Ridwan M Daud
Program Studi Pendidikan Guru Ibtidaiyah UIN Ar-Raniry
Email: ridwandaud@ar-raniry.ac.id

Theory Of Islamic Education, Philosophy And Curriculum At Tertiary Level

Article Info	Abstrak :
	This paper explores the foundations and principles of Islamic education, drawing from the Qur'an, Sunnah, and insights from esteemed Muslim scholars. It delves into the pivotal concepts of *ta'lim*, *tarbiyah*, and *ta'dib*, elucidating their roles within the framework of Islamic education. Islamic education centers on two core tenets: the acquisition of knowledge and the purification of the self. It aims to instill Islamic ideals, fostering purity, justice, and societal harmony. The objectives of Islamic education encompass the acquisition and dissemination of knowledge, the cultivation of moral values, and the pursuit of knowledge for societal welfare, all with a focus on pleasing Allah. These objectives cater to individual capacities, nurturing well-rounded personalities for community enrichment. Moreover, the paper outlines the aims of teaching Islamic religious studies, emphasizing faith comprehension and ethical conduct to prepare individuals for the Hereafter while guiding their actions in the present. The curriculum of Islamic education integrates language studies, natural sciences, history, and religious studies, intertwining them with fundamental principles such as acknowledging Allah's Oneness, comprehending prophetic missions, anticipating the Day of Judgment, and assuming vicegerency on Earth. Drawing from influential reformists, it highlights education's crucial role in reforming Muslim societies, advocating for a balanced approach that blends acquired and revealed knowledge across educational institutions

INTRODUCTION

Indonesia got its independence on 17th of August 1945. Colonisation left a lot of negative influences on both the economic and social conditions in the country. The most significant legacy of the colonial period was dualism in education, which divides Indonesia's educational system into two main streams, namely: public

education and religious education. The public education constitutes separate schools from primary to universities and the religious education system is likewise.

The public education system provides entirely secular subjects such as mathematics, physics, economics and applied sciences, while the religious education system mainly teaches fundamental religious subjects such as Arabic, the Holy *Qur'an,* the *Sunnah* etc. The basic difference is in the proportion. In the public universities, for example, the proportion of revealed knowledge is two credit hours of 145 - 165 credit hours.

This dualistic system of education leads to imbalance between physical, intellectual, social and spiritual dimensions in student's development (Al-Afendi & Baloch, 1980). So, the system of education in Indonesia is not an integrated one. The following quotation highlights the conflict between Islamic traditionalism and modernisation, which was seen as the primary concern during the First World Conference on Muslim Education and integration of the two was highly emphasised,

> There are at present two systems of education. The first, traditional, which has confined itself to classical knowledge, has not shown any keen interest in new branches of knowledge that have emerged in the West nor in new methods of acquiring knowledge in the western system of education. This system is valuable for classical theological knowledge but even the classical theologians produced by this system are not equipped with either intellectual knowledge or a method of meeting the challenges of a modem godless technological civilisation. The second system of education imported into Muslim countries, fully subscribed to and supported by all governmental authorities is borrowed from the West. At the head of this system is the modem University which is totally secular and hence non-religious in its approach to knowledge. Unfortunately, people educated by this new system of education, known as modem education, are generally unaware of their own tradition and classical heritage.
> The creation of a third system embracing an integrated system of education is necessary but integration is not an easy process. Nor is it justifiable when integration might lead to a total elimination of the traditional system of education... .all that we want to emphasise is the fact that the western system of modem education is a secularised from which needs immediate reform.
> Though there have been attempts to make religious education compulsory there have been no attempts so far to teach literature and fine arts, social sciences and natural sciences from the Islamic point of view. As a result what children have been learning from religion has been contradicted by what is given to them through the humanities or social sciences and natural sciences. Unless an attempt is made now to Islamise the humanities, social and natural sciences by producing basic concepts and changing the methodology of approaching them, it will not be possible to create a viable group intellectually capable of resisting the onslaught of

secularist teaching (Hussain& Ashraf, 1979: 17-18).

Al-Faruqi (1982) is also of the opinion that this dichotomous education has resulted in the Muslim countries through the western colonialism. He maintained that Muslim society is suffering from a dangerous malaise of imitating the alien Western civilisation. Westernisation has caused de-Islamisation of Muslim education and de-moralisation to Muslim people. Although Muslim countries gained their independence, after the Second World War, the western educational systems still survive there.

METHODOLOGY

This descriptive analytical study employs "document analysis" method, which will analyse secondary materials such as documented materials on the goals and contents of Islamic religious studies curriculum. This method is deemed appropriate as the intent of the study is to analyse secondary materials such as books and printed materials to obtain information concerning Islamic religious education curriculum. Patton (1990) contended that documentary analysis in qualitative research yields objective truth from selected passages and information, from written work, quotations or entire passages from sources of information and records. It is common that documentary analysis provides valuable information on what the evaluator can learn directly by analysing the documents. Besides, this method also provides the stimulus for generating further inquires which can reveal the goal or decision that might be unknown to the evaluator.

Furthermore, Patton (1990) stated, by using a variety of sources and resources, the researcher is able to build the strengths of each type of data collection while minimising the weaknesses of any single approach. In addition, Denzin and Lincon (1994) asserted, in many aspects the debate over the use of documents in social science concerns the validity, reliability, representativeness and generalisation of findings drawn from textual evidence. Nevertheless, the philosophy and objectives derived from the Holy *Qur 'an* and the *Sunnah* are the ultimate truth and reality, as understood by the Muslims.

