

THE CONCEPT OF AN INTEGRATED ISLAMIC CURRICULUM AND ITS IMPLICATIONS FOR CONTEMPORARY ISLAMIC SCHOOLS¹

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Abstract

The Emergence of `Islamic Education Movement` is a response to the `secularization of education` faced by the ummah (muslim people) all over the world; in the sense that the `traditional Islamic Sciences` which are rooted in Islamic sources i.e. *al-Qur'an* (the Holy Book) and *as-Sunnah* (Tradition of the prophet) have been marginalized. Subsequently, Muslim scholars have made serious endeavors to define the concept of Islamic education and then to develop a genuine Islamic education model based on `the basic tenets of *aqidat al-tawheed*` (principle of faith). This reformation of education has envisioned to produce the new *Muslim* generation, which is capable of fulfilling its role as *khalifatullah* (vicegerent of God)i.e. responsible for the development and maintenance of civilization and its resources. In another word, Islamic education is obliged to deal with the overall development of the individual, i.e. spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively. In sum, the ultimate of Islamic education is in `the realization of complete submission to Allah on the level of the individual, the community and humanity at large.

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Introduction

The most crucial crisis faced by the contemporary Muslim world is rooted from the problem of educational dualism i.e. the existence of two systems of education, namely the national, modern secular system and the traditional, Islamic religious system. Several shortcomings in both kinds of education have been successfully highlighted. Initially Muslims were dissatisfied with the former because they had realized that Islamic religious sciences were taught ineffectively and insufficiently, in the sense that the compartmentalized instruction was unable to relate the relevance of the subject matters to contemporary life. Meanwhile, the essence of acquired sciences does not reflect the Islamic *weltanschauung*.

On the other hand, Muslims also were not pleased with the latter because of the limited content of its curriculum. Furthermore, its methodology of teaching does not allow for critical and creative thinking. Both systems of education have considerably failed to produce an integrated Islamic personality. The national education seems to be designed to produce professionals deficient in religious values while religious education has developed religious specialists who were unable to participate actively in society, and were not critically and creatively responsive to deal with current issues of the *Ummah*. Consequently, this dualistic problem creates a dilemma in the Muslim *Ummah* and needs an urgent solution to overcome it.¹ In another words, there should not be segregation between religious and non-religious education in Islamic education. Both of them should be unified and integrated. Hence, the integrated Islamic curriculum is proposed to be the best resolution in solving the issue of dualism in Muslim education

Statement of the Problem

Initially, this study attempts to solve the problem of bifurcation or dualism faced by *Ummah* in this contemporary world resulted from the dualistic systems of education i.e. religious and secular divisions. It also contributes to promote Islamic solidarity among Muslim countries in the field of education. Although almost contemporary Islamic schools claim that their educational systems are integrated, there is a great diversity of curricula, objectives and content. Therefore, this work will examine their perceptions or translations of integrated curriculum that have caused the confusion to academicians and

society related or brought about by the concept of ‘integrated Islamic curriculum’. It will then emphasize the need to crystallize this concept from an Islamic *weltanschauung* and concern all contributing factors and elements to achieve its ultimate aim. Lastly, it will discuss some implications of this concept in cotemporary Islamic schools all over world whether Muslim or Western countries.

In the light of its objective, this study attempts to address the following set of questions:

1. What are the causes and effects of the bifurcation or dualism in educational system on *Ummah*?
2. What is the nature of integrated Islamic curriculum as perceived by existing Contemporary Islamic Schools?
3. What is the significance of the concept of integrated Islamic curriculum for Islamic solidarity?
4. What are the implications of the concept of integrated Islamic curriculum in contemporary Islamic schools for Muslims

In order to elucidate the above questions, the philosophical and historical methodologies as well as analytical would be employed. Relevant texts, conceptions and ideas from the three main kinds of sources, primary, secondary and tertiary sources of literature will be reviewed and analyzed.

The Significance of the Study

This humble study is significant because it seeks to find out a means to solving the ailments affecting the Muslim *Ummah*. Therefore, it focuses on the educational system and the challenges facing contemporary *Ummah* in general as well as Muslim Schools in particular. In particular, this research will help to revisit the concept of ‘integrated Islamic curriculum’ from the Islamic *weltanschauung* with the hope it will be implemented in a proper way. This implementation of integrated curriculum is vital as a reflection of the philosophy of Islamic education. This effort could contribute to solving problem of ‘disintegrated personality’ resulting from the dualistic system facing the *Ummah*.

