the contemporary challenges boldly. In other words, al-Amin is inspired to produce a *Rabbani* generation (Saari & Anfal, 2001). Its integrated curriculum emphasizes total development of individual learners in order to transform themselves and the society (*salih wa muslih*). They focus on the formation of the moral character and the internalization of Islamic values. The notion of *Rabbani* generation was influenced by Muslim Brotherhood's (*Ikhwan al-Muslimin*) ideology since *al-Amin* educational system was developed by *Pertubuhan Jemaah Islah Malaysia* or JIM, an Islamic movement that adopts Muslim brotherhood's module of *tarbiyah*. It attempts to make educational reforms possible in Malaysia. The founder of *Ikhwān al-Muslimīn*, Hassan al-Banna (1906-1949) had a great influence in Islamic movements' efforts of the transformation of young Muslims into a *Rabbānī* generation. This gave an impact on the growth of integrated Islamic schools as a response to the need to construct Islamic paradigm into learners' minds and to cultivate their commitment to Islam as a preparation for implementing the Islamic law (*Sharī'ah*) (Mokhtar Shafii, 2002).

*IMTIAZ* envisions producing an *ulul-albab* generation, which is Qur'anic, Encyclopedic, and Ijtihadic. It carries a mission to produce fully competent and capable Muslim young learners to face the global challenges. The first criterion of *ulul-albab* generation is 'Qur'anic'; that is, having an ability to memorize the entire thirty sections of the Holy Qur'an within three-year period. The second criterion is 'encyclopedic'; that is, knowledgeable and professes various fields so that the generation becomes a source of reference to the community. The third criterion is 'ijtihadic'; that is, capable of giving opinions to solve the problems of the Ummah, optimizing creative and critical thinking, and being innovative. *IMTIAZ* intends to meet the societal demands in the professional

fields of science and technology towards generating an excellent *Ummah* by using a contemporary approach. In achieving its goal, *IMTIAZ* integrates the Qur'anic education and science into its formal curriculum. The integration of the Holy Qur'an into all contemporary disciplines is viewed as a means of improving the quality of the Muslims. According to Kamal Hassan (2009), the term *Ulul-Albāb* is defined as a beautiful Qur'anic metaphor of a unified intellectual and educational mission of 'the true believer', as a reflection of the divine command of *Iqra'* (*al-'Alaq*, p. 1).

The Makkah Conference (1977) recommends the development of an Islamic education model based on the basic tenets of Islamic doctrine, which is to prepare young Muslims to carry out their mission of vicegerency by contributing to the national building and global sustenance. Therefore, the role of Islamic education is significant in developing a nation and a society. In response to this, the Malaysian government has put courageous efforts in implementing an integrated curriculum at the primary (KBSR) and the secondary level (KBSM) based on Malaysian national ideology and philosophy of education as mentioned earlier. However, this aspiration of educational goals seems to be more nationalistic rather than Islamic because it envisions the nation as the end, not the global world or the other world. This philosophy is sufficient to produce well-disciplined and skilled citizens for the national development, but it is not capable of fostering a perfect or universal man (*insan kamil* or *kulli*). This is because a firm religious belief as a reflection of the national ideology (*Rukun Negara*), i.e. belief in God does only become a mechanism for the developmental process for nation building, but not for realizing God's consciousness and achieving His pleasure as the final end of one's life.

In a study, Muhammad (2009) analyzes the implementation of integrated education at *IMTIAZ* in relation to human capital development based on teacher's understanding regarding the National Education Philosophy (NEP), the concept of Integrated Curriculum

of Secondary School or KBSM, and the application of critical and creative thinking skills in the teaching and learning process as well as their roles in imparting knowledge. The finding shows that all those elements were at high level. He concludes that teachers' understanding and their roles become major factors in the process of building human capital in the integrated education. It always strives for achieving the state agenda and vision as well as contributing towards the national progress and realizing Vision 2020. Moreover, the process of developing human capital through its integrated education system is also parallel with the national educational policies and goals for preparing a united Malaysian citizen who has discipline and can contribute to national building and progress. This is not contrary to Islamic educational goal because the philosophy of *IMTIAZ* always puts Islam at the first place and the national agenda of the betterment of the society and nation becomes secondary.

### **Content**

The analysis of content and methods of integration is necessary in order to identify some points of integration between both curricula. This would bring forth their strengths and weaknesses, which would help the process of developing the IIC.