Indeed, in this analysis, the focus is on the bases on which adequacy and relevance of Islamic religious studies curriculum can be determined. To accomplish the goal the researcher analyses the information from selected sources pertaining to the subject matters of the study.

RESULT AND DISCUSSION

The concept of man

Since man is the object of education, it is necessary to discuss the nature of man in formulating the concept of education in Islam. In an Islamic perspective, man is

conceived to be intrinsically good by nature from birth. The innate disposition is identical with the Islamic concept of *fitrah,* the primordial nature of man which leads him to Islamic *'aqidah.* According to this concept everyone is born to believe in Truth (*Mu'min*), it is because his *fitrah* conform to total adherence and submission to the Creator. The Prophet (SAAS) said "No child is born but has the Islamic *fitrah,* but his parents turn him into a Jew or a Christian" (narrated by al-Bukhari).

According to Rosnani (1996), Muslim scholars have offered several interpretations concerning to the term *fitrah.* First the term is regarded as synonymous with Islam, second as being synonymous with *tawhid.* Allah (SWT) says, "So set you your face steadily and truly to the Faith (establish) Allah's handiwork according to the pattern on which He has made mankind..." *(Al-Rum:*30:30). Third, it has been interpreted as the *form* or personality bestowed on man when he was created. Allah (SWT) says,"When your Lord drew forth from the Children of Adam from their loins their descendants, and made them testify concerning themselves, (saying) "Am I not your Lord (Who cherishes and sustains you)?"- They said: "Yes! We do testify!...*(Al-A'raf:*8:172). This is the notion that whatever man possesses leads him to believe in Allah (SWT). From these interpretations we can argue that man is born with the inner urge to be religious, strongly linked to the *tawhid.* So man is a spiritual being.

Concerning his spiritual nature, man is commonly known to be a rational animal *(al-hayawan al-natiq)* who has been endowed with the faculty of intellect (*'aql).* This is the faculty that enables him to recognise Allah, distinguish truth from falsehood and worship Him. Allah (SWT) says, "It is He Who brought you forth from the wombs of your mothers when you knew nothing; and He gave you hearing and sight and intelligence and affection that you may give thanks (to Allah)" *(Al-Nahl:16:78).* The intellectual faculty also makes man the most respected among the other creatures. On the other hand, if he fails to use his intellect rightly, he will degrade himself to the lowest of the low. *Al-Qur'an* clarifies that "We have indeed created man in the best of moulds. Then do We abase him (to be) the lowest of the low. Except such as believe and do righteous deeds: for they shall have a reward unfailing" (*Al-Tin*:95:4-6). From these verses can be understood that man has been endowed with the faculties to perform virtues and avoid evils which may revise his position.

According to Al-Ghazzali, man also possesses *Nafs* (soul), *Qalb* (heart), *'Aql* (intellect) and *Ruh* (spirit). The spiritual dimension reaches to the closest position to Allah. Allah (SWT) says "When I have fashioned him (in due proportion) and

breathed into him of My spirit, fall you down in obeisance unto him *(Al-Hijr:15:29)*. Hasan (1991) said this is the aspect that is ignored by the modern western psychologists.

In addition, Al-Ghazzali also contended that, child is born in complete innocence and his heart is like a mirror that is designed ready to reflect everything. He can learn by imitating to be a noble or harmful person. Besides being taught what is right and what is wrong, the child must be accustomed to a rough and hard life not luxury. Self-respect, modesty and sincerity must be among his outstanding qualities (Al-Abrashi, n. d.).

By possessing all the above dimensions man is able to bear Allah's trust as vicegerent (*khalifah*) on the earth. Allah (SWT) says, "...I will create a vicegerent on earth..." *(Al-Baqarah:*2:30). This trust has been interpreted to mean religious duties and divine commandments; in carrying out these responsibilities, man has been bestowed with knowledge through the Prophets since Adam (AS). Allah (SWT) says "And He taught Adam the names of all things..." (*Al-Baqarah:2:321).*

The aim of these dimensions - intellect, heart, soul and spirit - is to acknowledge the existence of the God by understanding the Holy *Qur'an* and exploring the universe. Allah (SWT) says, "Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls until it becomes manifest to them that this is the Truth. Is it not enough that your Lord does witness all things?" *(Fussilat:41:53).* Even though man has been bestowed with above faculties for searching the Truth, they cannot find the Truth unless the revelation is revealed. Thus, Allah (SWT) will not punish any generation (*ummat*) where the Prophets have not been sent there. Allah (SWT) says "...nor would We visit with Our Wrath until We had sent a messenger (to give warning)" *(Al-Isra': 17:15).* This verse proves that man is unable to differentiate between the Truth and falsehood unless the guidance (*huda*) is sent down. Andguidance from the Almighty God, the Creator is the perennial source of education of a Muslim.

