

Review

Strengths and shortcomings of traditional methodologies in education; way of the eclectic model relevant to the process of *Islamization*

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Abstract

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In the light of Islam traditional methodologies in education is the way or procedure of exclusively framing educational instructions or curriculum base on Islamic verdicts. Hence some strengths and shortcomings of Islamic traditional methodologies have been noticed and identified by Muslim scholars and thinkers. In this currently challenging age shortcomings from the Islamic traditional methodologies in education should be eradicated through the eclectic model proposed by Muslim scholars. Consequently, the paramount objective of this study is to investigate the strengths and shortcomings of Islamic traditional methodologies in education. Likewise, the second objective is to introduce 'eclectic model' which is pertinent to process of *Islamization* of the traditional methodologies in education. Previous Muslim scholars' published articles have been analyzed to support our arguments on the strengths and shortcomings of the Islamic traditional methodologies in education. In other word, information on the recent revolutionized 'eclectic model' have been collected from the contemporary Muslim scholars who have already accomplished their research on this and also given their own perception in favor of this 'eclectic model'. Nevertheless, Muslim worlds would be benefitted from this study. For generating concrete Muslim intellectuals and philosophers of divergent fields this study may serve as a forerunner.

Keywords: Eclectic model, Islamic perspective, Islamic verdicts, Traditional methodology

INTRODUCTION

Islamic traditional methodologies in education emphasize on both strategies of education namely teaching and learning. Our Prophet Muhammad (saw) said, "It is better to teach knowledge one hour in the night than to pray all night". The chief business of general "traditional education is to transmit to a next generation those skills, facts, and standards of moral and social conduct that adults deem to be necessary for the next generation's material and social success" (Dewey, 1938). This system is not effective for this present era especially in terms of Muslim students' learning; it has numerous disadvant-

ages along with its advantages. The paramount focus of this paper is to identify the strengths and weaknesses of traditional methodologies in education. Finally, it attempts to explore the way of eclectic model for *Islamization* of education.

Concept of traditional method in education

Generally traditional method of education denotes deep-rooted methodology which is found in most of the

educational institutions and it is deliberated as an appropriate approach of teaching. Taha Jabir (1989) considers the *Ummah's* traditional thought to be self-sufficient and capable of being presented as it is or with very little alteration. Through the Islamic traditional method in education Muslim *Ummah's* academic lives are plausible to frame, verbalize and consolidate authentically. Kitaji and Niggata-ken (1990) delineate Islamic traditional method in education as "to bring up an Islamic man through a process of encouraging him to obtain knowledge". Reformers meditate this method as a teacher-centered which focuses on rote learning. This traditional method of education ensures equal opportunities for all individuals; though it is quite hard to get equal facility.

However, the general traditional method of education cannot fulfill the demands of Muslim *Ummah*. Another method of education is known as alternative or modern method. It advocates un-Islamic orientations and has assumed tremendous proportions, elbowing out the Islamic system (Taha Jabir, 1989). The modern method of education introduces all categories of contemporary ideas and knowledge in many fields of education. Contrarily, Taha Jabir (1989) states that Islamic traditional method of education offers the *Shariah* sciences to the students. Here *Shariah* science refers to the Islamic law. In Islamic *Shariah* the Islamic traditional method of education encourages students to meet their fundamental demands including educational needs. Furthermore, it inspires the students to offer *solah* and all types of Islamic *Shariah* based obligatory activities. In other words, Islamic traditional method of education possesses common goals i. e. it affords the same teaching materials and curriculum for all learners. In addition, for achieving ample knowledge concerning traditional methodologies in education it is better to know regarding the methodologies which were followed for educating the early Muslim. Following is the brief description on the early Muslim educational methodologies used in different periods of Muslim Emperors:

