Perspectives on the Discourse of Islamization of Education

Mohammad Kaosar Ahmed

Associate Professor, Department of English Language and Literature, International Islamic University, Chittagong, Bangladesh

Islamic educationists and thinkers put forward that the concepts of education should be anchored in the strengths of *akidah* (faith). They prescribe that faith and knowledge should be integrated to ensure that the individuals can be guided to be the *khalifatullah* (Allah's vicegerent). Knowledge should be relied to permanent sources and not to relative ones to ensure that its existence is in line with the ultimate and permanent faith and beliefs. Men's intellectual abilities are closely linked to the Creator. Educational system which is not *aqidah*-oriented will produce imbalanced and less harmonious societies. The holding of the *First World Conference on Muslim Education* in 1977 was significant event that in fact boost up the resurgence of education in Muslim societies. The fundamental purpose of the conference was to bring back into the Muslim education the Islamic vision. At the background of the historic event, there was a realization among Muslim scholars of the crisis that had beset their education over time. Examining the relevant literature, this paper attempts to present various perspectives on Islamization of Education including the crisis of the Muslim mind, the major findings of the Makkah World Conference, the neutrality of modern knowledge, the process of Islamization and teacher education.

Key Words: Islamization, Khalifatullah, education, knowledge, teacher

And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord and that they may believe therein and their hearts may be may be made humbly (open) to it: for verily Allah is the Guide of those who believe to the Straight Way. (*The Quran*, Al-Hajj: 54).

Faith and knowledge must go hand in hand. Faith is a spiritual gift and knowledge in an intellectual acquisition through the use of man's intellect "aql"…. Islam does not allow the Muslims to dichotomize life and divide it into that which belongs to God (Divine) and that which belongs to Caesar (secular). Islam wants education to be a process in which curriculum and teaching methods help each individual to unfold its own unique potentiality as a representative of God on the earth. (Syed Ali Ashraf, 1988, p.74)

Introduction

Human beings, as Peter J Mitchell avers, are born into the world knowing little, but having immense potential. Education is one of the major ways of unlocking these potentialities and of enabling individuals to develop their own skills and abilities and become capable of leading satisfying and worthwhile lives. Mitchell admits that everyone does not have similar gifts and some seems richly endowed than others. For this reason, an adequate education is not always easy to obtain. However, for most people education can open new life chances and offer fresh opportunities for self betterment and improvement (Mitchell, 1997, p. 5).

Unaided education, undoubtedly, cannot achieve any of these goals. There are many other contributing factors, social, economic and personal, that have to be in place before they can be accomplished. It has been acknowledged by educators throughout the world that education serves a dual purpose, one for the individuals and one for society. Through proper education, an individual's potentials- physical, intellectual, moral, spiritual, and emotional are drawn out, cultivated, and developed. In this sense, Socrates referred to a teacher as a midwife because his or her role is to draw out something already innate in a child. Of course, what is drawn out and how soon depends very much on the skills and ability of the teacher. Education also serves another important role, which is to transmit and transform the cultural values, and legacy of a particular society. Education is said to be playing a conservative role when it merely transmits the prevailing cultural values and beliefs from one generation to the next. It is also capable of playing a more radical role when it attempts to reform society. In general, education plays both a conservative and a radical role in the progress of civilization.

Prominent educationists categorize education into three types: informal, formal, and nonformal. The home is the most important institution of informal education. In it, learning takes place in an unstructured and indirect manner. It is the first "school," and the mother is the first "teacher." School is the most important institution of learning for formal education. In it, learning experiences are

structured and organized systematically to achieve specific learning outcomes. In formal education, the school curriculum and the school teachers are very important facilitators of learning. In addition, learning occurs nonformally, which means that education is provided through institutions or organizations other than the formal school, for example, adult literacy classes.

Education covers a broad spectrum of issues. Therefore, it is not surprising that the Muslim *Ummah* have been consistently reminded and cautioned by its scholars that the state of its education seems to be the root of its problems and it's needed to be Islamized.

The Crisis of the Muslim Mind

Mahmoud Hamid Al Migdadi is of the view that Islamization of education "as a methodological foundation for cultural and social reform brings the Muslim world and Muslim intellectuals and political leaders to the step of second-stage of effective and comprehensive reforms to rebuild the Ummah's life and institutions. At this stage, the central question is where to begin rebuilding — in the economic, political, scientific, or military sectors? Indeed in education lies the answer, and hence, Muslims should coordinate their efforts and establish their priorities, where education comes at the top" (Al Migdadi, 2011, p.13). Muslims should give much emphasis to the cause of education with a view to creating sound Muslim mentality and psychology and it will make them get hold of superior capabilities in all other fields (Abu Sulayman, 1999). Education is defined as a process in which we determine and extend this aptitude. According to Langgulung (2002), education covers three aspects:

a) Individual: Human is seen to have a bunch of potentials and abilities that are unknown either to the individual themselves or to others in general. Therefore, through the education process, all these potentials and abilities will be discovered and developed to benefit the individuals as well as the societies.

b) Society: Education is seen to play its role as an instrument to internalize and transmit the culture from one generation to another.

c) Interaction between individual and society: Education as a process of transaction between the individual and the society that is the development of potentials of the individuals will contribute to the betterment and improvement of the societies.

Islamic thinkers opine that if we are really going to achieve any consequential Islamization in the Muslim education, we need to expose what truly works. To seek it out, we need to have a comprehensible idea of the function of the teacher, the school, the home and the society in which we live in. To facilitate achieving the aims of Islamization of Education, we have got to make every effort to generate the mental, spiritual and physical Islamic atmosphere in our educational institutions motivating them to "enjoin the good and forbid the evil".