The basic integration as recommended by Makkah Conference (1977) involves the incorporation of both revealed and acquired knowledge in the content of curriculum. In al-Attas' (1980) view, the curriculum of Islamic education should include both revealed and acquired knowledge. Revealed knowledge should enrich the soul and inner being of man and acquired knowledge should cultivate man's body and physical faculties and senses. Through both kinds of knowledge, Islamic education will be able to instill true knowledge to develop a man of *adab* (al-Attas 1980). Anis Ahmad (1996) also has similar views on the content of Islamic Education. He asserts that the content of education should include religious sciences, human and natural sciences, and the sources of this knowledge

are the revelation and the study of creation or nature respectively. The content of the curriculum of Islamic education could be summarized in Figure 5.1.

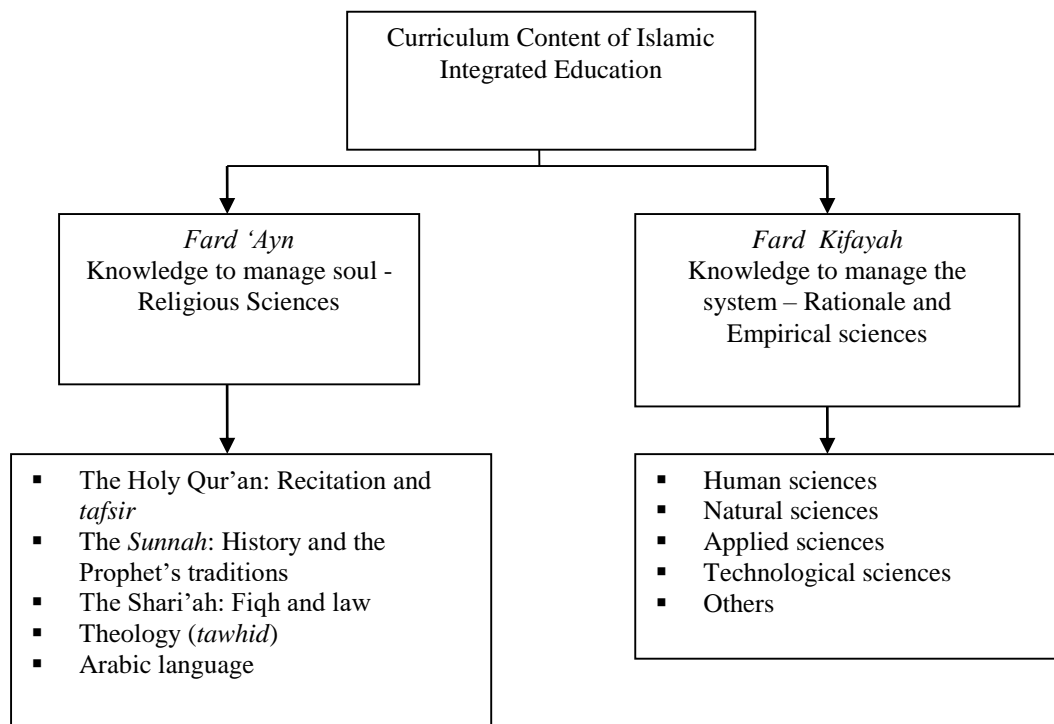


Figure 5.1: The model curriculum of Islamic education

In the practice of an integrated curriculum, al-Amin does not only provide both curricula that consists of transmitted knowledge (*'ilm al-naqli*) and intellectual knowledge (*'ilm al-'aqli*), but it also ensures that it integrates both. The integration means that the former curriculum and its application are being translated into a changing situation, while the latter curriculum and its methodology are being articulated to be compatible to Islamic principles. Truly, the renewed model of al-Amin is an integrated curriculum. Its religious syllabus promotes a holistic conceptualization of knowledge at the primary level and energizes Islamic dynamism and idealism at the secondary level. This model also is a good effort in working on the Islamization of knowledge in a systematic manner, for it integrates

Islamic values into its national formal syllabus. All disciplines of knowledge are based on *rabbani* or divine values derived from the Holy Qur'an and the *Sunnah*. Its ultimate purpose is to make learners become closer to Allah. At the primary level, some themes are taught directly from both sources, while at lower secondary level, the religious subjects are cramped into one single integrated religious subject called 'Islamic Worldview' (*Tasawwur Islami*). This subject incorporates the Qur'anic teachings, and it emphasizes on the principles, concepts, and wisdom in teaching and learning the religious knowledge. The higher secondary level is supplemented with Islamic thought. This cultivates love and pride of being a Muslim (*'izzah*) and prepares a generation of *shabab-du'at* (teenagers-preachers), who are competent to face contemporary challenges (Saari & Anfal 2001). This is a good effort at removing the traditional compartmentalization of religious studies and at striving to meet the Islamic educational aims.

