A Theory of Islamic Education for Primary and Secondary Levels:
Implications for Curriculum Development

نظرية للتعليم الإسلامي في المرحلة الابتدائية والثانوية:
تطبيقات لتطوير المناهج

by

MARIAM ALAWI AHMED ALHASHMI

A thesis submitted in fulfilment

of the requirements for the degree of

DOCTOR OF PHILOSOPHY IN EDUCATION

at

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Dr Solomon Arulraj David
January, 2016

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ABSTRACT IN ENGLISH

This study attempts to bridge the gap between theory and practice in the field of Islamic education. The twofold purpose of this study is to develop a theory of Islamic education as a means of strengthening the theoretical connection between curriculum for primary and secondary levels and the philosophy of Islamic education as well as to contribute to a meaningful convergence amongst existing Islamic education frameworks.

Swanson and Chermack's (2013) General Method to theory-building was chosen for this thesis. The General Method consists of five interdependent and interacting phases of theory building, namely, conceptual development, operationalisation, confirmation/disconfirmation, application, and continuous refinement and development of the theory. This study had undertaken the conceptual development, the operationalisation, and the confirmation phases.

The first phase of the theory-development process resulted in the development of a conceptual framework that consists of three theoretical components, namely, the theory concepts, the relationships of the theory, and the boundaries of the theory as they apply to the thesis topic. The second phase, namely, the operationalisation process, resulted in developing seven confirmable propositions for the curriculum which were further developed into empirical indicators based on the logical reference to the propositions.

In conclusion, the developed "theory of Islamic education in the primary and secondary levels", operationalized for the aspect of curriculum, enables educators to formulate a deeper understanding of Islamic education and to enhance their practice. Furthermore, the findings of this study are derived from the principles of Islamic education and provide relevant guidance towards developing Islamic education curricula for the primary and secondary schools of today.

ABSTRACT IN ARABIC

تسعى هذه الدراسة إلى تجسير الهوة بين النظرية والتطبيق في مجال التعليم الإسلامي. تهدف الدراسة إلى تطوير نظرية للتعليم الإسلامي كوسيلة لتقوية الارتباط النظري بين المنهج في المرحلة الابتدائية والثانوية وفلسفة التعليم الإسلامي؛ بالإضافة إلى الإسهام في المواءمة بين الأطر المطروحة للتعليم الإسلامي. وقد تم تطبيق منحى المنهجية العامة لبناء النظريات (سوانسون وجيرماك 2013) والتي تتألف من خمس مراحل متداخلة ومتفاعلة وهي: تطوير المفاهيم، العملنة (التشغيل)، التحقق، التطبيق، والتحسين والتطوير المستمر للنظرية، اشتملت هذه الرسالة على تنفيذ كل من مرحلة تطوير المفاهيم والعملنة والتحقق.

نتج عن المرحلة الأولى من بناء النظرية -وهي مرحلة تطوير المفاهيم- تطوير إطار مفاهيمي يتألف من ثلاثة عناصر وهي مفاهيم النظرية، والعلاقات المتضمنة في النظرية، والحدود التي تخضع لها النظرية والتي تنطبق على موضوع الأطروحة. بالتالي يقدم الإطار المفاهيمي أنموذجاً للظاهرة التي تبحثها النظرية في العالم الحقيقي. كما نتج عن المرحلة الثانية من بناء النظرية، وهي مرحلة العملنة (التشغيل) تطوير سبع مقدمات قابلة للتأكيد حول المنهج الدراسي والتي تم البناء عليها لتطوير مؤشرات تجريبية بالاستناد المنطقي على المقدمات السبع.

ختاماً، تمكن نظرية التعليم الإسلامي المطورة للمراحل الابتدائية والثانوية -والتي تمت عملنتها للمنهاج- تمكن التربويين من تكوين فهم واضح للتعليم الإسلامي بما يمكن أن يسهم في تحسين ممارساتهم. علاوة على ذلك، فإن النظرية تستقي من قواعد التعليم الإسلامي إرشادات مرتبطة بالواقع بما يسهم في تطوير مناهج التعليم الإسلامي للمدارس الابتدائية والثانوية المعاصرة.