With a view to unfolding the very heart of the *Ummah's* crisis, Abdul Hamid Abu Sulayman in *The Crisis of the Muslim Mind* exposes the present backwardness of the Ummah's culture, its political degradation, and its human suffering. It is inevitable, Abu Sulayman argues, that such a backward and aimless existence should be of major concern to the spirit of the Muslim *Ummah* which has at all times represented the conscience of a pioneering and constructive people. It is thus natural that the *Ummah* seeks to reform, replenish, and revitalize itself. What Abu Sulayman intended by "reformation, renewal and revival is going a step forward from a mere process of Islamization of knowledge to a practical process of Islamization of education" (qtd in Al Migdadi, 2011, p. 15).

Abu Sulayman further opines that the meaning of Islamization is adherence to the fundamental values and purposes of Islam "by means of practical, sound, and realistic *shura* (consultation), and by educating the *Ummah* and the political base in the fundamentals of that adherence and its forthright ways" (Abu Sulayman, 1993, p. 33). Abu Sulayman's spotlight on Islamizing education is unequivocal in his words when he said:

If we ever expect to put the politics of the Ummah back on the right course, we must realize that the key to all this is the kind of education and upbringing that we provide for our youth (Abu Sulayman, 1993, p. 133).

As said by Abu Sulayman, the task that lies ahead of Muslims in the 21st Century is a dreadful one that entails them to fight, "not a military war, but an educational one". Muslims involved in education need to arm themselves and the younger generation with the proper sources of knowledge. Relaying only on the *Qur'an* and the *Sunnah*, they can get hold of the *tawheedic* worldview, which will ultimately help them steer clear of the perplexity fashioned by secular knowledge. The proper orientation will assist them to live tranquil, balanced lives, and make them an asset to their own communities and the communities of others, like their forbearers

...a single unitary path stemming from the vision of Islam and integrating all of man's tendencies and activities into one integral surge toward Islamic self realization in History. (Abu Sulayman, 1993, p. 29)

Abu Sulayman, one of the founders of the International Islamic University in Malaysia (IIUM), put a profusion of stress on Islamizing education. In consequence of his great efforts, the Faculty of Islamic Revealed Knowledge and Human sciences where Islamized disciplines are taught in all departments was established in 1990. Later, Abu

Sulayman shifted her attention from the university education in general to children education because of his credence in the importance of education as a major vehicle for instilling correct values, principles and fundamental Islamic concepts in students. Abu Sulayman averred that the sidelining of religion in schools was a precarious trend which leads to an inconsistency in the Islamic personality between what it claims and what it actually does or capable to do. This inconsistency can be corrected only by the right type of education (qtd in Moten, 2000). Thus, Abu Sulayman continues, if Muslims want to change their current status; they have to direct their attention to education and children. He adds that the task before Muslim scholars is to reform the school system so that it imparts education laced with Revealed Knowledge and the methodology of behavioral sciences.

Abu Sulayman argues that the movement for Islamization of Knowledge has provided Muslim thinkers with the capabilities and potential for the reform of contemporary thought and methodology. It has identified and distinguished Islamic sources of knowledge and established a comprehensive, analytical and systematic methodology, free of time-space problems in dealing with historical and contemporary challenges. The *ummah* has succeeded in sowing the seed, but the fruits (political, economic, technological and all other contributions) are not coming: *The seed –Islamization of Knowledge – once planted, needs to develop a robust trunk and a system of branches – the education (tarbiyah) system – which will bear the fruit of increased capability and progress (qtd in Moten, 2000).*

Abu Sulayman sees Islamization of education as the Islamization of the Muslim child that will at the end of the day free them from a culture of fear and superstition and help them recapturing and reestablishing the spirit of *tawheed* (the oneness of Allah swt) along with *istikhlaf* (trusteeship). Islamization of education will bequeath them with the spirit of righteousness in altruistically attaining noble goals (*islah*), right knowledge (*ma'rifah*), and good as well as constructive development (*taskhir* and *imran*) (qtd in Moten, 2000).

There is no denying of the fact that Muslim educational pedagogy and the *tarbiyah* system requires methodical restructuring of the *aqidah* discourse with a deeper understanding of the nature and psychology of human being. It is time for the Muslims to go beyond the system of sermons and daydreaming. They are required to produce educational materials, *tarbiyah* directions and school textbooks as efforts to build a quality Muslim generation. It requires evolving a method of instilling-values, principles and fundamental Islamic concepts appropriate to the mentality and level of development of the children. In all of this the example of the Prophet, Allah's peace and blessings be upon him, needs to be emulated. The correct starting place for

Islamic education, according to Abu Sulayman, is not admonition and intimidation but caring and love as was done by the Prophet (sm). The education system should create men of strong character with sense of independence and self-reliance, those who are motivated to fulfill their mission in life with pride and the desire to excel (qtd in Moten, 2000). Abu Sulayman dreams that the Islamization of Education "should enliven our ideas, triangulate our views, and push our experiences forward" (qtd in Moten, 2000).

Background: The Makkah World Conference

The holding of the *First World Conference on Muslim Education* in 1977 at the holy city of Makkah, was an extremely significant event for the resurgence of education in Muslim societies. The fundamental purpose of the conference was to bring back into the Muslim education, its true lifeblood of the Islamic vision. At the background of this historic event, there was the realization among Muslim scholars of the major crises that had beset their education over time. These crises had sprung primarily from the Muslim decline that had started to set in during the terminal periods of Muslim rule especially towards the latter part of the Middle Ages, and reinforced during the two centuries of the colonial hegemony. Consequently, at the dawn of their independence in the post-war years, in the 1950s and 1960s, the larger Muslim *Ummah* found their national education systems suffering from serious problems of backwardness, widespread ignorance and illiteracy in all Muslim countries. The quality of education at all levels was poor. Most importantly there was the problem of educational dualism. Unwarranted stiffness and *taqlid* anchored the traditional educational system. The *'ulama'* (religious scholars) had alienated themselves from the existing educational practices and trends. Besides, Euro-centric concepts and secularism permeated the whole modem Muslim education. Modem Muslim scholars suffered from chronic dependency and slavery of the mind, making them rely heavily on Western concepts. Since education did not endorse Islamic vision, it failed to end in the essential awareness among Muslim youth, of their identity of belonging to the Muslim *Ummah*.