The concept of knowledge

Knowledge (*'ilm*) takes the highest position in Islam, *Al-Qur'an* explains that, "...Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted knowledge..." *(Al-Mujadalah:58:11).* Several other sources to the significance of knowledge are found in the *Sunnah,* in which the Prophet (SAAS) asserted that knowledge is the only means to pursue the happiness in the world and the Hereafter (narrated by Abu Daud). In another *hadith* the Prophet (SAAS) said

that, "The seeking of knowledge is compulsory upon every Muslim" (narrated by Ibn Majah).

Besides, the Holy *Our'an* and the *Sunnah* have repeatedly referred to knowledge (*'ilm*) in different terms, for instance, *rabb* (bring up/make grew), (education), *qalam* (pen), *kitab* (writing/book) and *qara-a* (reading). These facts show that Islam pays serious attention to knowledge (Rosnani, 1996).

In Islam, there are three sources of knowledge. The first source is the Holy *Qur'an,* the second source is the *Sunnah* (the life model) of the prophet Muhammad (SAAS) and the third one is the reality of the Universe. If the Qur'anic verses and the *Sunnah* literally explain the signs of Allah, while the natural phenomena that occur in the Universe are to assist man to understand the norms and values embedded in the Holy *Qur'an* and the *Sunnah* (Rosnani, 1996).

Thus, the essence of knowledge in Islam is to enable man to understand and acknowledge the existence of Allah (SWT) through the teaching of the Holy *Qur'an,* the *Sunnah* and the reality of the Universe. However, this acknowledgement is insufficient if it is not followed by good deeds (*amal salih).* Allah (SWT) says, "O you who believe! Bow down, prostrate yourselves, and adore your Lord; and do good; that you may prosper" (*Al-Hajj:22:77).* In another verse, Allah (SWT) says, "...Except such as believe and do righteous deeds: for they shall have a reward unfailing" *(Al-Tin:95:6).* The Islamic concept of knowledge (*ilm*) therefore connotes right knowing and right action.

Indeed, according to Rosenthal (in Rosnani, 1996:78) "the concept of knowledge in Islam enjoyed an important privilege rather than in other civilisations. It dominated over all aspects of Muslim intellectual, spiritual and social life".

It is universally agreed by Muslims that all knowledge come from Allah, Who taught man everything. *Al-Qur'an* explains that, "(He) taught man that which he knew not" *(Al-'Alaq:96:5).* Yet, the question can be raised, how the sciences are acquired and how they can be categorised into the *fard 'ain* and *fard kifayah.*

The classification of Knowledge

The classifications of knowledge became a discourse among classical and contemporary Muslim scholars. According to Hasan (1991), Al-Farabi classified knowledge into six categories, namely; Linguistics, Logic, Arithmetic, Physic and Metaphysics and Social science. In his classification, Al-Farabi did not divide the

religious knowledge such as *Tafsir, Hadith, Shari'ah* and *Tawhid* as a separate division. But he placed them under metaphysics and social sciences.

Ikhwan Al-Safa divided knowledge into three major groups, namely: the Primary sciences, which include reading, writing, business and handicraft, etc, religious sciences which include all Islamic religious studies such as Science of the *Qur'an*, Science of the *Sunnah,* Science of *Fiqh,* etc. and philosophical sciences contain mathematics, logic, natural sciences and theology (Rosnani, 1996).

Ibn Sina classified knowledge into two main groups. *Akhlaq* (Ethics), Household management, Political science and *Shari 'ah* (Islamic jurisprudence) were incorporated under Practical Science. Whereas Physics, Metaphysics, Mathematics and Universalistic were ordered under Theoretical Science. (Rosnani, 1996).

Similarly, Al-Ghazzali also classified knowledge into two major classifications, namely: religious knowledge and intellectual knowledge (Shamshuddin, 1991). Al-Ghazzali further asserted that, seeking religious knowledge isobligatory for every Muslim *(fard 'ain),* because this knowledge is the source ofguidance and salvation for man. On the other hand, seeking the acquired knowledge is *fard kifayah* (collective obligation), because this type of knowledge is indispensable for the welfare of man in this world. However, it suffices when thereare sufficient numbers of men in the community who acquire it. But when this does not occur, the obligation to pursue this knowledge becomes obligatory on all Muslims as a community. (Rosnani, 1996).

Ibn Khaldun also classified knowledge into two major groups just as Al-Ghazzali had done, namely revealed knowledge *(al-'ulum* and acquired knowledge *(al-'ulum al-'aqliyah).* The subjects which are catalogued under the revealed knowledge are *Ulm al-Lughah* (Linguistics), *Tafsir, Hadith, 'Ilm al-Tafsir, Fiqh,al-Fiqh* and all subjects related to Islamic religious studies. Acquired knowledge comprises of Physics, Astronomy, Music, Arithmetic and disciplines related to acquired knowledge (Shamshuddin, 1991).

In modern times, the Second World Conference on Muslim Education which was held in 1980 in Islamabad classified knowledge as follows:

Group I (Perennial knowledge)

1. *Al-Qur'an.*

   a. Recitation (*qiraah*), Memorisation *(hifz)* and interpretation (*ta'wil*).

   b. *Sunnah* (tradition of the Prophet SAAS).

   c. *Seerah* of the Prophet (SAAS), his companions and their followers (which covers the early history of Islam).

   d. *Tawhid* (The concept of the unity of God).

e. *Usul al-Fiqh and fiqh* (Jurisprudence).

f. Qur'anic Arabic (Phonology, Syntax and Semantics).