DEDICATION

This dissertation is dedicated to my leaders who lightened me life with purpose and vision;

To my mentors who were extremely generous with time and knowledge to give me all the guidance I needed;

To my parents who provided me with unlimited love and support;

And to my family and friends who were the source of inspiration and encouragement.

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CHAPTER ONE: INTRODUCTION

The philosophy of Islamic education and its practical manifestations in the widely spread Qur'anic classes or in Islamic education teacher preparation programs seem to be isolated from the contemporary educational practice (AlMesbar 2011). Integrating practices of Islamic education with what is commonly referred to as the "best-practices" in education based on the latest empirical research studies is considered a challenging task (AlSamadi & Hilali 2007). Islamic education often presents weak contributions to the current global conversations around educational reform, educational development, or addressing the challenges of the twenty first century. How then could educators formulate an understanding of Islamic education that can contribute to the enhancement of their practice? And how could an educator draw from the principles of Islamic education relevant guidance towards developing curricula for the primary and secondary schools of today? Scholars and practitioners alike are asking these and related questions in the field of Islamic education.

This thesis is a theoretical study of Islamic education at the primary and secondary school levels and its implications on the curriculum. It examines the intersections between the philosophy of Islamic education, which has a long history and rich philosophical base (al-Attas 1999; Halstead 2004; Kadi 2006; Cook 2010; Makdisi 1982), and curriculum in primary and secondary levels, which is of critical importance to the educational process. Theory enables for a reorganization of thought about a phenomenon in a way that contributes to human comprehension of that phenomenon (Dubin 1978 in Upton 2006). Contrary to what many people believe, theory is not intended to be limited to the scholarly dialogues or debates. Instead, the development of theory in the field of education should lead to explanations that aid practitioners and scholars alike in implementing and explaining practices that affect students and schools. In response to the demands in the educational field and the gap in the production of relevant theoretical studies on Islamic education, the aim of this study is to develop a theory of Islamic education that is operationalized for curriculum in primary and secondary levels. A summary

of a literature review for this study is provided below, followed by the statement of the problem, the purpose of the study, the significance of the study, and the structure of the study.

1.1. An Introductory Consideration of Islamic Education

For many centuries, Islamic education has been regarded as an esteemed form of education because it produced students of manners and of positive contributions to the fulfilment of themselves and to their societies. This is particularly well-known for the classical Islamic tradition of scholarship that produced many important figures, many of whom had influence beyond the Islamic world like al-Ghazali, al-Khwarizmi, Ibn Khaldun, and Ibn Sina. Nowadays, the status of contemporary institutions of Islamic education raise multiple concerns and questions from Muslims and non-Muslims alike. Some concerns point to a possible correlation between radical religious schooling and acts of terrorism, violence, and radical actions (Goldberg 2000; Coulson 2004; Abdalla et al. 2006; Waghid 2006; Hassan-Shahid 2010; Bano 2011; Lahmar 2011; Asnawir 2012; Elbih 2012; Etzioni n.d.). In the United Kingdom, the failure of some Islamic schools to teach tolerance is a topic that is commonly addressed in public debates (Meer 2007). Others point to the irrelevance of Islamic education institutions to the needs and challenges of the twenty first century (Abdalla et al. 2006; AlMesbar 2011) and the lack of well-developed Islamic curriculum and Islamic education certified teachers (Aabed 2006; Abbasi 2006; Aziz-zadeh 2007; Mustafa & Salim 2012).