The *First World Conference on Muslim Education,* therefore, had a wide-ranging agenda. It took a pragmatic view of the modern-day realities. With the colonial experiences in the retrospection, it emphasized the need to plan for rebuilding Muslim education paradigm with a stress to the vital elements of spiritual and moral excellence, badly needed for the regeneration of Muslim life and culture. The distinctive facet of the conference was its articulation, in succinct terms, of the aims of education for the contemporary conditions of life (*Conference Book*, 1997, p. 14-15). Next it reconstructed the Islamic classification of

knowledge based on the historically devised Islamic concept of epistemology as understood and articulated by Muslim scholars like AI-Farabi, al-Ghazali and Ibn Khaldun. In committee's sessions, it also discussed various other educational issues and problems and issued a communiqué consisting of some general Plenary and some specific Committee recommendations.

Aims of Education

Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, the 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 these aspects towards goodness and the attainment of perfection (*Conference Book*, 1997, p. 78).

The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large (*Conference Book*, 1997, p. 78*).

Islamic Epistemology

Islamization of Knowledge

Education could not be Islamized without first defining the Islamic epistemology and the methodology of Islamization of all areas of education. Clearly the entire rationale of the Conference sprang from a commitment to Islamize knowledge and to make it viable for the present and future development of Islamic scholarship which would lead to the reconstruction of the Islamic world view.

Classification of Knowledge

The Conference traced the enunciation and classification of categories of knowledge as had been devised by Muslim philosophers and savants during the heydays of the Islamic civilization. Most recently independent Muslim countries had no clear idea of how to reconstruct their educational systems on the basis of a combination of modem scientific knowledge and the traditional Islamic sources of knowledge. The conference articulated a neat classification of knowledge based on the authentic Islamic criteria.

This classification consists of two main categories: the Revealed or Perennial Knowledge (This includes the Qur'anic sciences: recitation (*qira'ah*); memorization (*tahfiz*); interpretation (*tafsir*); tradition of the Prophet (*hadith*); Life model of the Prophet (*Sunnah*); Monotheism (*tawhid*); Islamic Jurisprudence (*usul al-fiqh* and *fiqh*); and

Qur'anic Arabic. It also includes ancillary subjects like Islamic metaphysics, Comparative religion, Islamic culture and civilization) and the Acquired or Empirical Knowledge (This includes creative arts: Islamic arts and architecture, language, literature; intellectual sciences; social studies, philosophy, education, economics, political sciences history, Islamic civilization, geography, sociology, linguistics, psychology and anthropology; Natural Sciences: philosophy of science, mathematics, statistics, physics, chemistry; life sciences; astronomy, and space sciences; Applied sciences: engineering, technology, medicine, agriculture and forestry; Practical sciences: commerce, administrative sciences, library sciences, home sciences, and communicative sciences. This classification is meant to help Muslims at all times to formulate their curricula based on the Revealed Knowledge as the compulsory core subjects and additional or elective subjects and activities from the Acquired category to suit different levels of schooling and varying contexts) (*Conference Book*, 1997, p. 78).

Role of Arabic Language

The next important recommendation of the conference was to stress the role of the Arabic language in any programme of Muslim education. It urged all Muslim countries to teach Arabic as a compulsory subject and with the most appropriate and up to date teaching methods (*Conference Book*, 1997, p. 85).

Other Significant Recommendations

(i) The study of Islamic arts and crafts was emphasized to develop Islamic principles of aesthetics (*Conference Book*, 1997, p. 110-11).

(ii) Considering the fact that mass media are potent instruments influencing education of the young and old, it was recommended that serious effort should be made to produce cultural programs based on Islamic values to substitute those present day programs and films which subvert Islamic morality (*Conference Book*, 1997, p. 82).

(iii) Men of letters in the Muslim world were urged to establish an Islamic school of literary criticism on the basis of Islamic principles and to scrutinize and highlight alien value systems enshrined in the foreign body of literature being taught to Muslims.

(iv) The conference stressed that social sciences/studies should be reformulated from the Islamic points of view regarding man and society (*Conference Book*, 1997, p. 19-22, 105-108).

(v) It was also recommended that courses in Natural and Applied Sciences should be reformulated to conform to the spirit of Islamic teachings (*Conference Book*, 1997, p. 23-24, 108-9)

(vi) The Conference stressed that Muslim teachers ought to be so trained that their ideas and conducts are inspired by the Islamic faith (*Conference Book*, 1997, p. 116-119).

(vii) As the obligation to acquire knowledge in Islam devolves on men and women alike, therefore the Conference urged that the education of Muslim females must be widely encouraged. But the Conference also warned against co-educational education as it leads to those consequences that are at variance with the Islamic moral outlooks (*Conference Book*, 1997, p. 53, 119-120)

(viii) The Conference urged that proper care should be taken to uphold Islamic atmosphere in architecture and town planning. Muslim architects ought to be guided by Islamic concepts and norms. It also proposed that King Abdulaziz University, Jeddah should undertake research in this particular field (*Conference Book*, 1997, p. 22, 110-113).

(ix) Since the Islamic Education of Muslims living in non-Muslim lands as minorities is a crucial concern, therefore, the Conference recommended that enough funds should be created to help such Muslims to build their own schools and provide Islamic education for their children (*Conference Book*, 1997, p. 84).

(x) The harm arising out of education at the Mission schools in alienating Muslim youth from their cultural and religious identities was highlighted and it was recommended that Muslim parents should refrain from enrolling their children in foreign language and missionary schools. Building of new missionary schools should be discouraged and old ones phased out (*Conference Book*, 1997, p. 84).

(xi) It was recommended that this Organization should be established at Makkah on the model of the UNESCO to spearhead the progress of research on Islamic education, science and culture among member countries (*Conference Book*, 1997, p. 85).