Method of education of early Muslim periods

The beginning of the early Muslim education periods is generally considered from the time of Prophet Muhammad (saw). Because after being migrated from Makah to Medina Prophet Muhammad (saw) initiated educational organizations (Ahmad, Hifazatullah and Rahman, 2012) in Medina for both of male and female. However several scholars have divided this early Muslim education period into different ages. According to Hashim and Langgulung (2008) there remain four divergent periods of Islamic religious education. They named the first period as the 'development period' of education which starts from Prophet Muhammad (saw) until Umayyad period. Second period has been

considered by them as a period of 'flourishing Muslim education' which begins "in the East with the emergence of Abbasid dynasty until the downfall by Tartar in 659H/1258" (Hashim and Langgulung, 2008, p. 3). According to them the third period of Muslim education is the 'weakness and debauchery' and it begins from Ottoman Empire up to the Muslim countries' independence. Likewise Hashim and Langgulung (2008) categorize the fourth period as the 'revival, awakening and rebuilding' of education among Muslim world. This fourth Muslim education method "is still going on to the present time" (Hashim and Langgulung, 2008, p. 3).

Contrarily Ahmad, Hifazatullah and Rahman (2012) have alienated early Muslim education period into six different epochs. To them (2012) the first period of Muslim education has started and was persisted during the prophet-hood of Prophet Muhammad (saw), second period existed at the duration of four Caliphs, third period similarly is considered during Umayyad Era (661-750 AD), fourth, fifth and sixth periods have been deliberated as respectively Abbasids Period (750-1258), Ottomans period and the period of Mughal emperor of subcontinent. Following is the brief discussion regarding early Muslim education period as well as method:

i. **Prophet Muhammad (saw) time:** During this period every Mosque (*Masjid*) was the community center to the Muslim and they used to organize all types of programs including educational activities inside of the Mosque (*Masjid*). Male, female and children were taught in the Mosque. Thus at that time Mosque (*Masjid*) was considered as the worshipping place and the institution of education. Rote learning like '*Halaquah*' and teacher centered teaching method was followed in education during this period. Prophet Muhammad (saw) inspired all Muslim to gain more knowledge and experience by learning other individuals' languages (Islam, 2011), too. Therefore, when Prophet Muhammad (saw) perceived that Islamic education has been disseminated throughout the peninsula of Medina, then he started to send teacher to different places of Arab for teaching and preaching Islamic education to the non-Muslim.

ii. **Four Caliphate:** After the duration of Prophet Muhammad (saw) Hazrat Abubakar, the first caliph of Islam, decided to compile the Holy *Qur'an* into a certain script since *Qur'anic* verses were existed in a scattered manner. Consequently *Qur'anic* teaching became easier to learn for all people. Secondly, the second caliph of Islam. Hazrat Umar took necessary initiations to educate children. Moreover like Prophet Muhammad (saw) he used to send teacher to the non-Muslim community i.e. Bedouin to educate them. Nevertheless, for disseminating the teaching of the Holy *Qur'an* Hazrat Uthman's (third caliph of Islam) contribution is really praiseworthy as well. Because he use to prepare some copies of the Holy *Qur'an* and send those copies to the Muslim community who stayed in remote and diverse areas. Accordingly, the basic grammar of Arabic was

started to teach to the general people during the Caliphate of Hazrat Ali. As a result of these four caliph's contribution students regardless of Muslim and non-Muslim became enthusiastic to learn more and more.

iii. Umayyad Era (661-750 AD): Ahmad, et al., (2012) opine that this Umayyad period was the golden age of early Muslim education. Accordingly Hashim and Langgulong (2008) consider this period as the development time of early Muslim education. The method of education during this period was purely the holy *Qur'an* based (Ahmad, et al., 2012). Moreover the characteristics of education were based on "purely Arabic medium, religious sciences, basic study of foreign languages, Hadith and jurisprudence, Arabic grammar and literature" (Hashim & Langgulong, 2008). In Umayyad period educational syllabus were enlarged and it includes grammar, history, geography and law (Ahmad, et al., 2012).

iv. Abbasids Period (750-1258): This early Muslim education period has been acknowledged as the flourishing period by Hashim and Langgulong (2008). Therefore, Ahmad, et al., (2012, p. 831) cite, "The Abbasid Caliphate was the golden age of Muslim education and learning". The method of education was more developed during this period than the previous time. Children used to start their informal education at home from their four years old. Nonetheless, their formal initial or primary education began when they reach at six years old. Children regardless of boys and girls were taught together at the local elementary or primary school, mosque and maktab as well. At the very initial period children were required to learn the process of reading and memorizing the *Qur'an*. Beside of this in terms of higher education the most remarkable contribution of this period "was the increasing number of institutions for higher learning, called Madrasahs for religious and Bayt at-Hikmah or the House of Wisdom or learning" (Ahmad, et al., 2012, p. 831).