All Muslim individuals should realize that education is the most crucial pre-requisite to revive the excellence and Islamic identity of the *Ummah* in which their thoughts, actions and attitudes manifested in an Islamic way of life. Therefore, Muslim educators are obliged to ensure new generation to receive genuine Islamic education that cultivate an ideal integrated Islamic personality, and then enable them to represent and preserve Islamic identity. The significance of a truly Islamic educational system which its ultimate aim covers both acquisition of knowledge for the satisfaction of ‘intellectual curiosity’ and material gain. It aims also to develop a rational and righteous individual who is able to carry the responsibilities of spiritual, intellectual and physical welfare of his self, family, society and mankind as a whole’.²

The dilemma and confusion of the *Ummah* will never end without a clear understanding of the meaning of ‘integration’ and ‘Islamization of knowledge’. Muslims are still confused and doubtful about the kind of Islamization direction to take. Different scholars differ in their translation of its theory and suggest different approaches and methodologies to the Islamisation of knowledge and education

Definition of Terms

In order to share a common understanding of the concepts and the terms, the following general meanings are used for the sake of simplicity. It is noted that these terms should be crystallized in the next further study.

Curriculum: It is not limited to the textbooks but it is a wide concept covers the whole body of knowledge, all activities and learning processes experienced by a student in school that have been planned formally and systematically by educational institutions according to the levels of students.

Islamic Education: It is education in the Islamic spirit which is universal and relevant to all mankind which has no segregation between “religious” and “secular” knowledge. It aims at developing the entire human aspects physically, intellectually and spiritually as well as educate a person to aware about his nature as a man and his roles as the servant of God and His vicegerent on this earth.

Integrated Islamic Curriculum: Basically, Islamic education must be holistic that cover religious sciences derived from divine revelation and acquired sciences which gained through human intellectual faculties. Both types of knowledge should be integrated with the principle of Divine Unity or *tawhidic* paradigm.

The Bifurcation or Dualism in Educational System: Its Causes and Effects.

A serious question arises on how to resolve the issue of dualism or bifurcation in Muslim education system nowadays. This issue is seriously debated among Muslim scholars who have continuously attempted to revive the excellence of the *Ummah*. These committed scholars have gathered in the First World Conference on Muslim Education in 1977. They diagnosed that the malaise of Muslim *Ummah* is through the process of secularizing Muslim children intellectually, mentally and emotionally due to the impact of colonialism in most Muslim countries. Many scholars unfolds the chaotic situation occurring in the Muslim *Ummah* at present, that is, the emergence of two contradictory types of people; people who are too busy with worldly activities, while the other people who are concern with hereafter matters which create dichotomy in the society.

Ismail Raji Al-Faruqi asserts that the core of the malaise of the *Ummah* is undoubtedly, its intellectual and methodological decline. The educational system is the breeding ground of the disease. He argues that the present state of education in the Muslim world is at its worst because of its bifurcating curriculum that comprises opposing components, one “Islamic” and one “modern”. Lack of clear and specific vision leads to the insoluble problem of low standards in the Muslim World institutions.³

In the case of Malaysia for instance, Rosnani Hashim identifies the problem of bifurcation or dualism in this country as caused by the existence of dualistic education namely modern secular education and traditional religious education that began during the British Colonialism. This phenomenon posed a serious dilemma for Muslims in Malaysia..⁴ Najum Mushtaq describes this dualistic phenomenon also occurs in Pakistan i.e. ‘a vast gap’ between the traditional and modern of formal systems of education which can be obviously seen in their graduates having different attitudes and point of views. He

asserts that ‘this phenomenon has led to a painful social strife and a fractious civil society’.⁵

In another study, Shahed Ali perceives that a crucial problem faced by Muslims, particularly in education, which arises from its contact with Western philosophy and attitude during imperialism and colonialism. Although Muslim countries have now gained independence they seem to have no choice except to imitate Western styles and also to adopt Western philosophies in order to gain rapid prosperity and material achievement. These Western materialistic and Nihilistic-totalitarian philosophies totally destroy Muslims identities. Fortunately, there are some present Muslims who think about their future as a distinct community and people, having deep roots in their own philosophy.⁶ Freda Shamma also exposes that the western or secular education and its underlying values, which have been integrated into Muslims life, have destroyed the ‘Islamic social system’.⁷ This phenomena also studied by another Muslim writer, Tueybaha Sala-ud-Din who believe that the western education is transplanting its values through the art of ‘integration’. In this process of integration, gradually the Muslim children will neglect Islamic values and identity in order to be integrated into the western system and therefore, make a compromise with Islamic doctrine and ideology. Undoubtedly, the ultimate aim of western or secular education is to produce secular individuals who will assimilate secular values; and in the future would able to develop secular society.⁸