(xii) The Conference considered it appropriate that such a Centre should be established at Makkah. It should employ competent Muslim scholars who are entrusted with the responsibility for the implementation of resolutions of the Conference (*Conference Book*, 1997, p. 125)

(xiii) The setting up of such a Union was considered important to co-ordinate the work of emerging International Muslim schools (*Conference Book*, 1997, p. 87).

(xiv) The Conference recommended that the core curriculum in the Islamic world must consist of subjects of the Revealed Knowledge which ought to be obligatory at all levels of education and that a body of experts should be called to formulate it (*Conference Book*, 1997, p. 90).

(xv) The Conference considered extremely important that international Islamic universities should be established in various parts of the Muslim world to integrate the Islamic Revealed Knowledge and the Acquired, sciences, and to spearhead

research to carry out the Islamization mission (*Conference Book*, 1997, p. 90).

(xvi) The Conference emphasized that basic primary education must be universalized and illiteracy eliminated in all Muslim countries (*Conference Book*, 1997, p. 90).

(xvii) The Conference recommended that all barriers must be removed to give equal opportunity to all Muslims irrespective of their economic, geographical or social position to attain to the highest status in society according to their capacities (*Conference Book*, 1997, p. 94).

(xviii) The Conference advised that suitable textbooks on Islamic subjects should be prepared in all Muslim languages and supplied to all schools (*Conference Book*, 1997, p. 101).

(xix) The Conference recommended that Islamic countries must reserve places in their specialized colleges and technical institutions for Muslim students from Muslim minority countries (*Conference Book*, 1997, p. 101).

(xx) The Conference recommended that Muslim students must be so educated as at first to form a firm foundation in Islamic philosophy and thought in general and only then may be exposed to the Western philosophy (*Conference Book*, 1997, p. 110)

(xxi) The Conference recommended that an Islamic Council for the promotion of translations must be formed in Makkah in order to encourage high level translation work in different languages. It also recommended translations from Arabic into Muslim vernaculars such as Persian, Turkish, Urdu, Hausa, Swahili, Bengali, Indonesian or Malay as well as into modem European languages such as English, French, German, Russian, Spanish and Chinese be attempted. Similarly translations of significant works in these languages on Islamic subjects should be carried out into the various Muslim languages (*Conference Book*, 1997, p. 124).

The Debate

The debate over the process of Islamization in general and the Islamization of knowledge in particular, has frequently shed more heat than light. Al Migdadi notes that debaters often seem to be holding entirely different points of view, and talking past each other. More particularly, two differing perspectives with regard to whether or not knowledge should be Islamized have emerged. The liberalists, who are also known as adaptionists because they replicate secular vision of life, first by separating religion from politics, and second by reducing Islam to a realm of individual ethics, view all religious phenomena as social facts thus reject normative reduction of religion to reality. According to Tibi, for instance, the Muslim backwardness in the development of science and technology is rooted in Islam itself. This is because, argues Tibi, Muslim

societies have been structurally dominated by a pre-industrial culture. His solution to this problem, therefore, was through secularization of Islam. The liberalists reduced the world to rationality and considered it as a source and mean of knowledge (Tibi, 1988, p. 5).

The traditional Muslim scholars, who are also called the rejectionists as they oppose all Western ideas and values without any assessment and consideration (Al Migdadi, 2011, p. 6), view that all knowledge is from Allah and when al- Qur'an was revealed, it had been Islamized then, so there is no need to re-Islamize it today. They are well versed in various branches of revealed knowledge, and are careful of their sayings and behaviors and these must be all in line with the Qur'anic verses and prophetic traditions. With regard to their attitudes towards Western education, they "have no interest at all. Rather, they claim that Western education spreads the laxity of morals among pupils through indiscriminate mixing of boys and girls at school and unveiling of girls' heads, bosoms, and legs, in addition to the secular syllabus it brings about" (Al Migdadi, 2011, p. 6). They do not realize the necessity of modern education because they view the world depending on the *Qur'an* and prophetic traditions as both sources and means of knowledge.

The Neutrality of Modern Knowledge

The secularist-modernists argue that modern knowledge is universal, not related with any specific civilization and culturally neutral, thus cannot be infused with the value system of any particular culture (Hoodbhoy and Abdus Salam, qtd in Hashim and Rossidy, 2000, p. 20). Such positions are reinforced also by Fazlur Rahman, who argues that one cannot map knowledge; it is created by Allah in the human mind. So, the secularist-modernists aver, Muslims should not pay any heed for making maps and charts of how to develop Islamic knowledge (Fazlur Rahman, qtd in Hashim and Rossidy, 2000, p. 20). On the other hand, the secularist-modernists' views of neutrality of science were debated and rebutted by contemporary Muslim scientists. Kirmani, for instance, argues that in reality "there is nothing neutral or value free about modern science, its priorities, its emphases, its method and process and its worldview are dictated by the narrow concerns of Western society or culture." (qtd in Hashim and Rossidy, 2000, p. 20) Sardar concurs with this view and argues that by divorcing ethics and morality from its epistemology (qtd in Hashim and Rossidy, 2000), Western civilization has produced a body of knowledge that does not concern itself with the Islamic concerns of trusteeship of man, sacredness of nature, social justice, public interest and seeking the pleasure of Allah. Their views are shared by Nasr who contends that "Muslims must seek to create their own science by

incorporating what is positive in modern science into a world view where God reigns supreme…." (qtd in Hashim & Rossidy, 2000, p. 20) Furthermore, and contrary to those who view knowledge as neutral and not specifically related with any civilization, culture, religion or race, proponents of Islamization of knowledge namely Al-Attas, Al-Faruqi, Abu Sulayman, Al-Alwani, among others, have argued that Modern knowledge is not neutral and cannot be applied as it is to the Muslim community which has certain values and beliefs that are greatly different from that of Western civilization.

