

ACCESSION NO : 0084

**INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA**

**FACULTY PUBLICATION**

**TITLE : EDUCATION AND COMMUNITY  
DEVELOPMENT**

**AUTHOR : PROF. DR. MUHAMMAD KAMAL HASSAN**

**SOURCE : MUSLIM EDUCATION QUARTERLY**

**VOLUME : 5**

**ISSUE : 4**

**YEAR : SUMMER 1988**

**PAGES : 67 - 81**

# Muslim

education  
quarterly



*The Islamic Academy*

Summer Issue

---

Volume 5 • Number 4 • 1988

# Contents

## Editorial:

- Islam in the Contemporary World* 1

## Articles:

- Muslim Education in Tsarist and Soviet Russia*  
– Md. M. A. Khan 5

- Departments and Centres of Islamic Studies in the West*  
– Sheikh Ahmed Lemu 21

- Islam and the Problem of Modern Science*  
– Seyyed Hossein Nasr 35

- Economics from Childhood to Maturity: Islamic Perspectives*  
– M. A. Mannan 45

- Child Education in an Islamic Perspective: With Special  
Reference to Iraq*  
– K. F. M. Al-Zubaidy 56

- National Information System for Islamic Studies in India:  
A Proposal*  
– Mohamed Taher 63

- Education and Community Development*  
– M. Kamal Hasan 67

## Book Review:

- Discovering Islam*, by Akbar. S. Ahmed  
– M. Athar Tahir 82

# EDUCATION AND COMMUNITY DEVELOPMENT

*M. Kamal Hasan*

## 1. Introduction

There have been several epoch-making conferences on Muslim education from the 1st World Conference on Muslim Education held in Makkah al-Mukarramah in 1977 to the 5th World Conference on Muslim Education held recently in Cairo in March 1987. Many important ideas and recommendations of these conferences have been published and several projects are already underway, albeit a trifle too slow in producing results. As far as community development is concerned, Muslim leaders have also been engaged in numerous discussions, primarily at the local and national levels over the years, to find ways and means aimed at improving living standards, religious education, health, sanitation, welfare and other developmental requirements of Muslims. This paper is but a humble attempt to understand the complexity of the problems involved and to make some general observations regarding the role of education in Muslim community development in the years to come in the light of existing socio-economic and political realities of the world today.

## 2. The Future Scenario: Some factors that will affect Muslim education and community development

### 2.1 *The Educated Unemployed*

Studies have shown that the phenomenon of high unemployment and underemployment among the educated youth in several Asian countries is on the increase.<sup>1</sup> Two disturbing conclusions reached by Philip H. Coombs in his study of the global situation are:

“First, in the absence of sweeping readjustments and innovations in both educational and economic systems, the world of education and the world of work will become increasingly unbalanced and maladjusted in most if not all countries over the next 20 years. Second, the major cause for concern lies in the developing world, especially in the low-income countries, for even with a steady annual rate of economic growth of 5 or 6 per cent it would be exceedingly difficult for them to educate effectively and create adequate employment for their rapidly expanding youth population.”<sup>2</sup>

### 2.2 *Population Growth*

The International Islamic Conference on Population in the Muslim World, held in Cairo in Rajab, 1407/April, 1987, by the Islamic International Centre for Population Studies and Research of the University of Al-Azhar,

---

Paper presented at the “First International Conference on Planning for the Ummah” sponsored by the Ministry of Education of Malaysia with the cooperation of Rabitah Al-Alam Al-Islami, held at the National Institute of Educational Management, Malaysia from July 19–21, 1987.

expressed its great concern for the economic well-being and social welfare of the world Muslim population which today is estimated to have reached one billion and is expected to increase to three billions in the next thirty-eight years.<sup>3</sup> To keep pace with this demographic growth and at the same time keep raising the enrollment and employment opportunities, the Muslim countries will require a continuing high annual rate of educational expansion. In addition to these increases, schools and colleges in Muslim countries and communities will face the formidable task of improving the quality of their programs and steadily adapting them to the changing environment and realistic development needs of their students and their society. To cope with the population's vast and diversified learning needs which lie beyond the scope and capabilities of formal education, Muslim countries will have to expand non-formal educational facilities. In the U.S.S.R., where the Muslim nationalities are reportedly increasing their population at a rapid rate compared to other nationalities, the Muslim population's increase may bring about in the long run some socio-political changes which are likely to affect the stability of the country.<sup>4</sup>