Shahed Ali seriously elucidates how the Western educational system affects Muslims life to become carbon copies of the West and consequently, makes them lose their own identities. This system is actually also facing failure in the West when it only produces an individual who suffer from a sense of loneliness, isolation and a lack of direction. His notion that the Western education system “creates a capital ‘I’ in the psychology of man to the exclusion of the world” is fair in the sense that it does not nourish the human souls with noble virtues and values and encourages self interest and individualism.⁹ He explains further about compartmentalization of knowledge in Western education and its effect in the development of individuals who have been totally cut off from the spiritual roots. His claim that this education does not produce confidence, determination and discipline in a student is rather doubtful because, in fact, this system is

able to encourage very strong self-confidence and self-determination without any limitations in the students albeit their individual interest.¹⁰

Subsequently, according to Tueybaha Sala-ud-Din the western orientation in educational system has led to ‘miseducation’ and there is an urgent need to Islamize that system. It is claimed that the educational system without Islamic values and doctrine becomes ‘a force for disintegration and a recipe for disaster’¹¹ Al-Faruqi states, “There can be no hope of a genuine revival of the *ummah* unless the educational system is revamped and its faults corrected”. He proposes that the present dualism in Muslim education should be totally rejected.¹² Another prominent Muslim scholar, Fazlur Rahman comments on the negative Muslims, attitude to knowledge and negligence of *al-Qur’an* in the later medieval centuries that ‘perceives both higher knowledge and faith are mutually dysfunctional’. As a result, knowledge becomes ‘purely secular’ and disintegrates into two different types namely ‘religious’ and ‘secular’ sciences. Therefore, he suggests the reformation of traditional education and its integration with the modern knowledge.¹³ Therefore, these claims and proposals should be revised.

Identification of the need of Integrated Islamic Curriculum as an *Ummatic* Solution

It can be noted that the process of ‘integration’ in the educational system provides a fertile ground because the period of schooling is very long. Normally, children would spend 2 years for pre-schooling, 6 years for primary and another 5 to 7 years for secondary education, in addition 3 to 4 years at the tertiary level. Starting from earliest age of 3 to 4 years at the nursery, the Muslim children are already exposed to numerous elements of schooling and its surroundings, and continuously absorb the underlying values in various approaches of integration. Thus, the effect of values in education within the social system is inevitable. The environment should also be taken into consideration in order to achieve the success of the educational process of integrating values. In this case, Muslims are obliged to focus on the nature of knowledge and its values that should be transplanted or integrated in their children’s minds, souls and attitudes. Here, the significance of the concept of ‘integration’ is obvious in the educational system and its curriculum

It is a matter of fact that many insightful Muslim scholars and academicians have identified the need of integration of both religious and acquired sciences in curriculum as the best resolution in educational problems. Rosnani Hashim analyzes the similarities and differences between both educational systems in the case of Malaysia in terms of aims, contents and methodology. She concluded that as a result from reconciliation between the national, secular system and the Islamic, religious school system after Independence, there is compatibility between them that give hope for the possibility of a synthesis.¹⁴

Ghazali Basri, also supports the idea of integration and he claims that an integrated knowledge is essential in developing every aspect of human potentials and producing a well-balanced being. For him, the development of mental, physical, emotional, ethical and aesthetical aspects cannot be enhanced without the process of integration in the educational system. He strongly believes that Islam perceives all types of knowledge are complementary meaning that ‘empirical, sensory and intellectual knowledge’ have never been divorced from Divine knowledge. Therefore, disintegration of knowledge from its ‘unitary form’ will lead to ‘compartmentalization of knowledge’ that is contradictory to Islamic tradition.¹⁵

Narongraksakhet (1995) from Southern Thailand also has identified the need for an integrated curriculum in Islamic educational system. He perceives from the Islamic *Weltanschauung*, both kinds of knowledge religious and modern should be integrated because the true Islamic education is not a mere theological teaching or the teaching of *Quran, Hadith* and *Fiqh* but also covers all branches of knowledge that taught from the Islamic perspectives. He also reminds Muslims to be aware of ‘superficial integration’ that can cause harm to the Muslim *Ummah*.¹⁶ The Chairman of *Syifa Budi* Foundation Jakarta, Indonesia, H. Maulwi Saelan also highlights the urgent need of effective implementation of integrated curriculum, by eliminating the barriers amongst different courses and conveying the whole courses with the hope to produce ‘integrated individuals’. The concept of integrated Islamic curriculum is highlighted in order to stimulate the scholar, critical and innovative thinking of students with integration of Islamic values.¹⁷