2. Ancillary subjects which include Islamic Metaphysics, Comparative Religion and Islamic Culture.

Group II (Acquired knowledge)

a. Imaginative (Art): Islamic Arts, Architecture, Languages and Literature.

b. Intellectual Sciences: Social studies (Theoretical); Philosophy, Education, Economics, Political Science, History; Islamic Civilisation, Geography, Sociology, Linguistics, Psychology and Anthropology.

c. Natural Sciences (Theoretical): Philosophy of Science, Mathematics, Statistics, Physics, Chemistry, Life Sciences, Astronomy and Space Sciences, etc.

d. Applied sciences; Engineering and Technology, Medicine, Agriculture and Forestry.

e. Practical; Commerce, Administrative Sciences, Library Sciences, Home Sciences,and Communicative Sciences.

Al-Attas (1991) classified knowledge as follows:

I. The religious sciences

a. The holy *Qur 'an*; its recitation and interpretation *(tafsir and ta'wil).*

b. The *Sunnah;* the life of the Holy Prophet (SAAS); the history and the message of the Prophets before him; the *hadith* and its authoritative transmission.

c. The *Shari'ah*; Islamic jurisprudence and law; the principles and practice of Islam; *iman* and *ihsan.*

d. Theology: the Nature of Allah, His essence, Attributes and Names and Acts *(tawhid).*

e. Islamic Metaphysics *(tasawwuf);* Psychology, Cosmology, and Anthology; legitimate elements of Islamic philosophy including valid cosmological doctrines pertaining to the hierarchy of being.

f. Linguistic Sciences; Arabic, its grammar lexicography and literature.

II. The rational, intellectual and philosophical sciences

a. Human Sciences

b. Natural Sciences

c. Applied Sciences

d. Technological Sciences

This classification of knowledge would in turn help Muslims to plan curricula based on a combination of the universal Islamic elements and the particular subject or activity based elements of the various curricula at different levels of instruction (Saqeb, 1998). In addition, it also presented several contributions to the raising of Islamic education, namely:

1. Increasing the scope of knowledge.

2. Dividing knowledge into two broad divisions, religious and intellectualknowledge.

3. Arranging the hierarchy and unity of knowledge.

4. Confirming the idea of hierarchy of knowledge as rooted in the concept of knowledge in Islam.

5. Guiding the students in choosing of subject that will be beneficial for them.

6. Helping them to understand the hierarchy of the sciences that might assist them in determining the extent to which specialisation may be legitimately pursued.

7. Providing the students with information of the subjects that they should master before they might claim to master other specific field.

8. Verifying the unity of knowledge.

9. Denying the idea of pursuing a particular branch of knowledge in the secular sphere to the exclusion of revealed knowledge and vice versa.

10. Confirming the idea that Allah is the source of all knowledge.

The concept of education in Islam

There are three philosophical terms that are commonly used in Islamic education, namely: *ta'lim, tarbiyah* and *ta'dib.* The term *ta'lim* is derived from the verse *'allama Adama al-asma...*"(He taught Adam the names of all things... *(Baqarah:2:3).* The term *tarbiyah* is deduced from the verse *"...wa qul rabbiir-hamhuma kama rabbayani saghira"* (My Lord bestow on them Your mercy even as they cherished me in childhood... *(Al-Isra':17:24).* While the term *ta'dib* is inferred from the *Sunnah,* the Prophet (SAAS) said, *addabani rabbi fa-ahsana ta'dibi"* (My Lord educated me, and so made my education most excellent).

According to Al-Taftazani (1986) the early Arabs used the term *ta'dib,* which refers to education in Islam and they called a teacher or educator as *muaddib* (one who refines or teaches manners, or one who discipline).

Similarly, Al-Attas (1991) affirmed that, *ta'dib* is the most suitable term for Islamic education, because this term covers all meanings of *tarbiyyah* (physical caring) and *ta'lim* (transmitting the knowledge) In his definition, Al-Attas mentioned that, the meaning of *ta'dib* is "the recognition and acknowledgement of the reality that

knowledge and being are ordered hierarchically according to their various grades and degrees of the rank, and of one's proper place in relation to that reality and to one's physical, intellectual and spiritual capacities and potentials" (p:27).

Islamic ideal of education

The essential ingredients of Islamic educational system are the acquisition of knowledge and the purification of self. Allah (SWT) is the source of all knowledge Who gave knowledge to mankind through the Messengers. The messengers then, educated mankind in Islamic ideals. They purified and prepared them for the establishment of social justice, benevolence and welfare in society. Allah (SWT) says, "A similar (favour have you already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, purifying you and instructing you in Scripture and Wisdom, and in new knowledge" (*Al-Baqarah*:2:151).

Islamic education gives importance to both the acquisition of knowledge and the purification of self and regards them indispensable among its objectives. It aims to the young to accept the ideology of Islam both on the individual level and in society, for the establishment of a pure, just and harmonious society. Thus, the main functionof education in Islam is to educate Muslim believers and mankind as well in the light of the Islamic ideals. However, this can be attained only by providing an integrated curriculum where revealed knowledge is provided alongside other acquired branches of knowledge. Accordingly, in teaching the social sciences, for example, students should be taught and guided into the concept of*tawhid*and that Allah (SWT) is the Owner and the Controller of the Universe and He is the Final Cause of all causes.