The theoretical notion of Islamic education was brought into the spotlight at the First World Conference on Muslim Education held in Mecca from the 31st March to the 8th April 1977 where the status and potential of Islamic education in a modern world was discussed. Recently there has been an increasing global interest in Islamic education in the last few decades (Abdalla et al. 2006) manifested in the high increase in Islamic education literature in the form of journal articles and book publications since the mid-1990s in a number of Muslim and Western countries. There is also an increase in the numbers of Islamic schools being established and the development of more Islamic curricula around the world (Shah 2012). This

increasing interest calls for a reconceptualisation and reinvigoration of the tradition of Islamic education in the context of modern times.

Recently in Dubai, His Highness Sheikh Mohammed bin Rashid, Vice President of the UAE and Prime Minister and Ruler of Dubai, announced in 2013 that Dubai will be an international centre for Islamic information and education as one of the pillars of development benefitting from Dubai being the capital of Islamic economy in three years (Bitar 2013). An Islamic information and education centre will require a research-based Islamic framework that speaks to modern schooling systems and that is aligned with the culture, history, and vision of the UAE. Vision 2021, a guiding policy document for the government of the UAE, emphasises nurturing religious values. Section 4.2 of the Vision describes the goal of the educational system in which: "our educators will instil in young people the shared values of our moderate religion and our national identity" (p. 23). This will require the development of a theory that emerges from authentic sources and at the same time can be applied to modern schooling systems.

In the year 2011, the UAE Ministry of Education (MoE) released a new Islamic Education curriculum as part of substantial efforts to reform the national school curriculum which took place to address increasing concerns about the skills and employability of Emirati school graduates (Farah & Ridge 2009). The strategy of the MoE aims to meet world-class education standards (MoE Education Strategy 2010). The first of the ten strategic objectives of which is to: "Ensure [that a] high quality curriculum is in place so that Public and Private schools students are best prepared for higher education" (p. 19). To this end, the Islamic education program in the UAE is still undergoing several revisions and updates continuously to make sure that it meets the high set of expectations.

1.2. The Statement of the Problem

In relation to the social and political situation of Muslims at the international level, this thesis is being completed at a time of an unprecedented moral crisis in the name of Islam which Muslims have not witnessed before. The extremist violent movements are led ironically by individuals who claim an association with Islam,

which is a religion of peace and claim fellowship of the man whose message is to perfect good character, with the ideal of the Prophet Muhammad. Amongst many other factors, education plays a primary role in developing character and instilling core values shared by humanity pertaining to peace, tolerance, and coexistence. At a time of such a paradox, it is important to reflect on and examine the context of education in Islam according to authentic sources, as an overall approach, to investigate its potential role in nurturing good Muslims who are grounded in the tradition and who positively contribute to the modern world on an international level.

Bin Bayya has argued that "In every era there is a challenge. The challenge of our era is maintaining high morals" (2013). Furthermore, Ibn Ashur (2006) indicates that the reason of moral challenges amongst Muslims is the exclusion of *ta'deeb* (morality) in educational practices. Mangham (2003) attributed the decline in character, which he claims began in Europe at the start of the 19th century, to impatient capitalism. Modern capitalism has been identified by authors like Sennett (1998) to be a source of corrosion of character that is an increasing trend apparent in the world today. This state of character crisis is apparent in the market place and is also manifested in educational institutions in many countries in the form of behavioural issues like bullying (Dake 2003; Whitted & Dupper 2005; Ryan 2009; *The National* 2013) and violence (Piotrowski & Hoot 2008). While ethics, morality, and character education is amongst the main underpinnings of Islamic education, Thobani (2007) sees that the schooling system nowadays in Muslim countries "risks being deprived of its spiritual and moral bearing that has served as an orientating inspiration for Muslim societies for centuries" (p. 12). Similarly, in other countries of the world like the United States, students are going through a "general breakdown" in the form of increasing violence and bullying like that of many world systems. As a result, students are experiencing a concurrent "loss of traditional ways of meaning-making" in the form of losing sight of a purpose and suffering from a crisis of value (Kirk 2000 p. 3).