### *2.3 Increasing Poverty*

Despite the large migration of rural Muslims to the cities, United Nations demographers estimate that between 1980 and 2000 the total rural population of the materially less developed regions will grow from 2276 million to 2774 million, an increase of 22 per cent. In Africa and South Asia the projected increase in the number of rural people, due to high birth rates, is from 349 million to 478 million and 1069 million to 1387 million respectively.<sup>5</sup>

This means that the already deep and extensive rural poverty of Muslim countries in Asia, Africa, Southeast Asia and Middle East is likely to spread, thus creating more pressures for arable land, educational facilities, water supplies, electricity, health and sanitation facilities, transportation, and other essential household and community services. Under such conditions, the poorest families would be highly vulnerable to crop failures, devastating floods, prolonged droughts and epidemics. Already food production per capita has declined to dangerous levels in many of the poorest countries. That there will be an enormous need for effective health care services in the rural areas of Muslim countries, as essential requirements for raising the productivity of rural Muslim masses, is abundantly clear.<sup>6</sup>

It is also becoming increasingly clear that this Third Development Decade is witnessing the emergence of a crisis in development in many Muslim countries. At the root of this crisis are:<sup>7</sup>

1. The continued dependence of the developing and underdeveloped economies [including many Muslim countries] on the industrial countries for investments, trade, finance and technology;<sup>8</sup>

2. A lopsided internal socio-economic structure with great inequalities in wealth and income; and a neglect of certain sectors, especially food production;

3. The rapid depletion of natural resources, such as tropical forest, fisheries and minerals, which will have serious implications on income and balance of payments;

4. A pattern of economic management and development planning based primarily on growth of output instead of emphasis on satisfying basic needs of the poor.

Against this background of adverse conditions under which a substantial majority of rural people are living in the poor Muslim countries, the learning needs of the lower income groups are closely tied to their basic survival needs such as literacy, health and nutrition, household improvements and employment. To improve the Muslim family's health, for example, people must learn and apply new practices in nutrition, the use of uncontaminated water, sanitation, proper child and maternal care. To meet the occupational learning needs of the lower income groups, a great deal of pertinent education will be required by all those concerned, not through the schools alone but through a wide range of non-formal educational activities.<sup>9</sup>

The spectre of Muslim refugees which today constitute the largest group of refugees in the world suffering in their miserable dwellings in Pakistan, Iran, Jordan and parts of Africa presents yet another challenge to the Muslim community's capacity to meet the diverse educational and physical needs of those who have been forced to flee their country and home due to Zionist oppression and terrorism, Soviet aggression and domination, Communist persecution and anti-Islamic religious cum communal violence.

#### *2.4 The Drug Scourge, Crime and Corruption*

One of the most serious social problems in the world today is drug abuse, drug addiction and drug trafficking. Many Muslim countries and families are affected by this modern scourge. In Malaysia, it was estimated in 1984 that there were 101,038 drug addicts who were registered but the actual number could exceed 500,000 if those who had not been identified were taken into consideration.<sup>10</sup> The startling fact is that most of these drug addicts are Muslim-Malay youths. It is gratifying to note that the international community has now recognized that drug abuse and illicit trafficking are global problems and has declared its commitment to combat both.<sup>11</sup>

This problem which is undermining the health and political stability of Muslim countries is aggravated by the rising rate of unemployment and underemployment of Muslim youths and therefore calls for new educational skills and schemes with regard to raising public awareness, youth programs, rehabilitation centers and character education.

Other major social crimes in Muslim countries are corruption and its related misdemeanours of mismanagement, embezzlement and abuse of authority. These serious social crimes are by no means confined to Muslim societies; they are in fact a world-wide phenomenon. Although the forms of corruption may vary from place to place, corruption plays havoc in affluent as well as poverty-stricken societies. Whatever the forms, corruption contributes

significantly to human misery and when it occurs at the lower levels of government bureaucracy it tends to affect the lives and behaviour of the less privileged sections of the community.

“It is partly responsible for the economic, intellectual and cultural dependence of the third world, for continuing poverty in third world societies, for the dominance of vested interests in agriculture, industry and commerce, for the destruction of the environment, for the rising cost of living, for the deterioration of goods and services, for political factionalism and political instability, for repression and communalism.”<sup>12</sup>

It is very unfortunate that in several Muslim countries corruption in high places and petty bribery in government administration, have become part of the Muslim way of life. Education alone does not seem to be able to eradicate this evil culture and consequently community development is severely affected by it. The separation of ethics from business and politics has also contributed to the various scandals of criminal breach of trust, conflicts of interest, misappropriation of funds, kick-backs, financial manipulation and personal aggrandisements which today have become a common news item in the papers.<sup>13</sup> In most Muslim communities throughout the world, much of the material well-being of the people depends upon the good will of political authorities, high government officials and the cooperation of the implementation agencies, and completion of any community project, involving public funds and government agencies, may in some cases hinge upon the securing of such good will through adequate “incentives” to all concerned.