More precisely, according to Al-Attas (1980), Islamic education is at least characterised by the following criteria, namely;

1. Acquisition of knowledge

    Seeking the knowledge is compulsory for every Muslim. This criterion is found in the first revelation that ordered the Prophet Muhammad (SAAS) to 'read' which also means to acquire the knowledge. Allah (SWT) says, "Proclaim! (or Read!) In the name of your Lord and Cherisher, Who created - Created man, out of a (mere) clot of congealed blood" *(Al-'Alaq:96:1-2).* Besides, the Prophet Muhammad (SAAS) declared that, "The seeking of knowledge is compulsory upon every Muslim" (narrated by Ibn Majah).

2. Imparting of knowledge

    Imparting and transferring of knowledge is a duty in Islam. This is the continuation of the first characteristic. The Prophet Muhammad (SAAS) said

that, "Search the knowledge even if it is in China" (narrated by Ibn 'Adi & Baihaqi). In another *hadith* he mentioned that, "The person who travels in thedesire for knowledge, Allah guides him on the path of heaven" (narrated byMuslim).

3. Moral values

Spiritual and moral values are emphasised and are considered as extraordinary,important features of Islamic education. No effort is spared to uphold and maintain these values under all circumstances. As the Prophet has emphasised in his *hadith* that means, "I have been sent for the purpose of perfecting good moral" (narrated by Malik). On another occasion the Prophet Muhammad (SAAS) said," People will come to you to acquire knowledge from all directions, teach them good morals" (narrated by al-Tirmizi).

4. Seeking the pleasure of Allah (SWT) through public welfare.

In Islam, transmitting the knowledge to others is not for wealthy gains but it is meant to ensure social welfare and thus to seek the pleasure from Allah (SWT). This view is based on many *hadiths* of the Prophet Muhammad (SAAS), such as "That a man gives a moral education to his child is better for him than that he gives a large measure of com in alms" (narrated by al-Tirmizi).

5. Facilitating the quest and the spread of knowledge.

Islam encourages all its adherents to seek knowledge. Educational facilities therefore, should be provided in order to facilitate Muslim students to acquire knowledge. Throughout early history of Islam, Muslim rulers and teachers allowed their palaces and houses to become the places of learning, discussing and promoting of learning (Hasan, 1991).

6. Educating pupils according to their abilities.

It is significant to know that, right from early times Islamic education was imparted according to the age, ability and aptitude of a child. This differentiation has been practised since the early days of Islam. This made the process oflearning easier for the learners. This principle is enshrined in the saying of the fourth Caliph Ali Ibn Abi Talib (RA),

> Hearts of people have desires and aptitude, sometime they are ready to listen and at other times they are not; Enter into people's hearts through their aptitudes. Talk to them when they are ready to listen for the condition of the heart such that if you force it to some things it becomes blind (and refuse to accept it) (Al-Afendi & Baloch 1980:96).

7. Development of personality

A child is regarded a trust (*amanah*) of Allah (SWT) and both of his physical and intellectual potentials should be developed within in the whole systems of Islam. This is to enable him to carry out his mission on earth in developing and serving the community.

8. Emphasis on action and responsibilities

Islam inspires and persuades the Muslim to put his knowledge into practice. This is because the most important purpose of knowledge is to practice it. The Prophet Muhammad (SAAS) said, "Knowledge is two types, one that goes straight from the tongue into the hearth. This is beneficial and useful knowledge. The other which stays with the tongue and will testify against man in the court of Allah" (narrated by al-Darimi). Thus, Islamic education should impart and train each student with acquired and perennial knowledge to enable him to perform his responsibility to himself, family and society in accordance with die tenets of Islam.

Aims and objectives of education in Islam

Since *Al-Qur'an* and the *Sunnah* are the original sources of Islamic teachings, the aims and objectives of education in Islam are also derived from them. There are numerous verses in the Holy *Qur'an* which clarify the aims and objectives of education in Islam, for example:

1. "I have only created *jinns* and men, that they may serve Me" (*Al-Dhariyat*:51:56).
2. "...I will create a vicegerent on earth..." (*AL-Baqarah*:2:30).
3. "A similar (favour have you already received) in that we have sent among you a Messenger of your own, rehearsing to you Our Signs, purifying you and instructing you in Scripture and Wisdom, and in new knowledge" (Al-Baqarah:2:151).
4. "...Our Lord! Give us good in this world and good in the Hereafter..." (Al-*Baqarah:2:201)* and so forth.

In the light of the guidance from the above verses, early Muslim scholars attempted to define the aims and objectives of education in Islam. For instance, the great Muslim philosopher Ibn Sina stated that, the ultimate aim of education is to prepare children for their callings in their life so that they conduct themselves in such a way that they are prepared to be pleased by Allah (SWT) on the day of the Hereafter (Rosnani, 1996). Perhaps, this definition is derived from the verse, "But seek, with the (wealth) which Allah has bestowed on you, the Home of the Hereafter, nor forget your portion in this world" ... *(Al-Qasas:*28:77).