The incorporation of Qur'anic studies in the name of *Tahfiz* programme is a popular practice among Islamic schools. In an innovative and systematic approach, Imtiaz's educational system integrates the Qur'anic learning and character building. It incorporates various contemporary subjects including mathematics, science and technology, social science, and literature in the academic syllabus. The emphasis on the Qur'anic learning and its integration with other knowledge, academic studies, and skills helps produce a systematic system and curriculum for Imtiaz. This system has successfully produced students who are excellent in both academic achievement and spiritual well-being.

### **Methodology**

#### ***Method of Integration***

IIIT highlights five characteristics of an Integrated Curriculum which are: first, interconnection between Islamic and contemporary disciplines; second, the integration of theory and practice; third, linkage of classroom experiences with outside and societal

experience; fourth, the infusion of moral values across curriculum, and lastly, fostering comprehensive individual development, i.e., spiritual, intellectual, imaginative, emotional and physical aspects (Summary notes on group discussion, 1989). These characteristics are analyzed briefly with a few examples. However, the issue of integrating values is analyzed in detail for it is the most significant factor in the practice of integrated curriculum, and is incorporated by almost all Islamic schools.

First, certain Islamic schools attempt at establishing interconnection between subject fields and disciplines. For example, IMTIAZ integrates the Holy Qur'an, science, and technology in its curriculum. This aims at fostering the scientific culture of the Holy Qur'an with Information Computer Technology (ICT) as a value-added approach and producing students who has strong background in the Qur'anic studies and other fields of science and technology. Second, there is an effort to integrate theory and practice in implementing an integrated curriculum. For instance, the number of contact hours for Islamic studies in the KBSM curriculum was increased with additional hours for the practical aspect in the subject of *fard al-'ayn*. Additional hours were also added to the subject *living skills*, which expose students to daily events at the theoretical and practical levels. Third, most Islamic schools like al-Amin and IMTIAZ promote the integration of classroom experiences and relate the students to the society and the outside world. Students are encouraged to participate actively in co-curricular and extra-curricular activities such as social services, educational trips, recreational activities, expedition and others.

Finally, in response to fostering the total development of individual, Anwar Ibrahim made a bold reform in Malaysian national education system with the introduction of KBSM as described earlier. The rationale for replacing the old curriculum with this new integrated curriculum (KBSM) was the former overemphasized on cognitive aspect, rote-learning and

material achievement in the absence of moral values. In the end, students were incapable of developing their own personality to meet the challenges of modern life. Thus, the emphasis of KBSM in the development of a well-balanced individual was parallel with the aim of Islamic education as recommended by Makkah Conference (1977).

### *Infusion of Values*

Islamic schools such as al-Amin and IMTIAZ promote the integration of Islamic value system into their curricular practices formally and informally. In this context, integration or 'cross connections' denotes an integrative effort to construct a set of relationships between learner's learning experiences with Islamic value system, as well as other essential skills. These schools have emphasized the integration of Islamic values across all subject areas, which are also present in the national curriculum for the development of a balanced and holistic Islamic personality. Moral or noble values are stated clearly and cultivated purposely through the entire curriculum contents. This is a good attempt at the epistemological level, but the schools lack trained teachers to advance pedagogical skills. Values are just mentioned in the lesson plan as prerequisites of reporting and following a format. This is due to lack of supervision and absence of control and enforcement at the managerial and teaching levels. The schools are more concerned with values rather than beliefs that should become the foundation of an Islamic curriculum.

Another issue which is still related to values is the selection of certain values over others. The stand of the national curriculum; that is, it integrates only sixteen universal or noble values to the curriculum is very doubtful. The universal values are compassion/empathy, self-reliance, humility/modesty, respect for others, creatures of God, laws, elders and authority, love for truth and learning, justice, freedom, courage, cleanliness of body and mind and the environment, honesty/integrity, diligence, co-operation, moderation, gratitude (*shukr*), rationality and public spiritedness. According to

Chang (2006), these 16 core values are implemented in both primary and secondary school systems in three ways: first, through formal subjects, namely Moral Education for non-Muslims and Islamic Education for Muslim students; second, through infusion of values across all subjects, and third, as integral part of co-curricular activities and school administration. In fact, in relation to the issue of genuine integration, the rationales for selecting certain noble values and ignoring other numerous universal values were not mentioned, and the suggestions to translate certain values into classroom teaching (the effectiveness of the process of integration and overall outcomes from an Islamic perspective) were also not mentioned.