### *2.5 The Resurgence and Spread of Islamic Consciousness*

It is reasonable to expect that the phenomenon of Islamic “revivalism” or “resurgence” will continue to spread throughout the Muslim world in the next twenty years and beyond, given the present momentum, the declining confidence in foreign or Western models of government and development, the increase in Christian missionary activities in Muslim countries, the weakening of autocratic and dictatorial rule over Muslim societies and a host of other factors.

Islamic religio-political movements are bound to spread their influence and make a greater impact upon the youth, the elites and the alienated sections of the Muslim communities. The holistic Islamic perspectives on cultural, social, economic and political issues are expected to make a greater appeal upon the intellectuals and intelligentsia of the Muslim countries as they gradually withdraw from the earlier fascination with Western humanistic and secular approaches. The growth of Islamic social, educational and financial institutions such as Islamic kindergartens and schools, Islamic banks, *bayr al-māl*, *al-Takāful al-Ijtimā’i*, Islamic hospitals and others is expected to increase while more and more Islamically committed political leaders may be

forced by circumstances to take the place of the generation of nationalist and communal-oriented politicians.

The anti-Islamic movements and ideologies as well as the so-called "Super-Powers" and their allies and satellites are already expressing their concern over this Islamic phenomenon and would do their best to contain it or eliminate it from their midst. The manipulation of sectarian and communal differences among Muslims and the exploitation of divisive elements in Islamic movements in addition to other methods of undermining Islamic forces would continue to be used with perhaps even greater ingenuity.

As far as the Communist forces are concerned, one of their means of undermining Islam is through the introduction of disguised Marxism among the educated Muslims, that is Marxist socialist ideas couched in Islamic terms and concepts in the manner of the so-called "Liberation Theology". Some Islamic groups or leaders may be desperate enough to achieve their objectives through such novel ideological hybrids after having tried the conventional methods and not getting satisfactory results. So, as the Islamic consciousness spreads it also opens up new avenues of internal conflict and intra-community hostility, much to the delight of the enemies of Islam.

### **3. Muslim Communities and Community Development**

So far in this paper, the term "Muslim community" has been used in a general sense of Muslim groups, large and small, who live within national boundaries under Muslim rule, be it of the democratic, autocratic, military, hereditary kingship or oligarchic varieties. In those countries the Muslim community constitutes the majority of the population. Each country has its own specific political, economic, social and religious problems and the Muslim community's future is inevitably bound up with the nature of the national government, the state of the economy and the policies of the government.

Insofar as the civilian government or the head of the Republic or the military regime or the ruling family controls the educational system and determines the development objectives and strategies of the country, any attempt to change the secular or dual educational system or improve the living as well as the moral standards of the Muslim masses significantly in the urban or rural areas, need the consent and support of the policy-makers and power holders. Without such endorsements, many proposals and resolutions passed at major national or international Islamic conferences could not be successfully implemented. Education and community development in those Muslim countries are generally based on secular models and are under the direct responsibility of the government in power and, as such, cannot be entirely divorced from the politics of education and development. It was perhaps with these constraints in mind that the 1st World Conference on Muslim Education, organized by King Abdulaziz University and held in Makkah al-Mukarramah in 1977 offered, among other things, the following recommendations for Muslim countries to implement:<sup>14</sup>

"Basic necessary knowledge must be imparted to all Muslims. To attain this aim, basic primary education must be provided for all children and



illiteracy eliminated from the Muslim world."<sup>15</sup>

"The aim of this type of education, should be to preserve the Islamic heritage and to resist the encroachment of alien cultures."<sup>16</sup>

"Ministers of Education in Muslim countries should take an active interest in student circles and unions all over the world, with a view to involving them in Islamic activities and providing them with material and moral support against hostile and subversive currents."<sup>17</sup>

"Having reviewed educational systems prevailing in the world, namely the Europeans, American and Marxist systems in addition to mixtures of such systems, and considered the traditional systems in some Muslim countries, the committee believes that it is high time to formulate an alternative Muslim educational system to be adopted in Muslim countries, which will be designed to serve as a defence against ideological and behavioural deviation resulting from intellectual and ethical onslaughts."<sup>18</sup>

"Educational policy should seek to promote the formulation of Islamic theories in the field of economics, politics, sociology and philosophy in order to fill the vacuum in the minds of Muslim youth in these areas, so as to prevent intellectual invasion from outside."<sup>19</sup>