Our brief review indicates that most Muslim educators, academicians and scholars have reached a conclusion that there is a need to provide a truly Islamic system of

education that can benefit all Muslims. This system should be able to create *Ummatic* consciousness towards social Islamic solidarity by instilling the sense of brotherhood instead of selfishness amongst Muslims regardless races, countries, nations and origins. This solidarity is essential for the *Ummah* as a means to achieve happiness, prosperity and peace. It is mentioned explicitly in the *Quran* and the *Hadith*. Allah says “The believers are but brothers.”¹⁸ (49:10) and “The Believers, men and women, are protectors, one of another.”¹⁹ (9:71). Prophet Muhammad gave analogy: “A believer to another believer is like a building whose different parts enforce each other.”²⁰

The Development of Contemporary Islamic Schools

Previously, traditional religious schools were less popular and were neglected due to their bad performance largely attributed to the lack of qualifications and skills among their teachers. Moreover, the instructional activities were not keeping up with the contemporary era and technology. It is sad to say that many of their graduates faced difficulties because they could not find employment. On the other hand, the national secular schools became more popular and therefore, were preferred by Muslims parents. Freda Shamma has suggested that a good solution to this phenomenon is a ‘marriage between the traditional and modern Westernized school.’²¹ She claims that this solution ‘acts as a precursor to the modern Islamic schools’. This new type of Islamic educational institution attempts to integrate harmoniously both kinds of education i.e. Islamic and modern.²² Consequently, Islamic private schools that provide an alternative that is a combination of both modern secular and Islamic religious curricula were established. In these modern private Islamic schools, the individuals involved were able to make decisions and policies in curriculum planning in accordance with their common needs and problems. Their aspiration is producing a well-balanced individual.

According to Yusuf Islam a chairman of International Board of Educational Research and Resources (IBERR), the emergence of contemporary Islamic school movement was inspired by the First World Conference on Muslim Education and spearheaded by Professor Syed Muhammad Naquib Al-Attas and the late Professor Syed Ali Ashraf. The significant development and prolific achievements of contemporary

Islamic schools has met the aims of the Conference.²³ Obviously, there has been a significant growth of various kinds of Islamic educational institutions, which attempt to realize the different ideas and understanding of the concept of Islamic education. These Islamic schools are usually supported by non-governmental organizations or community and community based; as they cater for the needs of the community they serve. Some schools are even founded by a group of parents who share the common interests of fostering Islamic values among their children.

The number of Islamic schools in different parts of the world is increasing from year to year. there are over 400 schools in USA, over 80 in UK, 50 in South Africa and several in Holland, Australia and other Western countries.²⁴ A survey conducted by the Islamic Society of North America (ISNA) and the International Institute of Islamic Thought (IIIT) in 1987 reported of only about 50 private Islamic schools in United States of America. However, in 2004, the number of schools has increased to approximately 220.²⁵

It is a fact that Islamic schools either public or private are obliged to implement curriculum that is integrated and strive to realize the aim of Islamic education. This endeavour has been assisted by some organizations or foundations that attempted to produce instructional materials for these schools. Therefore, Muslims should recognize the presence of certain non-profit making organizations that comprise of some committed individuals who always put serious effort to gear those Islamic schools into realizing their mission. For example, IQRA' International Educational Foundation has planned to develop the integrated curriculum that would harmonize the divine knowledge and the worldly knowledge. It has proceeded with the production of instructional materials including textbooks and study guides.²⁶ Another movement has launched an educational work called *Tarbiyah* Project that promotes the inspiration and transformation of students through the process of teaching and learning in order to transform the world in the future. It has integrated the national curriculum with Islamic principles and output of a 'brain-based research'. Hence, it avoids pure rote learning and makes learning more meaningful using students' ability to think and comprehend.²⁷

In a separate study, Shamma has recognized two distinctive approaches in the present Islamic curriculum. The first approach is traditional and limited; developed by

