Islamization of the Curriculum

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This paper makes two important arguments. It demonstrates how the curriculum design is important for the moral and social well-being of individuals as well as societies. Having asserted that, the paper argues that curriculum design depends fundamentally on a well-defined philosophy of education. Without a philosophy of education that can give moral purpose to both individuals as well as societies, it will be difficult to identify a core element that can anchor the curriculum design. The paper then proceeds to identify the fundamental elements of an Islamic education philosophy and from it elicits the core concerns of an Islamic education curriculum. The paper also discusses several strategies to integrate revealed knowledge and acquired sciences for Muslim universities and schools.

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.

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Education is a lifelong process. A famous tradition of the Prophet Muhammad exhorts believers to "seek knowledge from the cradle to the grave." Just recently, modern medicine has shown that a child can also receive external stimuli even when he/she is still an embryo. Thus, the potential of learning begins as early as a few months after conception. Education is of 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. Some scholars have reasoned that as a discipline, education consists of five subdisciplines, namely, curriculum, counseling, management, instruction, and evaluation.[1] This article is an attempt to examine curriculum, which is one of these subdisciplines. Curriculum is so important that it has been named the queen of educational sciences. Curriculum is a reflection of the educational philosophy of the institution concerned, in fact, the mechanism by which its goals are attained.

Curriculum

There are several definitions for the term "curriculum." Its contested nature reflects the continuous debate that is taking place over the purposes of education and the means and process through which these purposes can be achieved. Traditionally, educators held the view that curriculum refers to a body of subjects or subject matters set out by teachers for students to learn. Tyler views curriculum broadly as "all of the learning of students which is planned by and directed by the school to attain its educational goals."[2] He argues that the following four fundamental questions should be answered in developing a curriculum:

1. What educational purposes should the school seek to attain?

2. What educational experiences can be provided that are likely to attain these purposes?

3. How can these educational experiences be effectively organized?

4. How can we determine whether these purposes are being attained?[3]

Smith, Stanley, and Shores define curriculum conservatively as the set of potential experiences which are set up in a school for the purpose of disciplining children and youth in a group's ways of thinking and acting.[4] Stark, by contrast, offers a comprehensive working definition for curriculum that includes:

1. The specification of the knowledge, skills, and attitudes to be learned;

2. The selection of subject matter or content within which the learning experiences are to be embedded;

3. A design or structure intended to lead to specific outcomes for learners of various types;

4. The processes by which learning may be achieved;

5. The materials to be used in the learning process;

6. Evaluation strategies to determine if skills, behavior, attitudes, and knowledge change as a result of the process; and

7. A feedback loop that facilitates and fosters adjustments in the plan to increase learning.[5]

Therefore, curriculum covers the whole process of instruction — educational objectives, contents, methods, and evaluation.

A curriculum seldom stays the same; it changes with time. Usually, changes occur whenever there are changes in any of the four major components of the curriculum. More frequently changes occur in the contents or methods. According to Halliburton, a curriculum becomes obsolete because (a) the role of education changes with respect to broad historical and social needs, (b) new trends occur within the higher education system itself, and (c) the discipline undergoes paradigmatic shifts in accepted assumptions.[6] As a result, a major shift in the educational philosophy has major implications for the curriculum.

Determining and Selecting
Educational Objectives

To determine the objectives of education, I analyze the learners themselves. What is the nature of the learner, and what are his or her goals and needs in life? These goals can also be deduced from life itself. Obviously, it is futile to dwell on things that were important twenty years ago but no longer have significance today, and at the same time neglect areas which are important today. This approach, however, can be criticized from the point of view that (a) not all contemporary activities are desirable; (b) life is always changing and contemporary activities will also become obsolete; and (c) some contemporary activities are not interesting and relevant to children. Thus, contemporary life cannot be used as the sole basis for deciding educational objectives. Another source of educational objectives is the subject specialists themselves.