v. Ottomans period: During this period some shortcomings and weaknesses have been noticed. Hashim and Langgulong (2008) has acknowledged this period as the time of decadence as well as weaknesses for the early Muslim education. For example they (2008) mention some shortcomings such as the transmitted knowledge based curriculum, declination of Arabic language, memorization method, repetition of early scholars' creativities. In other words, numerous numbers of schools were established during this Ottoman's period (Ahmad, et al., 2012,). Moreover instituting schools become tradition of this period besides constructing Mosques at the same place (Ahmad, et al., 2012, p. 831). Hence, a well-balanced curriculum for early Muslim education was offered by Ibne Khaldun. He prepared this curriculum based on two distinct discernments those are namely Ulum *Naqliya* and Ulum '*Aqliya*. Here Ulum *Naqliya* refers to "traditional or transmitted sciences, based on revelation" and Ulum '*Aqliya* indicates to

"*Tabi'ita* or falsafiya: philosophical or Intellectual sciences based on observation and deduction" (Ahmad, et al., 2012, p. 832).

vi. Mughal Emperor of subcontinent: Like Ottoman Mughal Emperor Akbar and his ancestors inaugurate plenty of schools to disseminate knowledge among all Muslim and non-Muslim. In the Middle of the eighteenth century, a new curriculum named Dars e Nizami was premeditated by Nizamud Din (1677-1728 AD) (Ahmad, et al., 2012, p. 833). During this period curriculum of Dars e Nizami was followed in every sector of education.

The above momentary discussion on the method of early Muslim education epitomizes certain impression of education during those golden periods. Many Muslim scholars and thinkers have flourished Muslim education by dint of their dedicated contributions and committed hard works. The present Muslim or non-Muslim generations really owe to them. However, instead of their toilsome work for Muslim education some particular strengths and shortcomings have been identified during those periods. Following is the details description on the strengths and shortcomings of early Muslim education:

Strengths of Islamic traditional methodologies in education

Al-Faruqi (1982) specifies five sorts of Unity to form and strengthen the first principles of Islamic traditional methodology in education. These five unities have been demonstrated in figure 1.

Al-Faruki (1982) cites: "While avoiding the pitfalls and shortcomings of traditional methodology, *Islamization* of knowledge ought to observe a number of principles which constitute the essence of Islam. To recast the disciplines under the framework of Islam means subjection of their theory and method, their principles and goals to the following [principles]"(ibid, 22).

Therefore, these five principles may assist to establish the Islamic spirit all over the world including the Muslim world. Moreover, the most significant several strengths of Islamic traditional methodology of education have been displayed in ephemerally in the following:

The sources of knowledge

Qur'an and *Sunnah* are the source of revealed knowledge which is the complement of reason (*aqf*). Allah (*SWT*) has divided two categories of knowledge namely (a) Revelation (*wahy*) and (b) Reason (*aqf*). He said in the *Qur'an*:

"Recite in the name of your Lord Who created, created mankind from a blood clot; Recite, for your Lord is the most Noble, the one Who taught by means of the eternal pen (**of revelation**); Who taught mankind what it did not know"(96: 1-5). "He **revealed** to you the Book (the *Qur'an*)