Al Migdadi, thus, concludes saying that: *the source of all knowledge is Allah, and since the revelation of al-Qur'an, knowledge was once Islamized. However and due to passage of time and because of the incorporation of foreign elements and ideologies, namely those Western ones, into the Muslim world and Muslim minds, the Islamic elements, the Islamic metaphysical foundation of knowledge, the conceptions of truth, reason, wisdom, and reality and so on had undergone remarkable changes and been influenced by various elements of Western culture including, among others, rationalism, dualism, secularism, humanism, and naturalism. Consequently, it can be argued that knowledge no longer conforms to the acceptable framework of Islamic worldview and Islamic conception of knowledge. This is significantly true with respect to acquired knowledge subjects including sciences such as mathematics, physics, chemistry, medicine, engineering, economics and administrative sciences, and social sciences including history, geography, politics, psychology, sociology and educational sciences* (Al Migdadi, 2011, p. 8).

Al Migdadi's view is in line with Al-Attas who also strongly argues that "knowledge is not neutral, but can indeed be infused with the nature and content which masquerades as knowledge" (Hashim and Rossidy, 2000, p. 24). He avers that knowledge has been "interpreted from the Western point of view" and due to the fact that the Western conception of knowledge ignores the concept of the fixed and permanent and focuses on change, present-day or modern knowledge which many people perceive as knowledge, has become problematic, and is the greatest challenge that has to be faced by man today. Al-Attas is of the view that Western knowledge "has lost its true purpose" (Al-Attas, 1999, p. 133) because the true purpose for seeking knowledge is "to inculcate goodness and justice in man as man and individual self and not merely in man as citizen or integral part of society." (Al-Attas, 1999, p. 148) In other words, man's spiritual aspect is emphasized rather than "his value as a physical entity measured in terms of the pragmatic or utilitarian sense of his usefulness to state and society and the world" (Al-Attas, 1999, p. 148). Al-Attas promotes Islamization of knowledge because westernized version of knowledge has

certain characteristics (for example, the reliance upon the powers of human reason alone to guide man through life so that the other means of acquiring knowledge such intuition, which includes Revelation, is not acceptable; the adherence to the validity of dualistic vision of reality and truth; the affirmation and projection of a secular worldview; and the espousal of the doctrine of humanism) that do not kowtow to the Islamic worldview.

Process of Islamization

Islamization of contemporary knowledge is "the deliverance of knowledge from its interpretations based on secular ideology; and from meanings and expressions of the secular" (Al-Attas, 1999, p. 36). According to Al-Attas, the aim and objective of Islamization of contemporary knowledge is to protect Muslims from corrupted knowledge that misguides and leads to confusion and skepticism of Muslim minds. It is also to produce true knowledge that can develop and mould Muslim minds and bring them to proper acknowledgement and recognition of God. Knowledge, which is in conformity with its true purpose, *fitrah* and the Islamic worldview, will bring salvation to man in this world and hereafter (Al-Attas, *The Concept*). Islamization of contemporary knowledge will result in peace, goodness and justice and strengthening of the faith (Hashim and Rossidy, 2000). Al-Attas also points out that two interrelated steps involved in the process of Islamization of present-day knowledge. First, the isolation process of Western elements and concepts from the body of knowledge, and second the infusion process of Islamic elements and key concepts into the body of knowledge. In other words, knowledge must be imbued with Islamic elements and key concepts after the foreign elements and key concepts are isolated from its every branch. Indeed, the Islamic elements and key concepts which, in view of their fundamental nature as defining the *fitrah* imbue the knowledge with the quality of its natural function and purpose and thus makes it true knowledge, argues Al-Attas. He applies this isolation-infusion methodology to the concept of education. According to him, the aim of Islamic education is to produce a good man and not a good citizen as it is understood in the West (Al Migdadi, 2011, p. 8).

Ismail Raji Al-Faruqi in his seminal paper in still captures the essence of that process of Islamization, especially from the standpoint of those currently involved in the Islamization of the social sciences. To Islamize is to "recast knowledge as Islam relates to it; i.e. to redefine and reorder the data, to rethink the reasoning and relating of the data, to reevaluate the conclusions, to re-project the goals - and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam" (Al-Faruqi, 1982, p. 15). As he elaborates on the process through which these objectives could be attained, Al-Faruqi describes the necessary steps that must be taken, and these could be restated as follows (Al-Faruqi, 1982, p. 39-47): (i) Mastery of modern disciplines and the critical assessment of their methodologies, research findings, and theories within the Islamic perspective; (ii) Mastery of the Islamic legacy and the critical assessment of Islamic scholarship against: a) a pristine Revelation perspective; b) current needs of the Ummah, and c) modern advances in human knowledge; and (iii) Creative synthesis of the Islamic legacy and modern knowledge; a creative leap to bridge over the gap of centuries of non-development.

Abdul Hamid Abu Sulayman adds that the only genuine solution to the crisis of the Muslim *Ummah* lies in the Islamization of knowledge which means for him "the critical examination of modern and contemporary disciplines in light of the vision of Islam and recasting them under categories consistent with that vision (*Islamization of Knowledge*). Reclassifying Al-Faruqi's work plan, Abu Sulayman suggested Islamization of knowledge as a process in the life of the *Ummah* has to pass through two elementary stages: The first stage consists of (a) mastery of the modern sciences and (b) mastery of legacy. The second stage comprised of (a) defining the main issues confronting the Ummah and (b) Islamic creativity and initiative i.e. using analytical, critical methodologies to integrate the Islamic vision and outlook with the facts of contemporary life. His essential focus was on political science (Al Migdadi, 2011, p. 8). He argued that Islamization of Political Science is very important simply because the political system represents the concerns, the philosophy and the direction of the society. "If that is not Islamized, you do not really know who you are, where you are going and what your priority is" (Moten, 2000). Al-Alwani concentrated on devising a strategy to best realize the objectives of the Islamization of knowledge. He points out that:

The Islamization of Knowledge may be brought about by the combined readings of the two books and the establishment, on the basis of their similarity and complementarily, of a methodology for research and discovery…One reading is reading the unseen, in which revelation is accompanied by the interpretation and the attempt to discover its universals and the ways these manifest themselves in nature; while the other is an objective reading of the real-existential in the light of the universals expounded in the verses of revelation" (Al-Alwani, 1995, p.11).