Educational objectives derived from these three sources are more than adequate to provide objectives for an educational program. What is most desirable is that there be a small but consistent number of objectives because it requires time to achieve an educational objective; it requires time to achieve change in human behavioral patterns that include values, ideals, habits, and practices. In some cases, objectives may be inconsistent with each other, if derived from different sources. Hence, to select a small group of important and consistent objectives, a screening process is necessary, and herein lies the importance of an educational and social philosophy. According to Tyler,

> an educational and social philosophy can actually operate as a screen for selecting and eliminating educational objectives. ... In essence the statement of philosophy attempts to define the nature of a good life and a good society.[7]

Thus, if a society holds moral values highly, then it is important to emphasize objectives that aim at the development of moral values. Similarly, if a society cherishes democratic ideals, it would naturally highlight these ideals in its educational aim.

Another screening mechanism is obtained by applying the psychology of learning.[8] For example, the psychology of learning will inform educators of objectives that are more appropriate for a particular age level. It will also enable curriculum planners to distinguish between behavioral changes that can be achieved through the learning process from those that cannot.

The Islamic Philosophy of Education

As mentioned earlier, the educational philosophy is an important screen for selecting and eliminating educational objectives. In this section, three important elements that are necessary ingredients in the formulation of a philosophy of Islamic education — namely, learner, knowledge, and means of instruction — will be discussed briefly.

The learner, being human, is made up of a dual nature of spirit and body. The spiritual faculty is known as the *ruh* (soul), *'aql* (mind or intellect), *qalb* (emotion), or *nafs* (self) according to the function that is ascribed to it. *'Aql* (the faculty of reason), unique to human beings, elevates them above the rest of creation.[9] The soul could be elevated to the noblest of positions but it could also be debased to the lowest of the low.[10] The body consists of several faculties corresponding to the physical senses. The nature of the learner with regards to learning has been the subject of study in psychology. It is common knowledge that the learner is inquisitive and flexible and can be molded especially at a tender age. The learner has physical needs for food, activity, and sex; social needs for affection, belonging, and status within a social group; and spiritual needs relating to something larger and beyond one's self, that is, the need to reach for God.

Islam believes in the possibility of obtaining knowledge of Truth and Reality. In Islam there has not been much debate on this matter, unlike in the Western philosophical tradition where there has been constant debate since Greek philosophy, as demonstrated by Plato's *Theatetus*. We know that man is equipped with a soul and physical senses and prepared by Allah to acquire knowledge. According to Al-Attas, *'ilm* (knowledge) is the arrival of the *ma'na* (meaning) of an object in the soul or the arrival of the soul at the meaning of an object of knowledge.[11] Thus the soul is not merely passive but active too. *Wahy* (revelation) and intuition are received by the soul. The five physical senses are the windows of the mind, particularly for obtaining empirical and the rational knowledge.