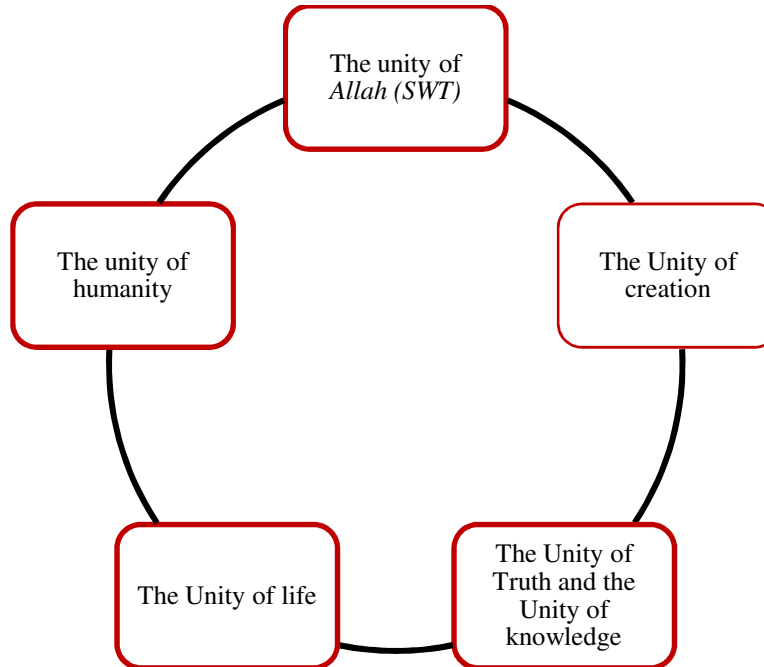


Figure 1. Five types of unity by Al-Faruki (1982)

and Hikmah (the *Sunnah*), and He taught you that which you did not know (4:113)". "Verily in the creation of the heavens and earth, in the alteration of night and day, in the ships that glide through the ocean with what benefits mankind, in the water Allah sends down from the sky to revive the earth after it was dead and to scatter throughout it every manner of beast, in the changing of the winds, in the clouds made subservient between the heavens and earth, are signs for a people who **reason**" (2: 164).

Revelation is the innovative foundation of the conceptualization, thought, worldview and it also clarifies the relationships between Allah and humanity. *Sunnah*, on the other hand, may be defined as "to clarify and elaborate on the *Qur'anic* epistemic methodology through linking the prophet's (*saw*) example and the values of the *Qur'an* so that these may be applied to the actuality of changing circumstances" (Taha Jabir, 1989). Furthermore, Taha Jabir (1989) views that "humanity may be transcend the dilemma of the relative and the absolute, and the ideal and real by this methodology" of traditional education. The certainty of revelation cannot be esteemed and valued without reason.

The new creative approaches of Islam

At the initial stage of the Islamic history, meticulous Muslim attempted to enhance the existence of Islamic life. Accordingly they tried to investigate the new creative

approaches of Islam. Every *faqih* (specialist) used to teach science or knowledge (*fiqh*) to the Muslim individuals in both ways formally and informally. The *faqih* was *imam*, *muhaddith*, *mutakallim*, *Qur'an* reciter (*qari*), political leader, professionals of many fields so on and so forth. Everybody, during that period, was earnestly eager to assist the *faqih* if they (*faqih*) confronted any problem and weakness.

Abu Sulayman, (1989) illustrates that every Muslim was closely associated with each other to remove the shortcomings of any of them by the solidarity and total experience of all. By the blessing of Islamic thought Muslims were closely related and their thought compelled them to think, to elucidate the problems and difficulties of the Muslim brothers. Hence Abu Sulayman, (1989) cites, "If that period witnessed little speculative or metaphysical thought, the reason is not that they were incapable of it but that the priority for most Muslim thinkers lay in enabling the masses of people to lead healthy, rational, virtuous and prosperous lives". This very fact imposes great difficulties in tracing the history, and elements of the educational process, tradition and practices of Islamic education in the Islamic heritage (Ishaq F, 1989).

The role of *ijtihad*

Ijtihad was the main source of creativity in the *fiqh* of the *shariah*. At the earlier period of the western domination the role of *ijtihad* was to free the Muslim *Ummah* from the

slavery and oppression of West. *Ijtihad* was accepted to establish an Islamic methodology. In order to practice Muslim day-to-day life and personality balanced in intellectually, mentally and spiritually *ijtihad* played a central role. According to Taha Jabir (1991) *ijtihad* is an authentic practice and extremely important in conformity to the specified conditions. It is only through the use of *ijtihad* that Muslims will be able to construct a new methodological infrastructure capable of replacing the current Western one, one which will allow Muslim scholars to once again base their knowledge and epistemological paradigms upon the original sources of the Islam? (Taha Jabir, 1991). Moreover, two streams of education were originated among the Muslim *Ummah*. The first one produces technical experts, intellectuals, scientists, social scientists among the Muslim world. The first method of education was selected based on the secular positivist paradigm. Similarly, the second educational system was established based on religious. However, the sources of this stream owe more to tradition than to any understanding of the parameters of a truly Islamic paradigm of knowledge (Taha Jabir, 1991). During that period *Ulama* used to take decision based on *ijtihad*. If they failed to get solution of their problem from the Holy *Qur'an* and the *Hadith*; they used to take decision from *ijtihad*.