"Education could not be Islamic either in planning or execution unless the community and the state adopt the Islamic system. Therefore, all countries in which Muslims form a majority are urged to abide by the Shari'ah and make their economic, political and social legislation in accordance with Islam. . . ."<sup>20</sup>

The Conference was fully aware of the political and educational crisis in Muslim countries and forcefully advocated the removal of the dichotomy or dualism existing in the educational system of many Muslim countries and the secular humanistic basis of modern education in those countries.<sup>21</sup> Unfortunately, many of the excellent recommendations of the five World Conferences have yet to be seriously considered by educational planners and authorities in the Muslim majority countries. It is not surprising that the 5th World Conference on Islamic Education held in Cairo in March 1987 passed several resolutions which appeared to have already been passed in the 1st World Conference. One such resolution was to urge "the setting up of a World Centre for Islamic Education to carry out and implement as well as follow up on the previous four World Conferences in addition to the recommendations of this Conference."<sup>22</sup> The despondency and lukewarm reactions of many government authorities to the recent Islamicising ideas in education are in part due to the intellectual gap between the Islamically-committed scholars and thinkers of Islam and the secular Western-oriented as well as nationalistic elites who comprise the top official planners, bureaucratic bosses and high-ranking decision makers in Muslim countries. This class of Muslim elites serves to strengthen the dominant ideology of the ruling class or

coalition of interests and is usually sceptical or cynical of ideas coming from the Islamic perspective. Thus the opposition and resistance to Islamic views come from within the same Muslim community. In the non-Muslim countries the Muslim communities face different social and political problems and their principal obstacles come from the non-Muslim political, economic, intellectual and religious establishments.

### 3.1 Community Development of Muslim Minorities

In many parts of the technologically under-equipped countries, "community development" means particularly, improvements in agriculture and animal husbandry, provision for drinking and irrigation, water, the building of roads connecting villages with highways, literacy and adult education, health and sanitation facilities, the stimulation of small family-based industries, land reforms, rural cooperatives and credit facilities.<sup>23</sup> As a matter of fact it is an over-all improvement of the way of life, embracing improvements in trade, commerce, industry, agriculture, education, health. In the Muslim community context these improvements are to be based on the objectives, principles, laws and values of Islam. In short, community development aims at holistic human development which integrates both the material and spiritual needs of the individual and society.<sup>24</sup>

For the purpose of this paper, a working definition of Islamic community development may be formulated as follows:

"Islamic community development is an institutionalized movement of the process of fulfilling and continuously improving the political, economic, social, cultural, moral and spiritual needs of the people who are living in a particular country, area or locality with the ultimate aim of making them play their role efficiently as the *Khayru ummatin ukhrijat li'n-nās* ("the best of communities brought forth for mankind") in terms of representing all that is good for human welfare, *yad'ūna ila'l-khayr, wa ya'murūna bi'l-ma'rūf wa yanhawna 'an al-munkar* ("they invite people to what is good, enjoin the virtuous acts and prohibit the evil deeds")."

The attainment of the above objectives depend mostly on the integrated functional relationship of the community development system which is composed of:

1. clearly defined individual and group felt needs,
2. people's voluntary, co-operative, active participation,
3. the right kind of leadership,
4. availability and effective use of funds, locally available human, material and spiritual resources, and
5. functioning and participative organization.

Some of the basic elements of community development that should be borne in mind by the Islamic leaders are the following:

1. Activities and projects should meet the different needs of the community.

2. Changing attitudes and values in people are as important as, if not more, than, the material achievements of community projects during the initial stages of development.

3. The identification, encouragement, and training of local leadership talents should be a basic objective of any program.

4. Special projects aimed at the active involvement of women and youth should always be designed in view of the problems affecting both vital sections of the community.

5. To be fully effective, communities' self-help projects require both intensive and extensive assistance from outside sources.

6. Organization of research, experimentation and evaluation.<sup>25</sup>

Insofar as community development aims at promoting the proper development in such areas as *economics* (business, trade, marketing, cooperatives, credits, banking, labour, industry, self-reliance, etc.), *agricultural* (land, irrigation, drainage, land settlement, water and water power, fishing, game and birds, conservation of natural resources, subsoil wealth, forestry, etc., animal husbandry, poultry, etc.), *social* (health standards, public safety, drug addicts, rehabilitation, prison inmate rehabilitation, welfare services, social ethics, etc.), *cultural* (arts and crafts, religious festivals, traditional songs, poetry, drama, dance, etc.), *welfare* (care for the needy, aged, orphans, travellers, child care, refugee rehabilitation, etc.) and *religious education* (Qur'ān classes, Sunday schools, mosque activities, Islamic centres, lectures, training of *du'āh*, youth camps, etc.), the Muslim communities would have to depend on the products of the formal as well as non-formal education to supply the expertise and the teachers. This once again demonstrates the importance of pertinent education to produce the right *knowledge, skills and attitudes* in both the Muslim majority as well as the Muslim minority countries.