### *Method of Teaching*

The method or teaching approach used by teachers is very essential in aggravating the outputs of learning among students. The pedagogical approaches and teaching techniques applied by teachers need to be aligned with the teaching philosophy of an institution and meet the needs of the students. In a similar vein, the methods on how to teach Islamic-related or religious subjects need to be modernised and up-to-date. However, to what extent are the curriculum designers of Islamic schools ready to face the demand and challenges of the 21<sup>st</sup> century education, especially the fourth industrial revolution in education which highlights the widespread use of Information Communication Technology (ICT) for glocal and global learning? Nor Zalmiah (2001), Maimun Aqsha Lubis, Melor Md. Yunus, Abdullah Awang Lampoh, and Noriah Mohd Ishak (2010), and Altaf Deviyati (2016) express their concerns over the readiness of Islamic education curriculum to keep in pace with the advancements of science and technology and maintaining its Islamic idealism concurrently. They were in accord that the pedagogy used for teaching the Arabic language is still traditional compared to the new approaches in teaching English language to students in government schools. According to her, the teaching of religious subjects such as Islamic

jurisprudence (*fiqh*), theology (*'aqidah*), and *akhlaq* is seldom related to the current issues (Nor Zalmiah, 2001).

Religious private schools have gained popularity in Malaysia. One of the top rated private schools in Malaysia is the school of Al-Amin. It was observed that such schools are not having sufficient pedagogical resources and materials due to their financial constraints. The teaching and learning processes in al-Amin are meant to contribute to the enhancement of critical and creative abilities of students. Rather they should be integrated with IT-driven approach. In teaching Islamic worldview (*Tasawwur Islami*), a practical approach of countering secular ideologies and thereby making learners knowledgeable in both Islamic and secular system of knowledge should be followed. Current issues need to be discussed from the Islamic worldview and while doing so; various thinking skills are to be applied. Presently the true understanding of certain concepts and issues are seemed as secondary to imparting information and facts. Thus, this idea of pedagogical approaches is only being understood at the theoretical level only, that the teachers are seldom able to translate them into classroom practices.

Along with practicing the student-centered instructional techniques, the integrated Islamic schools still practice rote and spoon-feeding approaches rather than engaging in the exploration of knowledge. The memorization that should be practiced for preserving the Holy Qur'an, is still practiced in other religious as well as general subjects. Some teachers are eager to ensure learners absorb all-important points of the subject rather than encouraging them to apply the knowledge or relate it to the real world. The schools do not function as learning centers but as parroting centers, thereby creating confusion regarding the applicability of what they learn. Indeed, memorization is vital to stimulating the brainpower, but the tradition of learning-by-rote without nurturing the critical and creative faculties is detrimental to developing integrated personality. It is observed that the use of

ICT is encouraged in the most of Islamic schools. However, students are more receptive towards IT when compared to the teachers. Due to the teachers' negative attitudes towards upgrading their teaching techniques with the modern technology and method, their teaching becomes dull.

### **Assessment**

Notwithstanding the increasing number of Islamic schools all over the world, regardless of minority or majority countries, in terms of the quality of education offered they do not point to any significant or healthy performance. The question is how should the practice of integrated curriculum in Islamic education system be measured, quantitatively or qualitatively? Some schools are not only concerned with the learners' achievement in academic but also their involvement in co-curriculum and extra-curricular activities because the indicators of achievement are not limited to cultivating knowledge, competency and skills, but also nurturing their religious performance and self-attitudes.

In the case of al-Amin, the evaluation is based on paper qualifications and reports from parents as well as teachers. The formal assessment is only for public examination according to the levels viz. UPSR, PMR and SPM meanwhile UPSRI examination was abolished in 2002. The parents are encouraged to respond concerning their children's performance in religious rituals and behavior at home. For SRI, their assessments are calculated into practical grade for *Tasawwur Islami* every semester. This shows that al-Amin is aware that the effectiveness in implementing its integrated curriculum could be measured through the integrative efforts involving parents. The assessment through formal examinations is not sufficient to enhance the mastery of instrumental knowledge (*'ilm alat*) particularly Malay, English and Arabic languages and Mathematics. For the purpose of achieving excellence in their fields, al-Amin implements academic enhancement

programme through intensive revision, classroom club activities, language week and others. At the end of schooling, the students are expected to have good academic achievement, observe their personal religious obligations (*fard al-‘ayn*), portray Islamic identity and manifest their dignity (*‘izzah*) as Muslims, possess good leadership qualities and practice Islam as their way of life.