Accepting *Tasawwuf* (*Sufism*)

After the abandoned of *ijtihad* Muslim world attempted to overcome their challenges and shortcomings they had to face, by means of *Tasawwuf* which is familiar as '*Sufism*'. *Tasawwuf* was the most acceptable ways to lead the Muslim life and practice Islam. The *fiqh* remained a sealed system until modern times, even when modern science and technology provided the West with the power to confront and defeat the Muslims (Abu Sulayman, 1989). As a result the *Sufi* brotherhood assists the *Ummah* with spiritual self-discipline and suggests them "to be resigned to this in the face of their loss on the scene of history" (Abu Sulayman, 1989). After hearing this, sultan at that time resigned from his position without any challenge and some greatest Muslim individuals were guided and controlled by *Tasawwuf* (*Sufism*). They were directed spiritually and mentally by the ethical values of *Tasawwuf*. Nevertheless, during the period of *Tasawwuf* "*Sufism* advocated a purely intuitive and often esoteric methodology, and, hence, found no fault with estrangement between reason and revelation" (Abu Sulayman, 1989).

Shortcomings of Islamic traditional methodologies in education

Islamic traditional education has some weaknesses too.

Al-Faruqi (1982) mentions that due to several shortcomings traditional methodology is insufficient to Islamize modern knowledge. He identifies four categories of shortcomings (1) the Islamic traditional methodology restricted the meaning of significant terms which are *fiqh*, *faqih*, *ijtihad* and *mujtahid*, (2) the separation of *wahy* (revelation) and *aql* (reason), (3) it also separates Islamic thought and action finally (4) it creates cultural and religious dualism. Several shortcomings of traditional methodology have been mentioned herein:

Non-Muslim destroyed the Muslim *Ummah*

Non-Muslim destroyed the Muslim community (*Ummah*) through the attack of Tatar and Crusader from the East and West respectively. Disintegration of Muslim *Ummah* was the common feature after this violence. Consequently, Muslim *Ulama* became more conservative and protective than previous. Numerous numbers of Muslim people started to blame Islam and its traditional educational institutions. Contrarily, Muslim *Ulamah* comprehended the cause of Muslim deterioration. It was their perception that the Muslim communities are isolated and separated from the genuineness of Islam. Subsequently they began to find the way to preserve the originality and preciousness of Islam. Their return towards the truth of Islam became mandatory for them. One fundamental part of this return would have to be the use of *ijtihad* for how else could Muslims incorporate Islamic principles into situations with which they had never had to deal? (Taha Jabir, 1991).

Ulamas abandoned *ijtihad*

Two types of Muslims delineated *ijtihad* in two ways. One group considered *ijtihad* as the process to protect themselves from the domination of the West, whereas, other group rejected their insight and to them *ijtihad* was the extensive implementation of Western methodology. Muslim *Ulamas* strongly announced regarding the acceptance and accuracy of *shariah* at that situation. Later on, out of fear the *Ulamas* abandoned *ijtihad*. They, therefore, declared that any departure from it is an innovation and that every innovation is undesirable and condemnable (Taha Jabir, 1991). As a result, the *shariah* became unmoving and to the Muslim *Ulama*, it was the only protection and shield to survive the Muslim world. These conservative mentality and attitude were observed among the Muslim *Ulama* from the eighth to the twelfth centuries.