Similarly, Al-Farabi stated that, the pursuit of happiness is the aim of education (Rosnani, 1996). But happiness here means spiritual bless and moral perfection. This definition is inferred from the verse, "...Our Lord! Give us good in this world and good in the Hereafter..." *(Al-Baqarah:*2:201). Furthermore, the *Ikhwan al-Safa* claimed that the aim of education was to prepare children with basic skills and purify their souls for the eternal life. This definition is also derived from the above verses *(Al-Qasas'.*28: 77 and *Al-Baqarah:2:201).*

Related to the above verses and classical Muslim philosophers' views on the aims and objectives of education, the First World Conference on Muslim Education held in 1977 in Makkah recommended that,

> Education should aim at the balanced growth of the total personality of Man through the training of man's spirit, intellectual, the rational self, feeling and bodily senses. The training imparted to a Muslim must be such that faith is infused into whole of his personality and creates in him an emotional attachment to Islam and enables him to follow the *Qur'an* and *Sunnah* and be governed by the Islamic system of values willingly and joyfully so that he may proceed to the realisation of his status as *Khalifatullah* to whom Allah (SWT) has promised the authority of the universe (Al-Attas, 1979:158-159).

From the above recommendation, the aims of education in Islam may be concluded into three subdivisions, namely: physical aims (*al-jismiyyah),* spiritual aims(*al-ahdaf al-ruhiyyah)* and intellectual aims *(al-ahdaf al- 'aqliyyah).* All these aims should be catered for simultaneously in order to enable man to develop his personality as the servant and vicegerent of Allah (SWT) (Abdullah, 1982).

Aims and objectives of teaching Islamic religious studies

The aim of teaching Islamic religious studies is to entrench religion into the hearts of students as a guidance for their actions in life and to equip them spiritually and materially to serve the cause of Islam. Therefore, teaching Islamic religious studies is of utmost importance in bringing up and endowing the students with the capacity for their happiness in the day of the Hereafter. It purifies soul and hearts, stimulates the conscience and encourages the students in virtuous habits and noble deportment. It is the sort of education, which safeguards the students against the uncontrolled whims of desire and protect them from the tyrannical sways of those passions and desires which can often lead to perdition. It lights the way for virtuous demeanour. Those who are taught religious studies in the best manner become anxious to obey the commandments of Allah (SWT).

More specifically, the Sixth International Conference on Islamic Education held in Cape Town, Republic of South Africa in 1996 recommended that Islamic religious studies should be divided into several courses such as *tawhid, fiqh, akhlaq, seerah* of the Prophet (SAAS) etc, and the aims of teaching the subjects are:

1. to convince the students about the existence of Allah (SWT).

2. to enable the students to perform their worship (duties) in the manner prescribed by Allah (SWT) and to be His-consciousness.

3. to make the students aware of their duties as Muslims, including what is compulsory, permitted and that which is forbidden for Muslims.

4. to know the historical sequence of the revelation of Islam and also to learn from life, trials and achievement, of the Prophet (SAAS) (Sixth International Conference on Muslim Education, 1996).

Principles of curriculum formulation of Islamic education

In Islamic education, the term 'curriculum' is known as *minhaj.* The word *minhaj* can be found in the verse *likullin ja'alnaa minkum shir'atan wa minhaja* "To each among you have We prescribed a Law and an Open Way..." *(Al-Maidah:5:* 48). According to Yusuf Ali (1988), the meaning of *minhaj* (Open Way) "is the finer qualities which are over and above the law, but which are still available to everyone, like a sort of openhighway" (p:263).

The curriculum of Islamic education should be inferred from the concept of man and concept of knowledge as enshrined in the *Qur'an* and the *Sunnah,* which caters for both physical and spiritual dimensions of human nature as elaborated previously. This is to enable man to attain the pleasure in the world and the Hereafter. This concept is explained in the verse "But seek with the (wealth) which Allah has bestowed on you, the Home of the Hereafter, nor forget your portion in this world" *(Al-Qasas:28:77).*

Thus, in Islamic education, there is no dichotomy between religious and secular studies. The curriculum should prepare the best possible Muslim professionals, leaders, who are righteous and at the same time. It is clearly established in the history of Islam that, the curriculum of Islamic education enabled Islamic education to produce scholars who occupied the highest position in the field of knowledge, leadership and worldly activities.

The above shows that Islamic education is an integrated and balanced blend between individualism and social action. It harmonises the goals of individual and ensures the needs of society at large. This concept is enshrined in the verse, "Thus have We made

of you an *ummah* justly balanced, that you might be witnesses over the nations and the Messenger a witness over yourselves" *(Al-Baqarah:*2:143).

Afendi & Baloch (1980) contended that, the curriculum of Islamic education was well-laid since the early period of Islam. It was well known as "a divine curriculum for mankind". There are two major characteristicswhich adhere in the "divine curriculum", namely:

1. It is a completed and integrated curriculum which does not need any development and complimentary addition from others. Nor does it accept any "spare part" from outside. It is made by Allah and so does harmonise with all good made by others.
2. It does not tolerate that the Muslim receives from non-Islamic sources the principles of his creed, the constituents of his concepts, the explanation of his *Qur'an, hadith* and Prophet's biography; the course of history, the interpretation of his activity; the denomination of his society, the system of his government and policy and the directives of his art, literature, expression and education. Moreover, in all these respects a Muslim is instructed not to receive any information or directions even from another Muslim whose faith and piety are questionable (p:131).