Generally, Islamic schools prefer to use traditional method to evaluate the learners’ performance by means of paper-pencil examinations. Such practices differentiate students academically according to their abilities. This reflects the phenomenon of social engineering in education. The examinations as theoretical assessment of ability and measurement of contents acquired by learners is superficial and has caused hindrances for the overall development of learners because it does not really assess their abilities in dealing with practical life. The assessments are necessary in order to maintain the quality of the products as the final outcomes of the integrated curriculum. In short, it is worth to note that the issue of methods of measurement, both quantitative and qualitative types of evaluation as well as who should be involved in evaluation are also integral to assessing the effective of Islamic integrated curriculum.

### **Conclusion**

Even though many Muslim intellectuals have discussed theoretically about the concept of integrated curriculum, there are confusions on what and how this concept should be put into practice. At the practical level, some determined individuals and Islamic educational movements have undertaken various systematic plans to materialize the integrated curriculum into the educational settings. Some efforts in this regard are seemed to have failed whereas some are in the ‘trials and errors’ period and are making changes from time to time. It should be also admitted that making generalization and judgment on the overall

practices related to integrated curriculum is very difficult because every educational institutions differently comprehend and translate the concept into their educational goals. Moreover, they also are adopting different approaches to integrated curriculum in term of contents and methods.

Indeed, these different translations and approaches have resulted in making the concept of integrated curriculum more complex and ambiguous. At times, the efforts in this regards falls into two types, namely artificial and superficial integration. Superficial resembles the surface or the outside level integration, and therefore not serious. Artificial refers to “a situation or quality which exists because someone has made it exist, and not because it is really necessary” (Bullon, 2003, pp. 16, 65 & 71). The process of integration becomes artificial due to the perpetual impacts of educational dualism. This resulted firstly, in adopting a fragmented approach, i.e., accommodating several religious disciplines into one Islamic education system. Secondly, this resulted in the continuance of both religious and secular curriculum in their own distinctive characteristics, and thirdly, in the existence of additional religious or Qur’anic classes after formal schooling or during weekends. In addition, the integration of Islamic disciplines or values into an educational system was mostly inspired by the political motive, not because of genuine Islamic interests.

This is what happened to the primary national schools in Besut, Terengganu whose Muslim children had to go through different experiences of seeking religious education. In the national primary school, they were taught *Jawi* (Arabic script), the Holy Qur’an and *fard al-‘ayn* which were cramped into one religious subject called ‘j-QAF’ by teachers appointed by the government. After the formal schooling, they stayed in the same school to continue their *fard ‘ayn* class (KAFA) which was conducted by Yayasan Islam Terengganu. No systematic syllabuses or textbooks were provided and thus, the religious teachers had to refer to the Holy Qur’an as the only text. In the evenings or nights, the

children were sent to other places such as Pintar Qur'an for reading the Holy Qur'an. This fragmented approach to Islamic education failed to provide holistic learning experiences and instilling the wholeness of Islam in children.

In another case, some Islamic schools adopt a simplistic approach to integrated curriculum by concurrently teaching all subjects from both curricula. This is rather a superficial integration or a mere combination of curricula. In terms of managerial aspects, this may benefit the religious education practices in the short term, but it would not contribute to the overall development of learners in the long term. An example of the school which practices the old integrated curriculum is the al-Amin school. Several critical weaknesses have been identified in this old curriculum. The first is the existence of dual curriculum system, namely religious and national curriculum. This has resulted in the overload of contents in the formal curriculum. The students were required to sit for two different types of formal examinations. This has produced exam-oriented students who ignore the practicality of knowledge. These content-overloaded curricula made the effort of imparting values difficult and cumbersome. The moral training such as *Usrah* should not be included as part of the formal curriculum. According to Saari and Anfal (2001), the *Rabbani* approach did not serve the important role in this education system. In short, the integrated curriculum is not about simply putting all religious and modern subject matters together. Shahed Ali (1984, 54) alleges, "A true Islamic system of education will integrate all the branches of knowledge into a composite whole; this will impart to the student a complete world-view of life and matter".