In the Islamic worldview, there exists a hierarchical structure to knowledge, and, just as there exists a dual nature in mankind, there exists two categories of knowledge, the *'ilm al-naqliyah* or *fard 'ayn* (revealed) and the *'ilm al-aqliyah* or *fard kifayah* (acquired). These correspond to the different degrees of certainty of knowledge and the means of procuring it. *Fard 'ayn* knowledge is finite, certain, and obligatory for every individual Muslim to acquire. It includes the knowledge about the pillars of the religion, the arti-
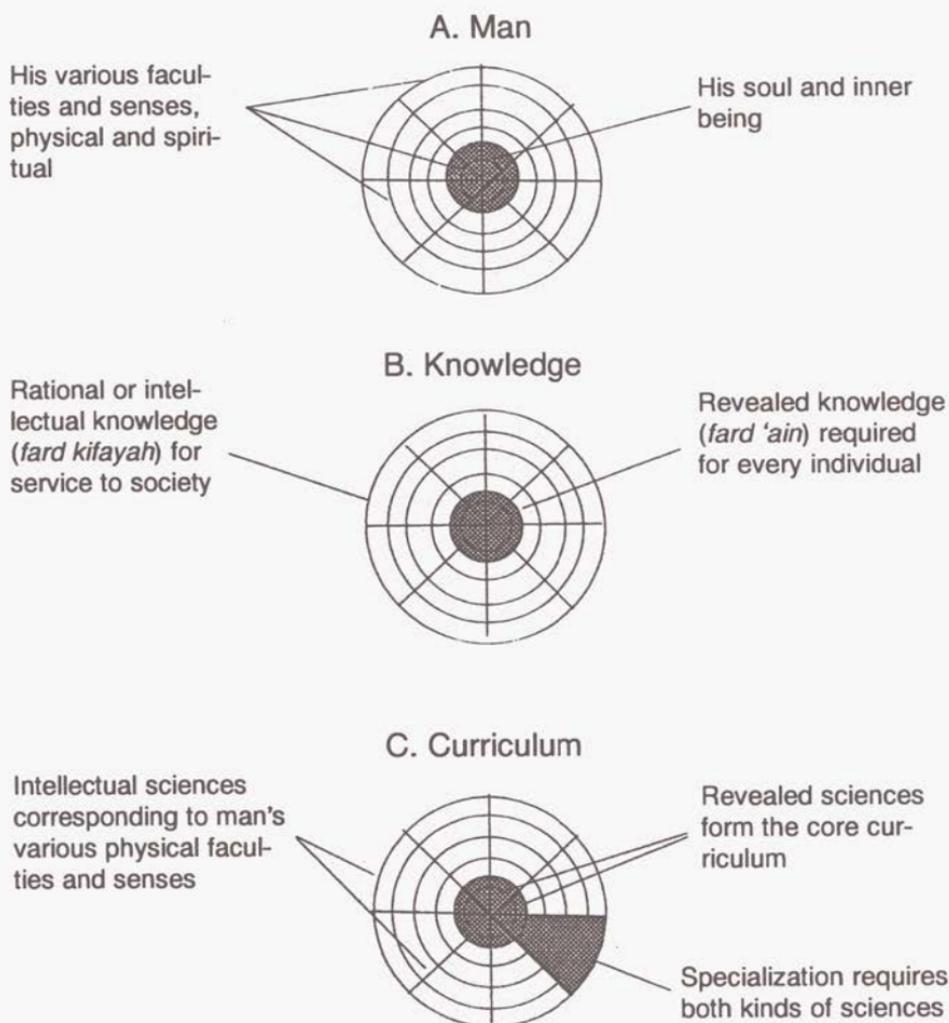
cles of faith, and the Shari'ah. On the other hand, *fard kifayah* knowledge is obligatory upon the community. Each community should ensure that there are some people who are knowledgeable in the acquired or intellectual knowledges essential for the survival of the society, such as medicine, mathematics, natural and applied sciences, and social sciences. In this manner, Islam ensures that every individual is anchored to his faith while exploring new horizons. The analogy of flying a kite can be used to describe the relationship between faith and reason, where faith is the string and reason is the kite itself. There is always tension between faith and reason just as there is between the kite and the string; if for some reason the string is broken, the kite will fly off in any direction. Similarly, if reason is not grounded in faith, then it will wander in all directions without knowing its limit.[12]

Knowledge is integral or holistic as suggested by the *tawhidic* worldview. There is no compartmentalization of knowledge into religious and secular spheres. Both *fard 'ayn* and *fard kifayah* knowledge have the purpose of strengthening faith, the former through careful study of the words of Allah in the Holy Qur'an and the latter through a meticulous, systematic study of the world of man and nature. Knowledge is integral to action, spirituality, and ethics.[13] The nature of the knowledge that provides the content of education is the major concern of the curriculum, and these views of man and knowledge have a great bearing upon Islamic education.

Education (*ta'dib;* some still prefer *tarbiyah*) is *adab,* progressively instilled in man.[14] *Adab* refers to the discipline of body, mind, and spirit. It endows the possessor with the knowledge of the proper places of things or objects (*hikmah*) in the scheme of Creation and subsequently to act in a just manner (*'adl*). Al-Attas defines "education" as the progressive instilling of "the recognition and acknowledgment of the proper place of things in the order of creation, such that it leads to the recognition and acknowledgment of the proper place of God in the order of being and existence" of mankind.[15] Therefore the primary goal of education is to lead man to recognize and acknowledge his Creator. This acknowledgment is manifested in obedience and adherence to His commandments. In other words, the primary goal of Islamic education is to produce the good being, who, by developing all his/her potentials accordingly, ensures him or her to be the servant (*'abd*) and the vicegerent (*khalifah*) of Allah who has undertaken the *amanah* (trust) of maintaining prosperity on earth. To this effect education is designed to produce the God-fearing *(taqwa)* servant of Allah who

is aware of his individual vertical relations with Allah *(hablun min Allah)* and his social horizontal relations with his fellow man *(hablun min al-nas)*. Thus, in effect the primary goals of education include spiritual, moral, social, intellectual, and physical development with specific goals. There is no conflict between societal and individual aims because there is unity of purpose.