Furthermore, the classifications of knowledge drawn by Muslim philosophers also indicated that the model of curriculum in Islam is an integrated one. This notion was reformulated during the Second World Conference on Muslim Education held in 1980 in Pakistan. The conference recommended that, it was necessary to implement an integrated curriculum in Muslim countries, which leads to the enrichment of both revealed knowledge and acquired knowledge and without undermining any one of them.

It was stressed that both branches of knowledge should be taught in a balanced manner and within a comprehensive approach. The conference, then, advocated that the above principles should remain as guidelines for the formulating curriculum of Islamic education.

The recommendation is important, because a school or an institution serves at least two main functions. The first is personal function, which facilitate the educational development of an individual. The second is academic function, which acts as one of the principal outlets for knowledge to meet the needs of society. Both the individual and the society will become the victims of a misconceived education, when its institutional systems fail to provide the integrated curriculum, because they are unable to fulfill the needs of individuals and society (J. B. Ingram, 1979).

Therefore, the major trust of the Islamic integrated curriculum should be on the development of righteous personality rather than mere transmitting of knowledge and

rituals. Allah (SWT) says, O you who believe! Enter into Islam wholeheartedly... *(Al-Baqarah:2:208).* Besides, the scholars also should be able to ascertain whether the contemporary cultures are in line with the Islamic point of view, so that they are also able to search for the right solutions to redress any discrepancy.

Curriculum contents of Islamic education

The contents of education should also be in the harmony with the concepts of man, and concept of knowledge and aims of Islamic education. The Islamic curriculum should, therefore, include subjects both from revealed and acquired sources of knowledge to facilitate students to satisfy their intellectual and spiritual needs. Because there is a significant relationship between the two in strengthening the faith of students in Allah. The revealed knowledge inculcates the faith through understanding the religious and spiritual teachings from the Holy *Qur'an* and the *Sunnah',* the acquired knowledge strengthens the faith of a Muslim through the exploration of Allah's creation. As is affirmed in the Holy *Qur 'an,* Allah (SWT) says, "Verily, in the alternation of the Night and the Day, and in all that Allah has created, in the heavens and the earth, are Signs for those who fear Him" *(Yunus:* 10:6).

According to Abdullah (1982), Al-Faruqi stated that the contents of education in Islam should include the following three major groups of knowledge:

1. Arabic language, Science of the Holy *Qur'an* and the *Sunnah.*
2. The Ummatic Science which includes psychology, sociology, history, etc.
3. *Al-'Ulum al-Kawniyyah*" (natural science) which includes astronomy, biology, botany, etc.

Hasan (1991) has concluded that the curriculum contents of Islamic education should include language courses (Arabic, English and so on), natural sciences, history, geography, literature, poetry, philosophy logic and Islamic religious studies as well. This view is matched with the view of Maududi who stated that, Arabic, the Holy *Qur'an,* the *Sunnah* and related courses to Islamic religious studies are the compulsory courses at tertiary level alongside other acquired subjects (S.M.A.Rauf, 1988). These features are the major trust, which should be designed in the curriculum of Islamic education. Their meanings, purposes, and bearings should be fully grasped by students.

Furthermore, to integrate all subjects to the Revealed Sources, all subjects in the acquired category should also be linked with the former as below:

1. *Tawhid* (acknowledgement of Oneness of Allah).

Allah (SWT) is the Creator, Cherisher, Master and Sovereign of the Universe. All human beings are His servants and therefore subject to His laws. They are created by Allah (SWT), so that they are obliged to obey Him.

2. Prophetic mission.

Allah (SWT) had sent His messengers to guide mankind, establish the system of Truth, justice and goodness on the earth and the Prophet Muhammad (SAAS) was the last messenger among them.

3. *Akhirat* (The Day of Judgement).

Human beings are destined to death and they will be judged in the Hereafter. The obedient and righteous will be rewarded with permanent life in the Heaven, while the rebels and wicked will be punished with the permanent life in the Hell.

4. *Khilafat* (Vicegerency)

The position of man on the earth is the vicegerent of Allah (SWT). Therefore, he has to promote the virtues, forbid the evil, establish justice and benevolence on the earth.

Most of the Muslim reformists believed that education was the foremost medium to reform the Muslim community. Al-Afghani held that a good educational system for Muslim could raise Muslim intellectual and moral standards. He said that, "Man is man because of education ... Education, if it is good, produces perfection from imperfection and nobility from baseness" (Rahim, 1997). His great disciple Muhammad 'Abduh also realised that the *ummah* could only be reformed of a sound religious education, particularly the university whose graduates have a powerful influence in the society. He further argued that acquired subjects should be introduced in the religious university, on the other hand, revealed knowledge   also should be taught in the public universities (Muhammed, 1996).

Curriculum of Islamic education at tertiary level

Since specialisation is begun at this stage, for instance, economics will be provided in the faculty of economic, and jurisprudence will be offered in the faculty of law, etc, revealed knowledge also should be taught without detriment to the specialisation one. Considering that the aims of university in Islam is not merely to provide an "academic education" but also to prepare students for the "higher calling", for example, economists, engineers and physicians, to produce educated men in all branches of knowledge, technical and professional, social and cultural, natural and scientific. By being righteously trained themselves they would lead others to the same path of happiness and blessing which is known as *al-sirat al-mustaqim* (the straight path).