Thus, what is required in this new methodology is to identify and articulate the relationship between revelation and the real-existence. This, accordingly, necessities six steps i.e. six discourses from which the concept of the Islamization of knowledge may proceed. These six steps are as follows: 1) Articulating the Islamic Paradigm of Knowledge; 2)

Developing Qur'anic Methodology; 3) Methodology for Dealing with the Qur'an; 4) Methodology form Dealing with Suunah; 5) Reexamining the Islamic Intellectual Heritage; 6) Dealing with the Western Intellectual Heritage.

Al-Alwani identified three basic approaches that can be identified when talking about the present state of thought among Muslims. The traditionalist approach which holds that the *Ummah's* intellectual life can be formed and organized, and that the structure of its civilization can be built on this basis (Al-Alwani, 1989, p. 3). The modernistic approach which considers the contemporary Western thought to be universal, and without it a modern culture and civilization cannot be built. The eclectic approach that contends that one must select from traditional thought what is most sound, and from modernistic thought which one considers and proves to be correct. This approach is the output of welding the two former approaches to form an intellectual structure which will provide a guaranteed basis from achieving what is required (Al Migdadi, 2011, p. 9). Al-Alwani further opines that the "alternative thought should be comprehensive and free from all psychological pressures, whether historical or contemporary. It should be carried out with the purpose of correction, self-criticism and serious quest for scientific alternatives which are governed by theoretical and intellectual principles. Issues, that have occupied the Muslim mind and prevented it from being positive, effective and influential, should be examined". Al-Alwani proposes that we must "correct the inherited historical cultural structure of the *Ummah* and rid it of the weakness and lack of reality which hamper its efficiency and effectiveness. We must go for the achieving of correct perspectives of life, the universe and man. In addition we must agree on the sources of these perspectives and work to design Islamic systems and institutions, and define a role for each of them so that they may be able to attain the aims of Islam" (Al-Alwani, 1989, p. 8).

We are living in a time where perhaps our main task is not to compete in consuming more goods and building concrete tower blocks, but to do as the first guided community did, to invite others to the knowledge we have. We should be more intelligent, strong in faith and of good morality; looking to improve the condition of humanity first and foremost with the greatest gift we have been given.

Islamization of Education

Although the term "Islamization" was initially used in the context of knowledge, i.e. Islamization of knowledge, it has been gradually extended to be applied to general categories of sciences, as in the case of Islamization of the social sciences, or the Islamization of single disciplines within the social sciences as in Islamization of sociology or psychology, or even Islamization of curricula of such individual disciplines (Ragab, 1996). It could be said that the Islamic education movement started as a reaction to the 'secularization' of education in Muslim countries and the consequent marginalization of the traditional Islamic sciences based on the Qur'an and Sunnah. Starting with the landmark World Islamic Education Conference held in Makkah in 1977, efforts were made to define and develop an Islamic education model based on the basic tenets of '*Aqidat al-Tawheed*' which prepares young Muslims to undertake the mission of vicegerency '*khilafah*' through their contribution to the building and sustenance of a civilized society. The vision statements for the education system envisaged by Islamic scholars and academics had both originality, and contemporary relevance.

Islam offers man a complete program of life in the *Qur'an* and the *Sunnah* which will lead man towards the realization of the greatest glory that Allah has reserved for him as *Khalifah* (Allah's vicegerent). In order to adequately follow the code of Islam and attain consciousness of himself as *Khalifah*, man needs training from his childhood, both at home and in the society in which he lives. This training should encompass his total personality, his spirit, intellect and rational self, imagination and bodily senses should not be of one part at the expense of others.

Islamization of Education, Teacher Education and al-Zarnuji

Hasan Langgulung is right in pointing out that the teacher in the Islamized educational paradigm does not only act as a lecturer, but as a motivator and facilitator of learning. By learning we mean the realization or the actualization of the Divine Qualities in man, that is, the actualization of man's potentialities in order to counteract his basic weakness which is forgetfulness (Langgulung, 2009, p. 23). The *Qur'an*, therefore, is considered by Muslims as a reminder par excellence. From this is derived the new concept of education, as a reminder to man, as he is always forgetful. In the modern educational sense, man is forgetful because his potentialities are not developed or actualized; the potentialities are dormant within himself. It is the duty and responsibility of teachers and other educational workers to develop and actualize those potentialities. No doubt teachers, in this Islamic sense, will need some preparation in subject areas, but the emphasis in their training should be in human relations. It should be apparent that teaching is applied psychology, and that the basic science of education, and the basic preparation of teachers, is or should be, psychology from Islamic perspectives. The psychology which has been applied to education and teaching is too narrow, being essentially a

cognitive psychology of learning and teaching (Langgulung, 2009, p. 24).

Langgulung adds that the psychology appropriate to teaching must be broader. It must encompass "the total behavior of the teacher in interaction with his students: cognitively, affectively, and spiritually. It must focus upon the characteristics and behaviors of teachers which are most important in the teaching-learning relationship, and upon those conditions the learning of which are more important than subject matter, knowledge, methods, or techniques." These characteristics are "the personal characteristics of a teacher in terms of his faith and belief and his conduct and character" (Langgulung, 2009, p. 24). It would seem logical that teaching in Islamic education should be based upon an Islamic psychology, which is based on an Islamic conception of human nature, as envisaged in the *Qur'an* and the *Sunnah*. The works of early Muslim scholars, such as al-Qabisi, Ibn Khaldūn, al-Zarnuji, al-Ghazali, to mention only a few of the well-known scholars who have contributed to the development of psychology in Islam, should be familiar to all those who work in the teaching profession.