The increasing self-awareness of The Muslim *ummah* has produced a keen interest in the conditions of those Muslim communities residing under non-Muslim jurisdictions. As far as the needs, problems and characteristics of these Muslim communities, designated as Muslim minorities are concerned, we are quite fortunate to have some basic and valuable information – though by no means adequate as yet – provided in such sources as:

1. *Muslim Communities in Non-Muslim States* published by the Islamic Council of Europe in 1980 following an international seminar sponsored by the O.I.C., financed by the Islamic Solidarity Fund and organized by the said Council in London in July 1978.

2. *Journal, Institute of Muslim Minority Affairs*, King Abdulaziz University, Jeddah, first launched in 1979. Several volumes containing

research papers, surveys, reports and essays pertaining to all dimensions of the life of Muslim minorities around the world have been published since.

3. *Muslim Minorities in the World Today* (London: Mansell, 1986), written and compiled by the energetic Dr. M. A. Kettani.

4. *Muslim Education Quarterly* published by the Islamic Academy in Cambridge, U.K.

Bearing in mind that one-third of the Muslim *ummah* (382,300 thousand) consists of minorities around the world, these sources are indispensable for anyone trying to know more about the Muslim communities. Three types of Muslim minority are defined by Dr. Kettani:

1. Those which constituted majority states or communities before colonialism, and were reduced to minority status thereafter (examples being Muslim minorities in U.S.S.R., Palestine, Ethiopia).

2. Minorities which used to control the states formerly, but after losing political power, became reduced to minority status (examples being India and the Balkan states).

3. Minorities which are formed through converts in non-Muslim lands, usually merging with a stream of Muslim immigrants.

We can agree with Dr. Kettani that it is imperative for Muslim minorities to get organized as a precondition for their survival as Muslim groups. The community organizations should, in his view, express an inclusivist Islamic identity and not an exclusivist, racial, ethnic, sectarian or professional identity. Secondly, their constitutions should include a provision for *shūrā* (mutual consultation). Politically they should strive for the official recognition of their existence as religious communities on par with other religious communities.<sup>26</sup> However, different situations call for different strategies and approaches to solve the problems.

For the sake of brevity we may summarize the needs of the Muslim minorities in terms of the following hierarchy of needs, namely

1. *survival*,
2. *identity*,
3. *employment*,
4. *development*.

These needs in turn entail the use of different educational strategies and diverse learning skills. Both formal and non-formal educational channels are involved. As far as preserving Islamic identity and community development are concerned, the non-formal educational programs involving Muslim voluntary organizations within the country as well as support from external sources are necessary.<sup>27</sup>

#### 4. Educational Needs of Muslim Minorities

According to Dr. H. H. Bilgrami who presented a paper in the 1978 International Seminar on Muslim Minorities in London on the educational needs of Muslim minorities,<sup>28</sup> the Muslim minority communities, while utilizing the facilities of modern Western educational institutions, should establish facilities for Islamic education in order to preserve the religious and cultural identity of the communities. His primary concern relates to the *survival* and *identity* needs, when he stresses that the purpose of Islamic education (by which he probably means Islamic religious education) should be the following:

- (a) To maintain the means whereby Muslims in the West remain conscious of their identity.
- (b) To ensure a dynamic element which can face the onslaught of the Western cultural influence on the minds of Muslim children.
- (c) To ensure that Muslim minorities remain conscious of their position as a religious group with some values different from those of non-Muslims.
- (d) To function as a source of information about Islam to non-Muslims.
- (e) To serve as a means for the propagation of Islam, which is the sacred duty of every Muslim.
- (f) To ultimately raise a strong ideologically integrated community for the consolidation of the *ummah* on the basis of unity.<sup>29</sup>

With regard to the *identity* needs of Muslims in the West, some useful writings by Muslims containing educational recommendations have already appeared. The papers of Khurram Murad of the Islamic Foundation (U.K.) which are addressed mainly to the role of Islamic Movements and Muslim youth in the West, offer valuable suggestions which are practical in nature. It should be pointed out that the Islamic books series for English speaking children produced by the Islamic Foundation are fulfilling a long-awaited requirement of the Muslim countries for such simple yet indispensable reading materials in English.