IQRA²⁸ and IBERR²⁹. This approach accommodates all Islamic knowledge into one 'Islamic Studies class' meanwhile the rest of the curriculum 'remains secular'. The second approach is called as 'the entire curriculum approach', which is 'still in the developing phase'. This approach involves integrating Islamic knowledge into every subject of the curriculum and hence the inevitable need to rewrite the curriculum. The well-known projects of this approach are; the *Tarbiyah* Project developed by Br. Dawud Tauhidi³⁰ and FADEL's³¹ Integrated Islamic Curriculum. Its proponents argue, "Islamic studies should be an integral part of every subject, not related to just one Islamic studies class." For the time being, the former approach is considered more practical than the latter in the sense that it emphasizes on the necessity of how much information the students will grasp in terms of the way in presenting educational material to the students.³²

The Ambiguous Conceptions of Integrated Islamic Curriculum in Contemporary Islamic Schools

The proposal of implementing integrated curriculum has been extensively discussed among rigorous and vigorous Muslim educators as well as curriculum developers. They have viewed that the implementation of integrated curriculum is significant and it is not a mere luxurious benchmark of Muslim identity. Consequently, Islamic schools have been established with the mission of integrating a genuine Islamic philosophy of Islamic education and its accompanying elements into educational curricula in order to produce an ideal and integrated Islamic personality as well as a well-balanced generation through an integrated approach based on devotion to God, the Almighty. Susan Douglass et. al. have been identified the goals of the integrated curriculum as the enhancement and appreciation of students' learning. Integration of curriculum enhances quality time management, in the case of its effective and systematic practice would prevent 'backtracking and substitutes depth of learning for shallower repetition'. This integration enlightens and encourages learning and its practical exercises in life. They further posit that 'if learning and teaching are ways of glorifying God, then integrated learning reflects the unity of all creation, and the marvelous connections and pattern in Allah's creation.'³³

However, there is an absence of a clear-cut concept of ‘integrated Islamic curriculum’ from an Islamic perspective. The diversity and ambiguity of this concept can be obviously seen in several perspectives or statements issued by some Islamic private schools such in Malaysia. For the first example is the International Islamic School in Gombak, claims that it emphasizes on ‘the formulation of a curriculum that caters for the development of a balanced and holistic Islamic personality.’ Its curriculum attempts to manifest the ‘blueprint of an integrated curriculum where Islamic teachings and values are imbedded across all subject areas.’³⁴ The second example ADNI Islamic School asserts that of its potential to be a ‘shining example’ with the combination of three elements, i.e. ‘traditional Islamic belief and practice, ‘modern scientific understanding of Islamic theology’ and ‘a powerful technology of positive social change’. These elements are being ‘fully integrated into the lifestyle of students’ in an educational setting with the goals of improvement of character, behaviour, academic performance and spirituality.³⁵

The third example is Integrated Islamic School (IIS) in Kota Damansara which also promotes quality and integrated Islamic education programme from the preschool to tertiary level through the integration of two types of curricula; i.e. National curriculum (Kurikulum Bersepadu Sekolah Rendah) and *Diniyyah* or religious curriculum (JAIS Syllabus and IIS educational programme).³⁶ Another example, SRI and SMI al-Amin schools underline their mission to cultivate *Soleh Wa Musleh* (good and reform) students via integrated educational system. Recently, A new model and its components have been introduced into its system; ‘integration’ of KBSM or KBSR and al-Amin religious syllabus i.e. ‘*Tasawwur Islam and Ilmu Alat*’.³⁷

In sum, these diverse perceptions indicate the complexity and ambiguity of the concept of integrated curriculum, which reflects different translations among Muslim intellectuals and academicians who interpreted it in accordance to their own needs and aspirations.

Implications of the Concept of Integrated Curriculum for Contemporary Islamic Schools

It could not be denied that some contemporary Islamic schools are no different from the other public schools in the sense that their curriculum remains the same due to in

practice; it is merely combination between both national and religious systems not truly integrated. For this reason, several implications of the Concept of Integrated Curriculum for Contemporary Islamic Schools are proposed.