The Muslim *Ummah* was biased by the West

During Western period the whole Muslim world was dis-

jointed, colonized and even occupied by the West but they failed to defeat 'Turkey proper' since their power were driven forcefully by Turkey. Abu Sulayman, (1989) states, "The Western power exploited Muslim weakness to the utmost and contributed to a great extent to the present malaise of the Muslim world". The Muslim *Ummah* was biased by the West, because without being influenced it was implausible to develop economic and political situation of the Muslim community.

As a result the Muslim leaders thought to westernize the *Ummah*. The Muslim leaders especially in India, Egypt and Turkey desired to make the *Ummah* practicable and sustainable in economically, politically and even militarily. They attempted to spread the Western culture everywhere of the Muslim world. This theological reductionist approach, in which Islam was understood a Western Christian paradigm, lasted until the middle of the eighteenth century (Al-Faruqi, 1982). Notwithstanding, this endeavor was reduced into a failure. Indeed, it continues to be a failure today, and one that is more striking the more consistently it is applied, as in Turkey and Egypt (Abu Sulayman, 1989).

Eradicate all Islamic values

Mustafa Kamal Ataturk, in Turkey, was the pioneer to eradicate all Islamic value based organizations and he banned all traditional Islamic principles and ideologies from every institution including educational institutions. Instead of Islamic organizations he established institutions imitating western organizations and abandoned the whole Islamic methodologies and its law from all sectors. Hence from the period of Kamal Ataturk, until now Turkey is not enriched with western cultures. Turkey is just as weak and poor in all respects as other Muslim countries (Abu Sulayman, 1989).

Both western and the traditional Islamic systems

In Egypt, on the other hand, both western and the traditional Islamic systems were allowed to work together. There were competitions between these two systems. Besides these Western system used to get many opportunities from the government and public funds which were not found in the traditional Islamic system. Despite of possessing such facilities western system failed to achieve its goal even Islamic system was also unable to reach its desired destination. Consequently, confidence of Muslim *Ummah* was broken; as Abu Sulayman, (1989) opined, "Their competition, however, succeed only in weakening each other as well as the *Ummah*".

Separation of *Wahy* (revelation) and *Aql* (reasoning)

For the first generation of the *Ummah*, the relationship between the intellectual capacity of '*aql*' (reason) and '*naql*' ('revelation', transmitted knowledge) was contemporary (Taha Jabir al 'Alwani', 1989); but there was dichotomy between these two, 'reason' and 'revelation'. Many Muslim scholars think that this dichotomy was the main target to develop the intellectual history of the Muslim *Ummah*. Under the guidance of this dichotomy many Hellenized Christians and Jews lived for many eras; after that many *Mutakallimun* accepted this dichotomy too.

Separation of thought and action

The unison and harmony between thought and action was completely wrecked, unfortunately. Thought and action began to weaken each other and gradually this separation became broader. From the Islamic thought the leadership was secluded totally. The thinkers, estranged and removed from active engagement in the *Ummah's* affairs, retreated to the ideal as grounds for their condemnation of political authority (Abu Sulayman, 1989). Again thinkers began to negotiate with the leadership especially with the political leadership. On the other hand, action became oppressive and dictatorial. The Muslim *Ummah* became invulnerable towards the political leadership. Therefore, in the early period, the spiritual and the worldly convertibility were totally missing. Conservation and speculation of the Islamic thought was observed in terms of law, world-view and *Qur'anic* exegesis. Great thinkers, jurists and highly respected people all looked down upon political authority and action as something beneath them, in itself contemptible (Abu Sulayman, 1989).

Concept of Eclectic model

The word 'eclectic' refers to diverse or heterogeneous; so eclectic model in education denotes that model which involves diverse aspects of educational curriculum. Taha Jabir (1989) in his article entitled 'Towards an Islamic Alternative in Thought and Knowledge' has demonstrated three existing approaches of education namely: the traditional approach, the modernist approach and the eclectic approach. He defines a brief description of the state of knowledge and thought and at the same time he reveals the educational and cultural systems of the contemporary Arab and Muslim world. Taha Jabir (1989) delineates the approach of eclectic which "accommodates traditional and modernist views on education. In which one must select from traditional thought what is most sound and from 'modern' contemporary thought which one considers and proves to

be correct, and weld the two to form an intellectual structure that will provide a guarantee basis for achieving what is required" (Taha Jabir, 1989).