Just as knowledge is a reflection of man, ideally the curricular framework of an Islamic educational institution, particularly at the tertiary level, should reflect knowledge. The figure below illustrates the relationship between man, knowledge, and curriculum. Just as man is of a dual nature — having

A. Man

His various faculties and senses, physical and spiritual

His soul and inner being

B. Knowledge

Rational or intellectual knowledge *(fard kifayah)* for service to society

Revealed knowledge *(fard 'ain)* required for every individual

C. Curriculum

Intellectual sciences corresponding to man's various physical faculties and senses

Revealed sciences form the core curriculum

Specialization requires both kinds of sciences

a body and a spirit — so also the curriculum should possess a center or a core consisting of revealed knowledge (*'ilm al-naqliyah),* which fulfills the spiritual needs of the individual, and acquired knowledge (*'ilm al-aqliyah*), which fulfills the physical and intellectual needs necessary for societal development radiating from it. Both knowledges, *fard 'ayn* and *fard kifayah,* are essential for happiness in this world and the next. The balance between them must be preserved. Being the core of the curriculum, *fard 'ayn* (revealed knowledge) will be required of all students. To fulfill the requirement of *fard kifayah* (acquired knowledge), however, students will choose to specialize in at least one field of study.

Problems with Existing Curriculum in Muslim Educational Institutions

Educational objectives

As a consequence of the Western influence, the university curriculums in Muslim countries are still compartmentalized into the various divisions of natural sciences, social sciences, applied sciences, humanities, and religious sciences, without having any core fundamental knowledge to bind them together and give them unity. Each division maintains a watertight separation from the other divisions, thereby depriving all sciences of the foundational basis in faith. Without the guided intellect, there is every opportunity for man to become arrogant and ungrateful to his Creator, leading to transgression of natural laws and finally to environmental and personal destruction. This contradicts man's mandate as *khalifah* on earth.

Similarly, because of compartmentalization, the faculty of religious studies is deprived of knowledge in the humanities and in the natural and social sciences, which are necessary for it to be a meaningful guide in contemporary life. Man's activities in this life determine his station in the Hereafter. There is every danger of man becoming narrow in thought and the door of *ijtihad* closing, resulting in the *fiqh* becoming restricted in scope and meaning.[16] Concentration on religious studies alone will not ensure man of other knowledges and skills necessary to confront the challenges of living, even the challenge of preserving faith, life, and property. This situation is not only true for the universities but also for the school system. Religious studies alone lead to an imbalance and an unintegrated educational system.

In reality, the curricular framework proposed above is not reflected in most Muslim educational institutions. Institutions in Muslim countries tend

to subscribe to a curricular framework borrowed wholesale or partially from the West. In most cases such models are secular, do not possess a core or a center, and do not reflect the true nature of man or knowledge. Ironically, even American universities that subscribe to the general education curriculum, which has the purpose of producing the good man (that is, the man who makes right choices) have a core curriculum.[17] This core curriculum requires courses from each discipline: (1) literature and the arts, (2) history, (3) social and philosophical analysis, (4) science and mathematics, and (5) foreign languages and cultures. The curriculum has the goal of producing an educated man who is able to think and write effectively; to have a critical appreciation of the ways in which one gains knowledge and understands the universe, society and himself; to be informed of other cultures and other times; to have some understanding and experience concerning moral and ethical problems; and to have attained some depth in a field of knowledge.[18] Thus, in a sense, Western curricula are more well-rounded than Islamic curricula. Even if there is a core, as in the case with most universities in Malaysia, it is based on pragmatic rather than intellectual or religious considerations. Probably the only exception is the International Islamic University, Malaysia, which designates some courses on Islamic Revealed Knowledge to be core courses and therefore, required of all students, whether they specialize in economics, law, engineering, education, architecture, or medicine.