1. Reflection of the theory of Islamization of knowledge

We should revise and reflect on the theory of Islamization of knowledge with the consideration of the ideas and thoughts of respective prominent scholars such as Syed Naquib Al-Attas³⁸, Ismail Raji Al-Faruqi and Fazlur Rahman. They have different understanding and approaches on how to “Islamize” contemporary knowledge or secular disciplines. The study of their views is in order to identify the common essence and synthesis, so that a mutual understanding of Islamization of knowledge could be reached out. For instance, Ismail Raji Al-Faruqi perceives Islamization of knowledge as the integration of new knowledge into ‘the corpus of the Islamic legacy by eliminating, amending, reinterpreting and adapting its components to the worldview of Islam and its value dictate The exact relevance of Islam to the philosophy-the method and objectives of the discipline should be determined.’³⁹

In other word, the Islamization of knowledge mainly involves integrating all subject disciplines into the Islamic *Weltanschauung*. Thus, the main focus of every educational activity is absolutely the essence of Islamic values and beliefs which are derived from the *Quran* and *Sunnah*. All the Conferences on Islamic Education have emphasized this only criterion to assess the extent of Islamization of the goals, objectives, curricular and instructional material of an educational system. Thus, we need to reflect on this theory of Islamization of knowledge.

2. Crystallization of the Concept of ‘Integrated Islamic Curriculum’

It is a matter of fact that most Muslim scholars and academicians have suggested a synthesis of the dualistic system in Muslim education through the process of integration between both acquired and revealed knowledge with the fact that the concept of knowledge in Islam is unitary. But Rosnani reminds that ‘before any real integration can occur, its philosophical grounding must be examined so that it can be anchored on a firm foundation’.⁴⁰ The absence of a clear-cut definition of the concept of ‘integrated Islamic

curriculum' leads teachers, students and society as a whole to grapple with ambiguous perceptions about it.

Therefore, the scholars, academicians and researchers must pay attention to this confusion and put effort to crystallize this concept of integrated Islamic curriculum and any other related concepts including the term 'Islamic' itself. These concepts must be revisited not only from Islamic theoretical perspective but also based on historical ground. This might help the Muslim academicians and educators to get better understanding in dealing with educational matters and problems. The parents also will be aware of sending their children to Islamic schools as necessity for Muslims not luxury or any other motives. It is hoped that implementation of integrated curriculum becomes meaningful and effective.

3. Consideration of Beliefs and Values as the Main Contributing Elements in Implementing Integrated Curriculum

As what has been suggested by many scholars to revisit the concept of Integrated Islamic Curriculum but its contributing elements in achieving the aims of Islamic education could not be ignored. The term 'Islamic' in nature refers to submission to God, related to one's belief and faith that must be taken into consideration in Islamic education. The ultimate aim of this Islamic education is closely related character building i.e. producing integrated Islamic personality that requires Islamic values as its foundation. Hence, these two elements i.e. beliefs and values should be considered as key elements in the implementation of integrated Islamic curriculum.

The children are exposed to their surrounding and its influences from their parents, teachers, peers, and audio-visual media. Therefore, it is essential to instill their souls with genuine Islamic beliefs and values in a truly conducive environment, so that they may realize their roles as the servants of God and His vicegerents and also know how to being a Muslim.

4. Revision of Acquired Knowledge with Elaboration of Quranic Metaphysics

Fazlur Rahman believes that modern knowledge has no fault but it is not applied in the right way. He suggests that 'it is the upholders of Islamic learning who have to bear the primary responsibility of Islamizing secular knowledge by their creative intellectual efforts'. For him, the target of Islamizing several fields of learning cannot be really fulfilled unless Muslims effectively perform the intellectual task of elaborating Islamic metaphysics based on the *Qur'an*.⁴¹

It is a fact that secular western education which deals with fully acquired and human made knowledge always promotes alien ideas such as multiculturalism and tolerance that influence the learners to perceive religion as an individual's private not for their public life. For this fact, the practice of this kind of knowledge should be revised meticulously from Islamic point of view.

5. Modification of the Methodologies of Religious teachings.

It is sad to mention that the methods employed by most Islamic or public schools to impart the Islamic knowledge are either traditional or westernized styles leads to stagnation of Islamic teaching and learning as well as alienating the learners' minds from true Islamic understanding. It should be realized that Integrated curriculum for Islamic education must also promote multiple intelligences as well as creative and critical thinking. Thus, religious teaching must be presented in a more pleasant way through integrated approaches and methodologies.

It is necessary also for religious learners to relate the contemporary issues and reality with religious understanding and appropriate religious ruling. The notion that 'Islamic Education is a Cause of Terrorism' should be eradicated. The misconception about Islamic schools which merely for the memorization of *Qur'an* and teaching religious subjects such as Hadith, Fiqh, Tawhid etc should be corrected. Hence, the stereotype style of teaching for religious studies should be modified creatively.