In an overview on Muslim organizations in the West,<sup>30</sup> Aslam Abdullah of *Arabia Islamic World Review* distinguishes two types of the established organizations, – “mainly ideological” and “purely cultural”. Many of them recreated the situation prevailing in their original countries. “Most of the *da‘wah* organizations have now become ethnic groups with an emphasis on preserving their specific cultural and social identity.”<sup>31</sup> Muslim parents in United Kingdom, according to one research finding,

“show concern only about the superficial problems of Islamic education. They do not perceive the real nature of the problems and hence fail to discover that their children should be provided with the meaning and message of the Qur’ān, its essential elements, the characteristics of Islamic ideology and its culture, and that they should be given necessary lessons in Hadith, and should be taught Islam as the complete code of life for all humanity.”<sup>32</sup>

The Muslim religious teachers "also have a limited knowledge of Islam, and their knowledge of Western ideology is much more limited. Hence, they are incompetent to solve the queries of Muslim children about British society."<sup>33</sup> As for the Muslim children, they

"are in a tug of war not between Islamic ideals at home and Christian concepts at schools, as it has been often incorrectly described, but are in a tug of war between incomplete and ambiguous Islamic ideas at home and Western concepts at schools. It would not have been so difficult for the Muslim children to fight against the Western concepts, had they been equipped with the Islamic ideals at home. But it is not the case with them. Since, they are not taught efficiently and properly the commands of Allah Almighty (Qur'ān) and the instructions of the Prophet Muhammad (p.b.u.h.), they fail to discern the drawbacks of the Western ideology and to strike at them."<sup>34</sup>

It has been suggested that large and well-entrenched Muslim minorities such as those in India should ameliorate their educational backwardness not by demands for special reservations in national educational institutions,<sup>35</sup> as this special reservation strategy seems to have benefited mainly the advantaged Muslim groups while the Muslim lower-middle class would hesitate to invest time, energy and resources in formal education, but by relying upon its own internal resources and private initiative for developing educational facilities. The Muslims are urged to learn from the strategy adopted by the Jews in U.S.A. and the Sikhs in India where "both were able to overcome the chasm between secular education and religious instruction through a strategy which sought to emphasize the significance of secular education for the community and built an institutional framework where religious instruction could be pursued along with, rather than at the cost of, secular education."<sup>36</sup>

## **5. Conclusion and Some General Suggestions**

It is quite obvious that the priority of needs of Muslim majority communities varies from that of the Muslim minority communities. For the former it is imperative that the strategy of integrating religious and secular education in a single system, embracing both formal and non-formal education, as recommended in the five World Conferences on Muslim Education, be adopted by Muslim states as soon as possible. In fulfilling the needs of the Muslim masses in the rural areas where poverty is acute and the communities are lacking facilities, Muslim governments should direct more attention to the following matters:

1. Providing the local communities with non-formal skill-oriented training in agriculture, village cooperatives, animal husbandry, fishery, horticulture, blacksmith, carpentry, cottage industries, etc. These training programs should not be divorced from courses in Islamic ethics, beliefs and fundamental religious duties for all age levels.

2. Skill training may be imparted on the principle of "teaching by doing" and "learning by doing". In other words, the trainees, i.e., practising farmers, farm women, school drop-outs, illiterate youth, agricultural labourers and in-service field-level functionaries are provided with opportunities to learn the skills by being involved in the actual process of various scientific operations.<sup>37</sup>

3. The establishment of more Islamic Technical Universities such as the one sponsored by O.I.C. in Dhaka, Bangladesh.

4. Organizing international cooperation among Muslim countries in promoting vocational education using the Islamic integrated curriculum.

5. The establishment and preservation of the modern "Pondok" or "Pesantren" – traditional religious educational institution in Malaysia, Thailand and Indonesia which are privately owned and whose curriculum is a mixture of religious knowledge and vocational training.<sup>38</sup>

6. Preserving the harmonious combination of humanistic educational orientation and education for marketable skills in the scientific, technological age. The concern for "employable skills" or "manpower education" should not lead to the neglect of spiritual and moral values.

7. Educators must be encouraged to work in industry and agencies of government whose work has educational outcomes such as those dealing with agriculture, fisheries, health and sanitation; likewise, agencies and industries must be encouraged to maintain education and training units whose task is to provide training programs and/or educational materials pertaining to their development sector.<sup>39</sup>

8. Muslim youth leaders of Islamic voluntary organizations of the Muslim world should be trained in Islamic community services for long durations in several Muslim countries. The kind of training courses conducted by the Da'wah Academy of the International Islamic University, Islamabad, should be emulated by the rich Muslim countries.

9. Infusing *informal* learning – the spontaneous, unstructured learning that goes on daily in the home and neighbourhood, behind the school and the playing field, in the work-place, market-place, library and museum, and through the mass media – with appropriate Islamic ethical values. In other words the channels of life-long education such as radio, television, films, should not be allowed to be filled with materialistic and immoral values.