Accordingly, a more serious effort of integration should be followed by adopting a holistic approach and integrating Islamic elements into all subjects and across curriculum. The examples for this approach were done by al-Amin through the *Merkuri* project and IMTIAZ through the *Ulul-Albab* programme. From the earlier analysis of the practices,

two conclusions are made. Firstly, in terms of educational philosophy and goal, both Islamic schools have met the standard of Islamic education as recommended by Makkah Conference (1977). These schools promote the inspiration of transforming learners through their integrated educational process for their own well-being and that of the society, nation and world at large. Secondly, the core content and methodology of curriculum, theoretically are based on the Islamic principles. Thus, these educational systems are not only integrated but also holistic at theoretical levels. However, when coming to the implementation, it is very complicated to practice it. This is caused merely because of lack of understanding about the concept of integrated curriculum at the teaching levels. Most teachers assume that integrated curriculum is related to providing both academic and religious education together. Their effort is to emphasize Islamic education but, sometimes, they ignore to Islamize contemporary knowledge. This gradually creates some inconsistencies in the learners' thoughts and actions. Thus, the problem of educational dualism was not resolved and is perpetuates unwittingly.

From this analysis, it is found that the integration of a purposeful Islamic education with the existing modern secular curriculum is a challenging and confusing task. A major cause of this confusion is due to the delay of implementing some general recommendations of the Makkah conference (1977). This is also because the existing secular education philosophy inherited from the Western secular system has its impact on the Islamic ideals and Islamic Education System (Ashraf 1985). Indeed, Islamizing a complete secular system is more challenging. Furthermore, integrating Islamic education into all curricular activities as well as teaching and learning experiences is not an easy task. It cannot be solely implemented by the curriculum makers, due to the pessimistic perceptions and attitudes among the existing teaching staff. Planning is easier than implementing.

Therefore, the establishment of a new Islamic learning institution is more preferred rather than modification of the existing one.

In sum, invariably, a ‘balanced integration’ of both ‘secular’ and religious curriculum is adopted by various schools while providing for Islamic Education. Their educational ideas, goals, curriculum, syllabus and pedagogical approaches are dissimilar. These diverse perceptions and practices of integrated curriculum indicate to the ambiguity in theory and complexity in practice. This is due to the absence of a clear-cut meaning of the concept of integrated curriculum from the Islamic perspective. In the absence of a set of standardized criteria that defines Islamic educational system, the urgent need to crystallizing the notion of an integrated curriculum for Islamic education system is much obvious. Rather, its philosophy, curricular content and methodology should be reviewed from the current context.

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|---|--|

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Dual curriculum	<b>i'jaz al-Qur'an</b>
Dualism	<b>Ilāhiyyāt</b>
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Education Act	<i>Imam-Hatip</i>
Educational reform	IMTIAZ
<b>Egyptian</b>	<b>insan salih 32</b>
<b>enderun</b>	informal learning system
Evolutionary	<b>integration</b>
<b>F</b>	Integrated curriculum
<i>Falsafah Pendidikan Negara</i>	International Institute of Islamic Thought
formal learning system	International Institute of Islamic Thought and Civilization
<b>G</b>	International Islamic University Malaysia
<b>Gulen</b>	Islamic doctrine
<b>H</b>	Islamic education
<i>Halaqah</i>	Islamic education system
Hellenistic	Islamic intellectualism
<b>Hanbalites</b>	Islamic jurisprudence
<b>Hanafites</b>	Islamic mysticism
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<b>hikmah</b>	Islamic revival
human-acquired knowledge	Islamic theology
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<i>Ikhwan al-Muslimin</i>	<b>Islamophobia</b>

**J**

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*jahiliyyah*

**Jama'at Islami**

**K**

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Kaum Tua

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*Madrasah*

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*Pondok*

Prophet

*Pusat Pendidikan Al-Amin*

**Q**

*Qadi*

**Quran**

**R**

**rationalism**

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**revealed knowledge**

Renaissance

**S**

**secularism**

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Tafakkur	W	
ta'lim	wahy	
tarbiyah	Waqf	
tahfiz	weltanschauung	
ta'dib	Western colonialism	
<i>Tanzimat</i>	World Conferences on Muslim Education	
taqlid		
Tok Kenali		
Turkish War of Independence		

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**Kulit belakang BLURB:**

**Situasi**

**Pwermasahan..**

**Harapan penyelesaian....**

**Semangat perjalanan buku**

**-maklumat ttg kandungn buku**

**-keterangan ringkas ttg kandungan n keistimewaan buku**