6. Creating an appropriate, practical model applicable to all and relevant to contemporary world

It cannot be denied that the process of implementing integrated Islamic curriculum is not easy because several attempts to harmonize both secular and Islamic

knowledge have not fully succeeded and are facing a lot of challenges and difficulties. For instance, IBERR admits this challenge through a statement that ‘practical experience over the past decade has demonstrated that putting the concepts of Islamic education into practice is not easy’.⁴² However, it is important to note that the implementation of an integrated curriculum should be able to produce the balanced growth as well as integrated Islamic personality. Therefore, an ideal model of integrated Islamic curriculum should be thoroughly designed in order to fulfill the ultimate aim of Islamic education

Conclusion

The *Ummah* needs greater contribution and cooperation among Muslim scholars and all individuals to regain its excellence, solidarity and liberation from secularization and dependence on the west. The full support must be given to any efforts taken by any Islamic organizations such as ISESCO⁴³ to strengthen and promote the cooperation among Member States (OIC) in the fields of education, science, culture and communication and ensure the curricula at all educational levels are based on Islamic culture.

Thus, all parties must concern on how to develop an Integrated Islamic Curriculum as a means to produce an Integrated Islamic personality in accordance with Allah’s will. It is hoped that this study could inspire curriculum developers, schools founders and administrators in striving for the academic excellence of Muslim education by providing a clearer picture of the concept of ‘integrated Islamic curriculum’ and its application. Then, the teachers and educators will upgrade their commitment and understanding of their Islamic *Weltanschauung* with respect to achieve the ultimate aim and goals of Islamic education.

In a nutshell, a newly integrated Islamic curriculum and subject matter for contemporary Islamic schools need to be devised urgently to promote Islamic Identity solidarity for the *Ummah*. It is for the need of the young generations to be instilled with pure Islamic values and beliefs from the beginning in a very comprehensive, critical and creative manner by using newly revised integrated and dynamic approach to education.

¹ Rosnani Hashim elaborates 'the Muslim dilemma' in her book entitled; *Educational Dualism in Malaysia*, (Kuala Lumpur: Oxford University Press, 1996), 9-12.

² Ghazali Basri, "Locke's Epistemological Theory and Its Implication on Western Educational Thought: an Islamic Critique," *Jurnal Pendidikan Islam*, vol. 2: (1), (Kajang, Malaysia, ABIM, 1989). 66-67.

³ Ismail Raji Al-Faruqi, *Islamization of Knowledge: Problems, Principles and Prospective*, (Herndon USA: International Institute of Islamic Thought, 1982).

⁴ for further elaboration about history of dualism in educational system in Malaysia, see *Educational Dualism in Malaysia*, pp. 9-17.

⁵ Najum Mushtaq, "Islamic Education and Pakistani Politics: A Case Study of the Jamiat Ulema-e-Islam," *Jurnal Pendidikan Islam*, vol.11:(1), (Kajang, Malaysia, ABIM, 2004).85.

⁶ "Conflict between religion and secularism in the modern world and the role of education in preserving, transmitting and promoting Islamic culture," 51-57.

⁷ Linda D. Askak, *Administration of Islamic Private Schools: A Comparative Study between Malaysia and the Philippines*, M.ed. thesis, (Kuala Lumpur: IIUM, 1996),47-48.

⁸ Tueybaha Sala-ud-Din, "What is Wrong with Christmas?" *Khilafah Magazine*, 28January 2003, (28 may 2005) <http://www.khilafah.com/khilafah_magazine/lographics/index.php>

⁹ Shahed Ali, "Conflict between religion and secularism in the modern world and the role of education in preserving, transmitting and promoting Islamic culture," *Muslim Education Quarterly*, Vol.2 (1),(United Kingdom, The Islamic Academy, 1984). 51-57.

¹⁰ Ibid.

¹¹ <<http://www.iberr.org/confrep3.htm>>(28 May 2005)

¹² *Islamization of Knowledge: Problems, Principles and Prospective*, p?

¹³ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition*,

¹⁴ For a detailed explanation, see *Educational Dualism in Malaysia*, 185-195.

¹⁵ "Locke's Epistemological Theory and Its Implication on Western Educational Thought: an Islamic Critique," 66-67.

¹⁶ Ibrahim Narongraksakhet, *Towards an Integrated Curriculum in Islamic Private Schools in Southern Thailand: A Study on the Relationship between Traditional and Modern Subjects*, M.ed thesis, (IIUM, 1995),41.