Today, the selection of subject matter for the curriculum, especially in higher education, is obviously driven by utilitarian and pragmatic aims rather than by Islamic educational goals. The goal of fostering national development and of producing a good citizen has overridden that of human development and producing a good man. That the Malaysian Ministry of Education has overemphasized the applied sciences over the social sciences and humanities, as evident in the call for the 60:40 ratio for natural and applied sciences to social science and humanities in Malaysian universities, is a manifestation of national emphasis over individual development. Similarly, the establishment of specialized universities such as the University of Petroleum, the University of Telecommunications, the University of Energy, and (recently) the University of Industry in Malaysia is a reflection of the confusion and misunderstanding over the concept of a university, which, as the name implies, is concerned with the universals, the whole *(jami'ah)*, and less with the particulars *(kulliyy)*. Again, national economic development overrides holistic human development. The notion of

the university as merely a factory producing products for national development was acutely felt when a directive was issued by the Malaysian higher educational authority to shorten the length of study from four to three years as a step to accelerate the production of manpower for national development.

Content

It is common knowledge that the content of the curriculum, that is, courses or subjects offered in Muslim educational institutions — from the elementary to the tertiary levels, particularly in the acquired sciences — is borrowed from the Western, secular worldview. Thus the knowledge taught is devoid of religious values; even if it is not, it is filled instead with values that are frequently incompatible with the beliefs and values of the Islamic faith. Thus, in the long term, Muslim children are indoctrinated with alien values, primarily the idea of dualism of body and spirit, of truth, humanism, secularism, and tragedy.[19]

The curriculum has also not provided accurate and adequate learning experiences for the children in order to attain the educational objectives, aside from intellectual and physical development. The curriculum tends toward intellectual development at all levels of education, although studies on psychology and moral development have shown that good moral habits and character are inculcated at an early age. Piaget concluded from his studies that the stage of formal operation in which the cognitive ability is more mature only begins to form at the age of about eleven or close to the age of biological puberty. The book *All I Need to Know I Learned in Kindergarten* illustrates the fact that for most of us, good moral habits and good character were developed in the first five years of life. Unfortunately, our curriculum designers have not been able to integrate the findings of these studies and philosophical reasoning into their plans.

Fortunately, most Muslim educational institutions provide Islamic religious instruction. Sometimes, however, the approach is rather theoretical and neglects the practical. For example, although a school might teach its students the importance of the five daily prayers, the procedures of performing them, their appropriate times, and so on, the school's formal and hidden curricula do not encourage their performance; no specific schedule or arrangement is specified in the school timetable, nor, in some cases, are the facilities provided. Performing the prayer is left to the student's initiative. This could be good in an effort to teach responsibility and independence, but in most cases it discourages a student from praying, because he

has to ask for permission from his teacher to leave the class for prayer. This is very crucial for those attending the afternoon sessions since they have to account for *salat al-zuhr* and *'asar* in school. The hidden curriculum seems to teach that moral virtues are only preached, not practiced.

The fact that our curriculum is gender blind is another manifestation of Western liberal influence. The curriculum shows no appreciation of the different needs of the learners by gender and roles. Both sexes have been treated "equally." Had the Qur'an and Sunnah been our reference point, female modesty and roles would have been emphasized in the curriculum, as would have been the male roles as the family breadwinners and protectors of women. The impending rise in social illnesses, one of the major contributors of which is the disintegrating family, has still not alarmed our policy makers. Therefore it would not be surprising if Toffler's prophecy on the new nonnuclear or nonextended family of the Third Wave (the Information Technology Age) will also hold true for that of Muslim nations.[20]

Educational evaluation

Muslim scholars have often questioned the disparity in the level of creativity and thinking between Muslim children educated in the Muslim system of education and those of the West, in particular Americans. Despite their moral and religious crises, our observation shows that the latter seem to be more creative, critical, and free to express their ideas. When Muslim children are given their elementary and secondary education in the West, they too tend to be creative and critical, and they find freedom of expression. Their religious values and their moral characters depend very much upon the religious and moral strength of their family and their peer groups. By reflecting upon these and several other factors, the writer concludes that the root of this disparity lies in the educational system, in particular, the way we teach and the way we evaluatate educational objectives.