10. Encouraging and supporting the Islamic movements to start projects in community development towards ameliorating the problems of capitalist exploitation, illiteracy, unemployment, drug abuse, prostitution, juvenile crime and cultural enslavement to the West.

11. Revitalizing the mosque as a multipurpose educational and community centre.

Regarding the Muslim minority communities, many recommendations of international seminars have already been made towards improving their conditions. Several of these communities face the challenge of *survival* as a religious community with distinctive traits. They often become the target of assimilation or national integration policies by the government of the dominant majority. If they resist the assimilation and social restructuring efforts of the government in order to preserve their *identity*, they will find it more and more difficult to survive economically and educationally. Their loyalty to Islam is sometimes used as an excuse to deprive them of employment opportunities in government services. For them the educational system remains dual, the secular-oriented national system which is the key to employment and social status, and their own private religious education on an informal basis which is a source of religious identity and affinity with the larger Muslim *ummah* outside their frontiers. Undoubtedly, unity, self-help programs, and strong linkages with the Muslim majority countries are the key factors of their survival.

Muslim religious organizations and voluntary associations should cooperate to locate and select promising and potential community leaders to be trained from time to time in the institutions of Muslim countries. The local Muslims are usually better equipped to function effectively in the long run provided they obtain the necessary educational qualifications. However, the recipient Muslim communities in the Muslim countries should be vigilant against some government agents, or agents of vested interests disguising as representatives of Muslim minority groups, so that funds, scholarship and other forms of material assistance meant for Muslim community development in the minority areas do not end up in the pockets of those self-proclaimed "representatives".

The Muslim religious movements in the minority or majority areas should be prevented from falling into the strait-jacket of ethnocentrism or regionalism. As Aslam Abdullah says:

"This may happen only when they evaluate their past and carefully plan their future. It is a fact that many da'wa organisations are run by people who are generally considered by the locals as immigrants. But their residential status should not make them behave as such. In order to act as the bearers of universal messages they have to go through certain painful experiences. They have to sacrifice their ethnicity, egoism, lethargy, and worldly interests. They have to make the natives feel that as followers of Islam they care for the problems of the society in which they live. If they fail to do that the information they are offering could just as well be obtained from museums."<sup>40</sup>

With the prospects of further decline in revenues of Muslim countries, the widening poverty gaps, increasing drug abuse, further persecution of Muslim minorities throughout the world and the oncoming tide of Islamic resurgence together with the hostile non-Muslim responses, Muslim governments in rich and poor countries should allow and accommodate voluntary Islamic



organisations to play a wider role in shaping the educational and development futures of Muslim communities. If such democratic self-reformation and internal correction as a kind of political *muḥāsabah* are not undertaken in spite of the "writings on the wall", then the future world conditions may even make the national states obsolete. After all, one of the ultimate aims of Islamic education and community development is liberation from human tyranny and dehumanisation which sometimes accompany the national programs of modernization.