Besides, the university also should bring the students to a high level of understanding of the faith, uniting them on the common principles of *taw hid, risalah* and *akhirah* (acknowledgement of Oneness of Allah, Prophetic and the Day of the Hereafter) and making them accountable for their own destiny in this world through hard work and honest living (Bilgrami & Ashraf, 1984). Therefore, the Second World Conference on Muslim Education recommended that the revealed knowledge should be compulsory for all students at all levels and program of studies (The Second World Conference on Muslim Education, 1980).

The conference then, attested that the curriculum at this level should be an extension of curriculum of the foundation stages - primary and secondary stages - with the following three aims:

a. to include a deeper understanding of Islam and the Muslim society in order to enable students to be prepared to serve the cause of Islam throughout their lives.

b. to impart specialised knowledge in any of branches in Group I or Group H, (see the classification of knowledge) to be chosen by students themselves after consultation with Director of studies.

c. to ensure a balanced growth of the students' personality through common courses in different branches of knowledge that then shall become compulsory courses in general Islamic education at university level (The Second World Conference on Muslim Education, 1980).

Islamic religious studies courses

To highlight the kind of Islamic religious studies courses that should be taught to the students at tertiary level, we can refer to the descriptions of the courses of Islamic revealed knowledge that are offered at the International Islamic University Malaysia which at present is considered as the ideal-type university for Muslims. This is because the university was established on the recommendation of the First World Conference on Muslim Education held in Makkah in 1977.

The University requires all undergraduate students from the *Kulliyyah* of Laws, Economics and Engineering to take 4 courses (12 credit hours) related to Islamic religious studies form *Kulliyyah* of Islamic Revealed Knowledge and Human Sciences beside Arabic. The students from *Kulliyyah* of Laws and Economics may choose from the followings:

1. RKGS 1010 The Islamic World View (*al-Tasawwur al-Islami);* 3 credits hours.

2. RKGS 1020 *Al-Qur'an* and *Al-Hadith,* Sources of Knowledge; 3 credit hours.

3. RKGS 1030 Islamic Ethics; 3 credit hours.

4. RKGS 1040 *Fiqh al-Sirah* 3 credit hours.

5. RKGS 1050 *Fiqh* for Everyday Life; 3 credit hours.

6. RKGS 1060 Introduction to Study of Religions; 3 credit hours.

For Engineering students the following courses are required:

1. ERKH 1500 *Tawhid,"Aqidah* and *Akhlaq:* 3 credit hours.

2. IRKH 1600 Foundation of Science; 3 credit hours.

3. IRKH 1700 Lessons from the *Seerah* and the History of Islam;3 credit hours.

4. IRKH 1800 *Mu'amalat;* 3 credit hours.

Students from *Kulliyyah* of Islamic Revealed Knowledge and Human Sciences such as Bachelor of Human Science in Arabic language Literature, Bachelor of Human Science in English Language and Literature, Bachelor of Human science and Communication, Bachelor of Education, etc, are required to take 9 courses (27 credit hours) related to Islamic religious studies, namely:

1. RKUD 1010 Islamic *'Aqidah,* 3 credit hours.

2. RKUD 1020 Islamic Ethics; 3 credit hours.

3. RKUD 1030 Methods of *Da'wah,* 3 credit hour.

4. RKQS 1010 Sciences of *Qur'an*; 3 credit hours.

5. RKQS 1020 Sciences of *Hadith,* 3 credit hours.

6. RKQS 1030 *Qur'an* and *Sunnah* as Source of Knowledge; 3 credit hours.

7. RKQS 1050 *Fiqh al-Seerah,* 3 credit hours.

8. RKFQ 1060 Introduction to *Fiqh,* 3 credit hours.

9. RKFQ 1160 Introduction to *Usul al-Fiqh,* 3 credit hours

CONCLUSION

Islamic education, rooted in the Quranic teachings and the Sunnah, embodies a holistic approach that intertwines spiritual enlightenment with worldly knowledge. The philosophical underpinnings of ta'lim, tarbiyah, and ta'dib serve as foundational pillars, emphasizing the acquisition of knowledge alongside the purification of the self. The essence of Islamic education lies in its dual objectives: nurturing individuals to acquire knowledge and fostering their moral and spiritual growth. It aims not only to impart knowledge but also to cultivate ethical values, preparing individuals to contribute positively to a just and harmonious society.

The principles outlined in Islamic education elucidate the multifaceted nature of its objectives. Emphasizing the acquisition and dissemination of knowledge, the cultivation of moral values, and the pursuit of knowledge for societal welfare, it caters to diverse individual capacities while seeking Allah's pleasure.

The curriculum of Islamic education is comprehensive, encompassing language studies, sciences, history, and religious studies, all interconnected with the fundamental principles of acknowledging Allah's Oneness, understanding prophetic missions, anticipating the Day of Judgment, and assuming vicegerency on Earth.

Reformists' insights underscore the pivotal role of education in reforming Muslim societies, advocating for a balanced approach that blends acquired and revealed knowledge across educational institutions. In essence, Islamic education emerges as an integrated system that harmonizes religious teachings with worldly knowledge, aspiring to mold individuals who are intellectually enriched, morally grounded, and spiritually aligned with Islamic principles. Ultimately, its aim is to cultivate individuals capable of contributing positively to society, guided by a profound understanding of their faith and a commitment to ethical conduct.

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