This cursory examination reveals, among others, that the curriculum of most Muslim nations has been secularized. Clearly, the educational objectives are not screened by our own educational philosophy but rather by the Western, secular, and liberal philosophy of education. The hierarchy of knowledge, in particular, the *fard 'ayn* over the *fard kifayah,* has been lost. This is a fundamental error in our educational setup. The learning experiences are not consistent with our educational objectives, especially with respect to spiritual and moral development. Consequently, instead of having the younger generation's faith and Islamic practices strengthened

through education, the converse is true. Therefore, there is a great need to Islamize the curriculum and the acquired sciences.

Islamization of the Curriculum

Educational objectives

The first major step toward the Islamization of the curriculum is ensuring that the sources of educational purposes are drawn from the Islamic world-view, whether they be about the nature of the learner, the nature of the knowledge or the subject specialization, or contemporary life itself. The Holy Qur'an and the Sunnah of the Prophet should be the primary references in understanding the nature of the learner and knowledge, and results of empirical research — especially on the psychology of learning and the learner, which have been published and documented — should act as a complement.

The next step is the formulation of a clear philosophy of education based on the Islamic worldview. It is crucial to act as the educational guide for the state, school leaders, teachers, parents, and students. Clear goals and objectives of education must be spelled out. They act as the "true North" of an educational compass and are vital in ensuring that the whole educational enterprise progresses toward achieving its intended goal and not wander about in search of direction. The concepts of *'abd* and *khalifah* have to be translated into operational terms. Those involved in drawing out policy and drafting the curriculum must be made aware of these important concepts. This does not mean that the curriculum of Islamic education is meant exclusively for Muslims, but due to the universality of Islam, Islamic education is applicable to and can accommodate all of mankind.

In this respect, the First World Muslim Conference on Muslim Education should be commended for coming up with a clear statement of an Islamic educational philosophy which aims:

> at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, rational self, feelings and bodily senses. The training imparted to a Muslim must be such that faith is infused into the whole of his personality and creates in him an emotional attachment to Islam and enables him to follow the Qur'an and the Sunnah and be governed by the Islamic system of values willingly and joyfully so that he may proceed to the realization of his status as *khalifat Allah* to whom Allah has promised the authority of the universe.[21]

The third step is that the university or school curriculum should reflect the educational philosophy and, in fact, be the mechanism for achieving its goal. In particular, the hierarchy of knowledge (between *farḍ 'ayn* and *farḍ kifayah)* should be preserved in the curriculum. The revealed knowledge as core should permeate all subject matters or all faculties in the Muslim university. Therefore, a few courses from the revealed sciences have to be made into graduation requirements for all students, regardless of their specialization. The approach to teaching these sciences in the university definitely ought to be different from that of the schools, especially since university students are now more mature and capable of thinking and reflecting. Similarly, a few courses from the acquired sciences such as the natural sciences, the social sciences, and humanities must be required of our students, especially those specializing in the revealed sciences. A more integrated curriculum, but still possessing a core, should be adopted by schools and universities so that the problem of educational dualism is gradually eliminated. An integrated curriculum enables students to specialize in any of the revealed or acquired sciences from within the same school system. An effort ought to be made to introduce the Arabic language much earlier in the formal curriculum, especially since this is the universal language of Muslims and the language in which their knowledge is embedded.

Content and method

Knowledge, subject matters, or courses offered in the curriculum must be free from secular and Westernized elements that are alien to Islam. These elements — dualism, humanism, secularism, and tragedy — which are peculiarly Western and anti-Islamic, must be isolated from our curriculum, then replaced with the Islamic worldview of *tawhid.* The curriculum should reinforce the following Islamic concepts:

1. The Islamic view of the Creator *(tawhid, iman,* and God's attributes);

2. The creation of man and his purpose, namely, to worship Allah, to be His *khalifah,* to promote good and forbid evil, and to spread the message of Islam;

3. Man's relationship with the Creator, that is, his consciousness of Allah, accountability to Allah, to do good deeds, to worship and supplicate;

4. Man's relationship with others, which is to establish justice, to have respect for life, property, and dignity, to develop sound *akhlaq* (character), and to show religious tolerance;

5. Man's relationship with the environment which emphasizes his role as God's vicegerent, to work with harmony with all of Allah's creations, and to recognize or discover Allah through his creation;

6. Self-development, which provides room for self-reformation and learning from past mistakes;

7. Man's destination, that is, to promote accountability by evaluating our role, understanding the Last Day and the Hereafter and their implications; and

8. Development of an Islamic ethos so as to create an environment conducive to Islamic practice.[22]

Therefore, it is obligatory for Muslim teachers to instill the Islamic concepts mentioned earlier in Muslim students, regardless of the subject matter they are teaching.