#### Notes

1. See Philip H. Coombs, *The World Crisis in Education: The View from the Eighties* (Oxford: O.U.P., 1985), pp. 171-209.
2. *Ibid.*, p. 204.
3. See art. "Bilyūn Muslim fi'l-ālam al-yawm wa yutawaqqa' ziyādatuhum ilā thalāthah balāyīn ba'da thamāniyah wa thalāthīn 'āman faqat!!" in *al-Rābitah*, No. 267, June 1987, pp. 25-29.
4. See the research papers of Bohdan R. Bociurkiw, Stephen R. Bowers, Alexandre Bennigsen and Svetlana Rimsky-Korsakoff Dyer in the section on 'Perspectives on Muslim Soviet Russia' in the *Journal, Institute of Muslim Minority Affairs* (Jeddah), Vol. II, No. 2 and Vol. III, No. 1, (Winter 1980 and Summer 1981), pp. 9-54.
5. Philip H. Coombs, *The World Crisis in Education*, p. 49.
6. See the detail figures and statistics given by Ahmed S. Heiba in "Agricultural Resources in the Muslim World: Capacity and Future Growth" in *The Muslim World and the Future Economic Order* (London: Islamic Council of Europe, 1979), pp. 296-315.
7. Khor Kok Peng and Evelyne Hong, "The Third World Today: Crisis or Development?" Paper presented at the Conference on Third World: Development or Crisis?", 9-14 Nov. 1984, held in Penang, Malaysia. Stencilled, pp. 5-6.
8. For a detailed study of the structures and dependency of the Malaysian economy, see Khor Kok Peng, *The Malaysian Economy: Structures and Dependence* (Kuala Lumpur: Maricans & Sons, 1983).
9. As far as future world economy is concerned, the Secretariat of UNCTAD predicts in its annual report published on 16 July 1987 that economic growth will weaken this year in both industrial and developing countries. Commodity prices will suffer from slow economic growth and production growth rates in developing countries will decline due to falling commodity prices and a slowdown in growth, of imports into industrial countries. In developed countries growth will decline to 2.3 per cent from 2.4 and 2.8 per cent in 1986 and 1985. *New Straits Times*, (K.L.), 17 July 1987.
10. *New Straits Times* (K.L.), 24 December, 1984.
11. The recently concluded International Conference on Drug Abuse and Illicit Trafficking held in Vienna in June 1987 and attended by 138 nations testifies to this new international awareness. See "Global strategy to combat dadah abuse, trafficking" in *New Straits Times* (K.L.), 2 July 1987.
12. Chandra Muzaffar, "The Scourge of Corruption" in *Corruption* (Penang: ALIRAN, 1981), p. 28.
13. For the last two years until today, more and more reports of corporate crimes and financial embezzlements in banks and deposit-taking cooperatives have made the headlines in Malaysian newspapers.
14. S.N. Al-Attas (ed.), *Aims and Objectives of Islamic Education* (U.K.: Hodder and Stoughton, 1979), pp. 159-165.
15. *Ibid.*, p. 160.
16. *Ibid.*, p. 160.
17. *Ibid.*, p. 161.
18. *Ibid.*, p. 161.
19. *Ibid.*, p. 162.

20. *Ibid.*, p. 162.
21. See S. S. Husain and S. A. Ashraf, *Crisis in Muslim Education* (U.K.: Hodder and Stoughton, 1979).
22. *Al-Sharq al-Awsat* (Washington), 13 March 1987.
23. See Irwin T. Sanders, *The Community* (New York: The Ronald Press Co., 1958), p. 404.
24. See *Islam and Development* (Plainfield, Indiana: Association of Muslim Social Scientist, 1977).
25. For details see Ernest B. Harper and Arthur Dunham (ed.) *Community Organization in Action* (New York: Association Press, 1959).
26. See the book review by Reza K. Shah-Kazemi, in *Muslim Education Quarterly* (U.K.), Vol. 4, No. 1, 1986, pp. 95-96.
27. The International Seminar on Muslim Minorities held in London 1978, emphasized in its Declaration the urgent need to fulfil the *survival* and *identity* needs of the Muslim minorities. See *Muslim Communities, op. cit.*, pp. 165-169.
28. H. H. Bilgrami, "Educational Needs of Muslim Minorities: Nature and Extent of the Problem", *ibid.*, pp. 125-152. In his paper, which is a further improvement on the same subject written earlier by Dr. Asad Hussain, "Education of Muslim Minorities" (1st World Conference on Muslim Education, 1977), Dr. Bilgrami divides the Muslim minorities into the following areas:
  1. Muslim minorities in the under-developed areas where the spread of Islam is largely due to *Tabligh* (propagation of Islam by 'ulamā' and saints).
  2. Muslim minorities in the developed areas where they moved in large numbers because of economic and social pressures.
  3. Muslim minorities in the areas where Islam is considered by the rulers a 'sinful institution'. (p. 128).
29. *Ibid.*, p. 144. He has also provided useful suggestions with regard to Islamic religious education needs of Muslims in the West as well as in Communist countries.
30. *Arabia Islamic World Review*, Vol. 6, No. 64, Dec. 1986, pp. 24-25.
31. *Ibid.*, p. 24.
32. M. Mumtaz Ali, "Teaching of Islam to Muslim Children and Youth in Great Britain" in *Muslim Education Quarterly* (U.K.), Vol. 4, No. 2, 1987, p. 38.
33. *Ibid.*, p. 38.
34. *Ibid.*, p. 38.
35. Imtiaz Ahmad, "The Problem of Muslim Educational Backwardness in Contemporary India: An Inferential Analysis." *Journal, Institute of Muslim Minority Affairs* (Jeddah), Vol. 3, 1981, p. 66.
36. *Ibid.*, p. 67.
37. See "Enhancing the relevance and contribution of education to other developmental sectors". A.P.E.I.D. Occasional Paper No. 8 (Bangkok: UNESCO Regional Office for Education in Asia and the Pacific, 1981).
38. See *Profil Pesantren LP3ES*, Jakarta, 1974.
39. *Ibid.*, p. 6.
40. *Arabia Islamic World Review*, Vol. 6, No. 64, Dec. 1986, p. 25.