In the light of Islamic viewpoint eclectic model of education can be considered as the combination of modern conventional issues and Islamic issues related to education. According to Sidek Baba (2000) integrating and illumination is the procedure of claiming appropriate and suitable planning and understanding. Nooraini Othman, Khairul Azmi Mohamad and Yayasan Ilmuwan (2011) cite, "A constructive symbiosis is only possible through a process involving a good amount of graduality, steadiness and consistency" (p. 111-112). In other words, it is argumentative that gaining knowledge from merely one field is not adequate for surviving in this modern and advanced technological era.

Likewise it is also challenging to cope with others in terms of dealing education, business, communication and all aspects of human lives preserving one sided knowledge or educational background. For this reason Solehah Bt. Hj. Yaacob and Rahimah Bt. Embong (2008) mentions Narongraksakhet's (1995) opinion that "both kinds of knowledge religious and modern should be integrated because the true Islamic education is not a mere theological teaching or the teaching of *Quran*, *Hadith* and *Fiqh* but also covers all branches of knowledge that taught from the Islamic perspectives" (p. 7). Therefore, eclectic model has been flourished and introduced as the most marvelous and conventional approaches of education for coming in touch with others regardless of countries, cultures, religious and so on.

The way of the Eclectic Model relevant to the process of Islamization

Eclectic model is unique and newly developed method of studying Islam (Sidek Baba, 2004). Taha Jabir Al-Alawani (1989) advocates this eclectic model as a lawful and effective method for overcoming the crack between traditional and modern strategies of Islamic education. In this method, Islamic education is added with modern subjects. Sidek Baba, (2004) argues that the objectives of education are achievable only through the integration of both traditionalist and modernist methods of education. Again, he (2004) illustrates that "it is important to integrate the two to form an intellectual structure that will provide the basis for achieving the required objectives".

To develop eclectic model for Islamizing education three fundamental features emphasized by Sidek Baba (2000) may be considered. These three key facets are namely 'the development of an epistemological foundation', 'the development of institutions to implement the process' and 'the development of scholarship'. Here the very first feature indicates that both the methodology of Islamic and western educational curriculum should be

profoundly molded in accordance of Islamic tenet and principles. The second segment denotes that the goal of Islamic educational institutions should be to fulfill *tawhidic*-value laden "objectives in an integrated manner which is not bound by space or time" (Nooraini Othman, et al., 2011, p.115). The third phase delineates that value-based knowledge should be emphasized highly for knowledge orientation. Moreover the eclectic model should be applied in such a manner that curriculum will be shaped as holistic. Therefore, this eclectic model must have to give appropriate regards not merely on mystical or divine affairs; rather it has to reflect exact respect towards chronological or time-based matters, too.

Nevertheless Sidek Baba (2004)exposes that many Islamic institutions and universities have already implemented this eclectic method as their teaching technique such as 'The Muslim Student's Association' (MSA) in USA, the International Institute of Islamic Thought (IIIT), the Institute of Islamic Thought and Civilization (ISTAC) and International Islamic University, Malaysia (IIUM). It divulges the achievement of this method in application of teaching Islamic education. Islam is the core component of this eclectic educational system and conventional or western secular system of education on the other hand is amalgamated. International Islamic University, Malaysia (IIUM) is the pioneer as well as innovator of this eclectic system of education; and nowadays this eclectic model is being followed by miscellaneous universities of Malaysia, too. Noorani et al., (2011, p. 116) cite,

"In the law faculty of this university, Islamic laws are taught next to conventional laws. In the economics faculty, conventional and the Islamic economic systems are both taught to the students. In the education faculty, the Islamic educational philosophy, psychology and sociology are taught together with their conventional counterparts. All faculties in the university offered postgraduate programmes leading to master and PhD and all are offering integrated approach to their analyses and studies".

In light of that, Sidek Baba (2004) advises to follow such eclectic model among the educational institutions in the Muslim world for producing scholars with a wide-ranging Islamic contextual educational background. Consequently the scholars would be able to overcome socioeconomic problems and hitches of the society. Many Islamic associations and universities in the Muslim world including universities of Malaysia confidently retorted to such an incitement.