¹⁷ H. Maulwi Saelan, *welcoming speech*, 17 July 2000, (28 May 2005) <http://www.alazhar_kemang.net/english/foundation/foundation.html>

¹⁸ Refer to al-Qur'an sura al-Hujurat 49:10

¹⁹ Ibid, at-Taubah 9:71

²⁰ Hadith

²¹ Freda Shamma, *Designing an Islamic Multi-Cultural Social Studies Course of study*, Ed.D. Dissertation, University of Cincinnati, 1980 quoted in Linda D. Askak, *Administration of Islamic Private Schools: A Comparative Study between Malaysia and the Philippines*, M.ed. thesis, (Kuala Lumpur: IIUM, 1996), 47-48.

²² Ibid.

²³ Yusuf Islam, "Teaching, Today and Tomorrow," a Meeting at Brunei, 2001, (28 May 2005). <<http://www.Iberr.org/Brunei/htm>>.

²⁴ Ibid.

²⁵ Islamic schools League of America, "Start an Islamic School" (28 May 2005) <http://www.4islamicschools.org/parent_start.htm>.

²⁶ for further details about educational project developed by IQRA', surf this website: <http://www.iqra.org>.

²⁷ Freda Shamma, "The Status of Islamic Curriculum-an Overview," 9 June 2004, (28 May 2005), <http://www.4islamicschools.org/admin_curr.htm>.

²⁸ 'IQRA' International Educational Foundation is a Not-for-Profit organization which was established in 1983 in the State of Illinois. It involved some Muslim educators and professionals who possess both traditional religious and modern secular academic background representing an 'international movement for the dynamic applications of modern methodology to the teaching of Islamic studies at all levels.' Refer to "Welcome to IQRA.org"(28 May 2005)<http://www.iqra.org/about/intro_panel/intro.html>.

²⁹ The International Board of Educational Research and Resources (IBERR) was initiated by a group of dedicated Muslim educationist in 1993 and chaired by Yusuf Islam. It is a response to the call Islamization of Knowledge and its vital role is research and publication development in ensuring the effectiveness of contemporary Islamic schools. For further detail, visit its website, <<http://www.iberr.org/research.htm>>.

³⁰ In this project, the core content and methodology of curriculum is based on *tawhidic* principles. All subject matters are integrated with outstanding themes (Powerful Ideas) and ought to be taught via reliable instructional models in order to ensure the effectiveness of the students' learning and practical experiences in this era. Source: <http://www.4islamicschools.org/admin_curr.htm>.

³¹ Foundation for the Advancement and Development of Education and Learning (FADEL) project was initiated in 1995 under the sponsorship of the International Islamic University and gain assistance from more than 25 professors of various countries. They discovered a list of basic themes in *al-Qur'an* relating to essential aspects of Islam that must be captured by students.

³² <http://www.4islamicschools.org/admin_curr.htm>.

³³ Susan Douglass, Ann El-Moslimany, and Sommieh Uddin., "Modelling Methods for Integrated Curriculum-Three Teaching Units" paper presented at ISNA Education Forum 2005, Chicago, (28 may 2005)

³⁴ Refer to website of International Islamic School, (28 May 2005), <<http://www/iis.edu.my/curriculum.html>>

³⁵ ADNI Khalifah Proposal 2004

³⁶ refer to pamphlet provided by the Integrated Islamic School, Kota Damansara, retrieved on April 2005.

³⁷ for more information, see Saari Sungib 'Model Baru dan Komponen Utama dalam Kurikulum al-Amin: Satu anjakan ke Arah Fokus Melahirkan Angkatan Soleh Wa Musleh', *Bengkel Kurikulum*, (Dewan Seminar, Kompleks al-Amin Gombak:19 Februari 2001)

³⁸ see Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam*. (Kuala Lumpur: The International Institute of Islamic Thought and Civilization,1991). *Aims and Objectives of Islamic EducationIslam and Secularism*, (Kuala Lumpur: Muslim Youth Movement Malaysia, 1978).

³⁹ *Islamization of Knowledge: Problems, Principles and Prospective*, 14

⁴⁰ *Educational Dualism in Malaysia*, p.16.

⁴¹ *Islam and Modernity: Transformation of an Intellectual Tradition*,

⁴² <<http://www.iberr.org./research.htm>>.

⁴³ ISESCO is a specialized institution of the OIC in the field of Education, Science Culture. It has been established during The Eleventh Conference of Islamic Foreign Ministers held, in Islamabad, in Rajab 1400H/May. Its Headquarters is in Rabat, Kingdom of Morocco. Visit website: www.isesco.org.ma.