Inculcating these concepts and values indirectly through the subject matter, especially for the exact sciences such as mathematics or accounting, is not easy.[23] Therefore, teachers should inculcate them directly and through wisdom, especially when warranted by the classroom situation. This task should not be left to the teachers of Islamic revealed sciences alone.

Educational administrators and teachers should provide appropriate learning experiences, especially for moral and spiritual development. New methods of instruction must be explored, and teachers or lecturers should be creative and innovative. The teaching of religious sciences must not be too dependent on traditional methods, such as memorization of classical texts, although certain fundamental knowledge needs to be memorized. Students must be exposed to the process of learning, including the scientific method and problem solving, and not just the product. Therefore, they need to be led to critical and sound thinking as called upon by Allah in the Qur'an. A balance must be struck between student-centered and subject-centered approaches. In this regard, an approach to teacher education that is consistent with the educational philosophy should be developed.[24] The teacher education program — preservice and inservice — should also emphasize teacher personality development, in particular, the moral and spiritual, which have been nearly neglected. Teachers are the most crucial element in bringing changes in education, and they ought to

know and be able to see the new direction. Preservice teacher education programs seem to emphasize thinking skills and information technology but downplay the importance of foundations of education and personality development, especially moral and spiritual.[25]

Educational evaluation

Evaluation is a powerful device for clarifying educational objectives. It is a

> process for finding out how far the learning experiences as developed and organized are actually producing the desired results and the process of evaluation will involve identifying the strengths and weaknesses of the plan.[26]

"Evaluation is the process for determining the degree to which changes in behavior are actually taking place."[27] Therefore it is important to dispel the notion that evaluation is synonymous with giving the "paper and pencil" test. Evaluation is also a powerful motivating force for learning. Students are influenced in their learning, and teachers are influenced in their teaching by the kind of evaluation expected. Consequently,

> unless the evaluation procedure closely parallels the educational objectives of the curriculum, the evaluation procedure may become the focus of the students' attention and even of the teachers' attention rather than the curriculum objectives set up.[28]

This is true, especially with respect to moral and spiritual objectives. We should expect some changes in students' behavior since these are the objectives but, unfortunately, students will often score highly on paper and pencil tests but not exhibit the expected moral behavior. Thus the curriculum ought to be revised with respect to the learning experiences offered to them, the instructional method, and the kind of evaluation administered.

Conclusion

In this article, I have attempted to highlight the problems within the existing curricula in our educational system. Our educational planners ought to be sensitive to these issues and have the vision and courage to suggest curricular changes. This is crucial for the strengthening of the Ummah. I have also proposed some ways to Islamize these curricula beginning with the educational philosophy, the learning experiences, and the procedure of evaluation. But these are still not sufficient. If our educational planners and

educators are entrusted with this task, our scholars have an equally important task to ensure the success of our efforts in the Islamization of education. This task, which should be shouldered by our scholars of all disciplines, especially in the acquired sciences, is the Islamization of contemporary knowledge. Our hopes lie in the Islamization of contemporary knowledge, the curriculum, and ultimately education, which will eventually lead to the rise of the Islamic personality (the good man) who will continue the cycle of Islamization.

Notes

1. See Hasan Langgulung, "Islamisasai Pendidikan dari Perspektif Metodologi" (Islamization of Education from the Methodological Perspective), paper presented at the National Seminar on Islamization of Education, Department of Education, International Islamic University Malaysia, Kuala Lumpur, July 14–16, 1998.