Langgulung avers that teacher education is "more than the teaching of subject matter, even the subject matter of an Islamic psychology" (Langgulung, 2009, p. 24). It must be concerned with the development of persons with Islamic beliefs about people and attitudes towards them. It must be concerned with the conditions for facilitating the development of the total personality of Man through the training of Man's spirit, intellect, the rational self, feelings, and bodily senses, in other words, the development *of al-Insan al Kamil.* (al-Insan al-Kamil is not meant here in a Sufistic sense, but in the sense that man's potential is fully actualized in which the teacher's role is very pertinent. The teachers' role, in the traditional sense as a lecturer as well as a guide, should definitely not be ignored) We need teachers who are capable of fostering *Insan Kamil.* They must be *Insan Kamil* themselves, and they can become such persons only by experiencing the conditions which are necessary for the development of *Insan Kamil.* This, perhaps more than anything else, is the defect or lack in our teacher education programmes. We cannot tell teachers how to teach Islamically, we can teach them how, only by teaching them Islamically ourselves. As Comb and Syng (1959) said referring to counsellor educators: "students teach as they have been taught rather than the way we taught them to teach" (qtd in Langgulung, 2009, p. 25). Teacher educators are models upon which teacher education students base their teaching. Unfortunately, too often they are not models of Islamic education.

The Islamic concept of teacher education should have been derived from our past intellectual tradition and achievement. Professor Langgulung suggests that a monumental work like *Ihya' 'Ulum al-Din* should have been a text book for each prospective teacher. Unfortunately, our student-teachers are more familiar with the work of Thorndike and Gagne, or Maslow and Rogers. There is nothing wrong knowing about Thorndike and Gagne, or Maslow and Rogers. What is wrong is to completely ignore and eliminate the works of al-Ghazali, al-Zarnuji, al-Qabisi in our Teacher Education programme, as though they never existed in history or were mere fairy tales for children. What is even more disgusting is that most, if not all, of our academics, and worse still our professors of education, consider alGhazali, al-Zarnuji, and al-Qabisi no more than pseudoscholars, for the simple reason that their works are different from theories they have crammed from their masters in the West (Langgulung, 2009, p. 25).

Langgulung refers to the work written by al-Zarnuji (d.591 A.H.) titled *Ta'lim al-Muta'allim Tariq al-Ta'llum* (Teaching the Students How To Learn) which will make psychologists like Rogers, Maslow and the like feel ashamed. As the title of the book would indicate, what we should convey to our students is not the contents or knowledge itself but rather the method through which one should acquire knowledge.

By reading the title of the book *Ta'lim al-Muta'allim Tariq al-Ta'llum,* modern educationists will feel at home, especially those trained in psychology. That is because such an approach to the teaching-learning situation is not old, not more than 20 to 30 years. It is worthwhile to see how al-Zarnuji approached the teaching-learning situation from an Islamic context, and within medieval philosophical system which produced encyclopedic thinkers who are very difficult to surpass by later philosophers.

Langgulung points out that although al-Zarnuji is a philosopher, he is not a follower of Ibn Sina. He is closer to al-Ghazäli, in fact, we can see the impacts of al-Ghazali's works on this particular book. His epistemological concept, Langgulung notes, is not much different from that of al-Ghazali's *Ihya' 'Ulum al-Din.* Nevertheless, al-Zarnuji has his own system, although it is not explicitly stated in this book. But for those who are familiar with this kind of book, they will feel that each chapter is closely connected with all others in the book, each sentence with all other sentences, each word with all other words. In fact, each word in the book represents a small stone in the mosaic configuration of the personality named al-Zarnuji. It is not our intention, of course, to introduce the totality of al-Zarnuji's personality, but only one of his works dealing with the teaching how to learn which is very relevant to our discussion on teacher education (Langgulung, 2009, p. 28).

Al-Zarnuji's *Ta'lim al-Muta'allim Tariq al-Ta'llum,* in modern psychology simply means our ability to learn new tasks after training ourselves to

do similar tasks in the past, as proved by experiments conducted by Ellis (1965). How does this come about? That is because we have had insight about what we have learned. In other words, we are more sensitive towards stimuli and challenges that confront us, so that we know for sure to which stimuli we respond and which should be ignored. In other words, learning that yields insight is the main objective of learning how to learn.

Nevertheless, after reading al-Zarnuji's book we are aware that to master the skill of learning is not as easy as implied by modern psychology. It has a lot of pre-requisites. As soon as we read the first chapter on knowledge, that is the philosophy of knowledge or epistemology according to Islamic perspectives, we are immediately made aware that in order to achieve the objectives of learning how to learn we have to fulfill the following pre-requisites (Langgulung, 2009, p. 29): 1) . The intention (*niyyat*) is to seek for favor from God. 2). The ability to select from available disciplines of knowledge, suitable teachers or mentors, and tutors or fellows. 3). The ability to appreciate knowledge and its possessors. 4). The ability to work diligently, industriously and to have a strong will. 5). The ability to arrange one's schedules and time, as well as the amount and sequence of the knowledge or subjects that one has planned to take. 6). Complete submission to Allah, with a full concentration and knowledge, is the main concern. 7). One has to have a strong memory in order to preserve learning which has pre-requisites. Forgetting as the reverse of memory also has causes. Therefore the pre-requisites of memory have to be fulfilled, and all the causes of forgetting have to be avoided.

Langgulung comments that all these pre-requisites are not very much different from the recent findings in psychology. But al-Zarnuji was more sophisticated and had a deeper understanding of the human mind and spirit, because his system was based on a strong philosophical foundation or better still, his system is built on a strong moral function (Langgulung, 2009, p. 29). In other words each one of the pre-requisites is built on a moral point of view, which stems from a vision of human nature as envisaged in the *Qur'an* and the *Sunnah*.