Nooraini Othman et al. (2011) state that 'eclectic model' is successful method and this "approach is synergistic and eclectic in nature" (Nooraini Othman et al., 2011, p.116), too. They (2011) have measured it with increasing of acceptance of this system in Malaysian people. They (2011, p. 116) opine, "More Muslim parents are convinced that an educational institution which covers both parameters of education in their content and

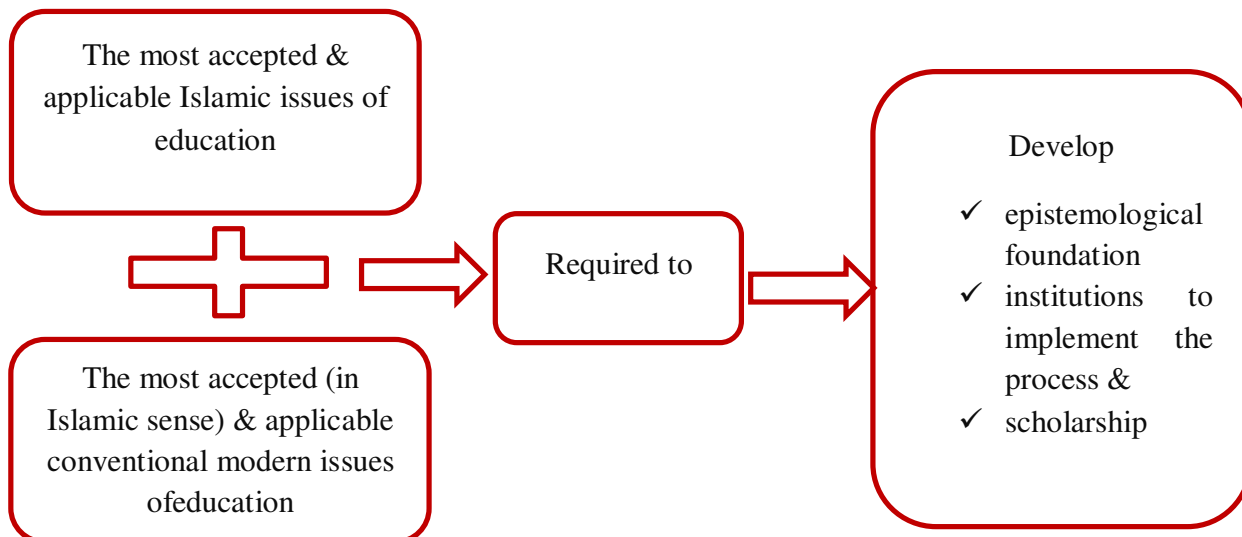


Figure 2. Eclectic model for the way of Islamize education; concept taken from Taha Jabir, 1989 & Sidek Baba, 2000

environment are better options for their children to study” and work in the university. However, the triumph of this ‘eclectic model’ cannot be encoded with increasing number of the individuals to upkeep. It necessitates a scientific investigation to estimate the graduates and their Islamic background, their commitment and assurance to Islam and the demand for them in the job market throughout the universe including the Muslim world. Above is the demonstration of proposed Eclectic model for the way to Islamize education. (Figure 2)

CONCLUSION

Education is the key constituent for opening horizon of intellectuality as well as potentiality of Muslim *Ummah*. In Islamic context education must have to possess *tawhidic* value to defend the *Ummah* in this challenging 21st century. Therefore, in Islamic education there should not be complete separation between the methods of Western and Islamic. Rather for the well-being of Muslim *Ummah* the most appropriate and authentic methodology of education should be granted from regardless of Western and Islamic discernments. Both of these teaching–learning techniques which are accepted or supported by Islam should be indorsed, amalgamated and assimilated at the same time. In this regard better opportunities and privileges should be inaugurated from the ‘eclectic model’ so that the most acceptable education method must be ensured and established for generating actual Muslim *Ummah* in the light of Islam. Nevertheless, in order to sustain scrupulous and acceptable perpetuation of education based on eclectic model Muslim scholars should “generate more ideas and share their efforts to contribute effectively” (Nooraini Othman et al., 2011, p.116) towards *Islamization* of education.

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