2. Ralph W. Tyler, "The Curriculum — Then and Now," in *Proceedings of the 1956 Invitational Conference on Testing Problems* (Princeton, N.J.: Educational Testing Service, 1957), 79, quoted in Daniel Tanner and L. N. Tanner, *Curriculum Development: Theory into Practice* (New York: Macmillan Publishing Co, 1980), 16.

3. Ralph W. Tyler, *Basic Principles of Curriculum and Instruction* (Chicago: University of Chicago Press, 1975), 1.

4. Othanel B. Smith, W. O. Stanley and J. H. Shores, *Fundamentals of Curriculum Development,* rev. ed. (New York: Harcourt, 1957).

5. Ibid., 5–6.

6. D. Halliburton, "Perspectives on the Curriculum." In A. W. Chickering, D. Halliburton, W. H. Bergquist, and J. Lindquist (eds), *Developing the College Curriculum* (Washington, D.C.: Council for the Advancement of Small Colleges, 1977), 37–50.

7. Tyler, *Basic Principles of Curriculum and Instruction,* 34.

8. Ibid., 37.

9. The Qur'an (95:4).

10. The Qur'an (89:25; 95:5).

11. See S. M. Naquib Al-Attas, *The Concept of Education in Islam* (Kuala Lumpur: ISTAC, 1990), which explains lucidly the concepts of man, knowledge, and education.

12. I am indebted to Dr. Yedullah Kazmi, Department of Education, for this beautiful analogy.

13. For a further discussion on the integral nature of knowledge, see Wan M. Nor Wan Daud, *The Concept of Knowledge in Islam* (London: Mansell, 1991), chapter 4.

14. Al-Attas, *The Concept of Education in Islam.*

15. Ibid., 22.

16. Al-Ghazzali has discussed the issue of the changing meaning of the *term fiqh* during his time. See *The Book of Knowledge,* trans. Nabih Amin Faris (Lahore: Ashraf, 1974), 80–83, and al-Faruqi in his work *Islamization of Knowledge* (Washington D.C,: IIIT, 1982), 17–18.

17. Robert E. Mason, *Contemporary Educational Theory* (New York: David McKay, 1972), 26.

18. Tanner and Tanner, *Curriculum Development,* 510.

19. S. M. Naquib al-Atlas, *Islam and Secularism* (Kuala Lumpur: Muslim Youth Movement of Malaysia, 1978).

20. Alvin Toffler, *The Third Wave* (New York: Bantam Book, 1980), 211.

21. S. M. Naquib al-Attas (ed), *Aims and Objectives of Islamic Education* (Jeddah: King Abdulaziz University, 1979), 158–9. Italics added.

22.   I am indebted to the person who prepared and distributed this list during the Sixth World Conference on Islamic Education in Capetown, South Africa, 19–25 September 1996.

23.   See Rosnani Hashim, "Penyerapan Nilai-nilai Murni dalam KBSM" (The Inculcation of Moral Values in the Integrated Curriculum for Secondary Schools [KBSM]), paper presented at the National Seminar on Evaluation of the KBSM, Aminuddin Baki Institute, Layang-Layang, Malaysia, 1997.

24.   See Rosnani Hashim, "The Construction of an Islamic-based Teacher Education Program," *Muslim Education Quarterly,* 2 (Winter l997): 57–68.

25.   The IIUM teacher education program does pay particular attention to these two domains of teachers' personality through formal *halaqah* and *ibadah* camp programs. In a *halaqah,* students are arranged in groups of 10 and each group meets weekly for at least an hour as scheduled in their class timetable to discuss selected topics of the *'ilm al-Shari'ah* and group counseling. In the *ibadah* camp, which normally lasts for three days, students listen to talks, participate in workshops, perform congregational prayers, recite *wird ma'thurat* and the Qur'an and perform *qiyam al-layl* together. See Rosnani Hashim, *The Relevance and Effectiveness of the IIUM Diploma in Education Programme as Perceived by Student Teachers in the 1994/95 Session,* unpublished research report. See also M. Sahari Nordin and Rosnani Hashim, "Non-formal Curriculum Programme in IIUM Diploma in Education Programme," paper presented at National Seminar on Teacher Education, Faculty of Education, University Putra Malaysia, 1997.

26.   Tyler, 103.

27.   Ibid., 106.

28.   Ibid., 124.