Conclusions

Islamization of education has started as a reaction to the secularization of education in Muslim countries. Efforts have been made to define and develop an Islamic education model based on the basic elements of *Akidah al-Tawheed*. The movement envisions preparing Muslim youths to embark on the mission of vicegerency, *khilafah*.

Education should be *akidah*-oriented because men's intellectual abilities are closely linked to the creator. The foundation of Islamic education should be anchored on pure Islamic assumptions which are brilliantly summarized by Syed Ali Ashraf in *New Horizons in Muslim Education*: "Firstly, the Islamic concept of Man has the width and range no other concept of Man has. As Man can become *Khalifatullah* by cultivating or realizing within himself the attributes of God [strictly at the human level] and as these attributes have a limitless dimension, Man's moral, spiritual and intellectual progress is potentially limitless. Secondly, as knowledge is the source of this progress and development, Islam does not put any bar to the acquisition of knowledge. Thirdly, the range of this acquisition must be all by acquiring intellectual expertise because in isolation a person cannot maintain balanced growth. Fourthly, the spiritual, moral, intellectual, imaginative, emotional and physical aspects of man's personality are kept in view in establishing the interrelationship among the disciplines. Fifthly, the development of personality is seen in the context of Man's relationship with God, Man and Nature. Therefore, the organization of disciplines and arrangement of subjects are planned with reference to Man as an individual, Man as a social being and Man as a being who has to live in harmony with nature". (Ashraf, 1985, p. 5)

An education system based on the above mentioned assumptions can make sure that the system will pave the way to the Muslim individuals to the *khalifatullah*. In order to face the challenges of the 21st Century, the *ummah* is compelled to relay on the permanent sources to ensure that its existence is in line with the ultimate and permanent faith and beliefs. The *ummah* has to face formidable challenges to the fore, but the vital question here is that are we ready for them? If Islamization of education is considered as the strategy to cure the ailment that have crept into the Islamic civilization, it is, therefore, imperative to reconstruct critical pedagogy without more ado from an Islamic Worldview (as Islamic education is based on a different worldview and vision from that of western critical pedagogy).

Education is the most powerful instrument of bringing any meaningful change. It is the key that unlocks man's immense innate potentials. Education, for most people, opens new life changes and offers fresh opportunities for self betterment and improvement. Proper education draws out, cultivates and develops men's intellectual as well as moral potentials. Along with these, Islam wants education to be a process in which curriculum and teaching methods help each individual to unfold its own unique potentiality as a representative of God on earth.

References

Ali, A. Y. (1983). *The Holy Quran: Text, Translation and Commentary*. Delhi, India: Kutub Khana Ishayat-ul-Islam.

Conference Book of The First World Conference on Muslim Education. (1977). King Abdul Aziz University, Jeddah and Mecca al Mukarramah.

Abu Sulayman, A. H. (1989) *Islamization of Knowledge: General Principles and Work Plan* Herndon, Virginia, USA: IIIT.

---. (1993). *The Crisis in the Muslim Mind*. Herndon, Virginia, USA: IIIT.

---. (1999). From Islamization of knowledge to Islamization of education. *The American Journal of Islamic Social Sciences*, 16 (2). Virginia, USA: IIIT.

Al-Alwani, T. J. (1989). *Outlines of a Cultural Strategy*. London: IIIT.

---. (1995). *The Islamization of Knowledge: Yesterday and Today*. London: IIIT.

Al-Attas, S. M. N. (1993). *Islam and Secularism*. (2nd edn). Kuala Lumpur: Institute of Islamic Thought and Civilization.

---. (1999). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Kuala Lumpur: Institute of Islamic Thought and Civilization.

Al-Faruqi, I. R. (1982). *Islamization of Knowledge: General Principles and Workplan*. London: IIIT.

Ali, M.M. (2001.) *Muslim Responses to the Challenges of Modernity and Modernism*. Al-Nahdah, 21(2), 2831-.10. Baba, S. (2000) Integrated knowledge in the tawhidic curriculum. Muslim Education Quarterly, 17(2), 1426-. Cambridge: The Islamic Academy.

Al Migdadi, Mahmoud Hamid. "Issues in Islamization of Knowledge, Man and Education". *Revue Academique des sciences humaines et socials, n 7 0 2011. P 3-16.*

Ashraf, Syed Ali. (1988). "A View of Education-An Islamic Perspective" in Bernadette O'Keeffe (ed.) 1988. *Schools for Tomorrow: Building Walls or Building Bridges*. Sussex: The Falmer Press. ms.69-79.

---. (1985). *New Horizons in Muslim Education*, Hodder & Stoughton.

Hashim, R. (2004). *Educational dualism in Malaysia: Implications for theory and practice*. Kuala Lumpur: The Other Press.

Hashim, R. & Rossidy, I. (2000). Islamization of knowledge: A comparative analysis of the conceptions of Al-Attas and Al-Faruqi. *Intellectual Discourse*, 8, (1), 1944-.

Langgulung, H. (2002). *A Psycho-Pedagogical Approach to Islamization of Knowledge*. Kuala Lumpur: Research Centre, IIUM.

---. (2009). "Teacher Education: The Islamic Perspectives". *Darul Ihsan University Studies*, vol 3. Dhaka: Darul Ihsan University.

Mitchell, Peter J. (1997). "Education, Religion and Transcendental Values". *Muslim Education Quarterly*, vol. 14, No. 2., Cambridge: The Islamic Academy.

Moten, Abdul Rashid. (2000). *Approaches to Islamization of Knowledge: A Review*. A paper presented in the International conference on Islamization of Human Sciences. Kulliyyah of Islamic Revealed Knowledge and Human Sciences, IIUM.

Ragab, I. (1996). On the Nature and Scope of the Islamization Process: Towards Conceptual Clarification. Retrieved from: http://www.ibrahimragab.com/ebooks-14

Tibi, B. (1988).*The Crisis of Modern Islam: A Preindustrial Culture in the Scientific-Technological Age*. Salt Lake City: University of Utah Press.