The increasing interest in Islamic education can be looked at in the context of the general "spiritual hunger" and the search for depth and sacredness that Kirk (2000)

alludes to. Moore (1994) observes that 'the great malady of the twentieth century, implicated in all our troubles and affecting us individually and socially, is 'loss of soul' (in Kirk 2000, p. 7). This hunger, Moore explains, does not go away when neglected; rather it expresses its hunger in symptoms of obsessions and addictions to violence and loss of meaning. Moore suggests that instead of treating the symptoms as have been done for decades, educators need to attend to the cause which resides in spirituality. Nevertheless, Kirk (2000) notes that the present theories advocating spirituality in education lack comprehensiveness, depth, and clarity. He explains that the arguments for spirituality tend to draw heavily on the educational experiences of their authors who present the case piecemeal rather than in a comprehensive and thorough fashion. This is a situation that is shared to a large extent with the advocates of Islamic education. As a result of this deficiency in articulating spiritual values, although the interest in spiritual education is increasing, it is still considered a minority view and amounts to a counterculture in relation to the larger culture of education (Kirk 2000). Therefore, it is considered to be an alternative approach to education. Kirk (2000) suggests that the educational community and the public-at-large would not buy into the argument for spirituality in education until they have a clear image of what it would look like in actual classrooms and schools and what its effects would be on students and society in general. Islamic education faces a very similar situation in which most advocates use rhetoric but do not present well established models that have the potential to guide and inform practice.

Nowadays in Muslim majority countries, education is characterised by a descent state of physical infrastructure. This was the result of decades of investment in the building of universities and the implementation of explicit reform initiatives. However, these countries still suffer from a 'software' problem that results in a crisis of education (Fandy 2007). Education in most Muslim majority countries lags behind internationally and fails to provide the connections between modern sciences and students' own history, culture, and religion. Such a problem includes the content of curriculum, how it is being taught, and how qualified are those who teach (Abbasi 2006; Fandy 2007). Zia (2006) points to the deficiencies of the modernisation process of education in Muslim majority countries. She suggests that

education in Muslim countries did not go through the phases of adaptation, appropriation, and ownership. As a result, a system that is totally different from the traditional system emerged leaving an indigenous system running as a parallel stream of schooling. Moreover, the situation of Islamic education in the West shares similar characteristics. The areas of sustainability, replicability, and promoting true Islamic education ethos and spirit in Islamic schools are often being critiqued (Niyozov & Memon 2011, p. 24). Hence, the conceptual development of a term such as 'Islamic education' became a necessity considering the variety of contexts in which educators function and taking into account the problems of communication among various sectors of the educational enterprise (Geahigan 1976). The theory development of this thesis aims at addressing two main purposes: the first is to provide direction to the practical work related to Islamic education curricular development and the second is to integrate the foundational theories that can be further merged in a cohesive meaningful framework. The field of Islamic education has also witnessed a vast diversity and variety along with new demands and claims of deviations in implementation internationally. For the above reasons, the re-articulation of an authentic interpretation is crucial through the operationalising of this theory in an explicit manner.

The challenges raised around Islamic education in practice have been attributed by a number of authors to the insufficiency of its theoretical foundation. Every educational system has to be based on a specific philosophy or 'responsible thought' about reality, knowledge, and value (Al-Hudawi 2012). Giladi (1987) argued that educational theories of Islamic education have not been investigated thoroughly. According to Halstead (2004), there is a lack of serious thought given to the nature of the distinctive features of Islamic education. As a result, there is no guidance available in dealing with the problems that reflect philosophical and epistemological dimensions which Muslims face in modern secular scientific knowledge. One of the challenges facing Islamic education in the west is that of conceptualising and defining Islamic education (Tauhidi 2007). Ahmed (2012) suggests that an increase in knowledge of Islamic epistemology and ontology is needed in order to provide opportunities for dialogue between the secular-liberal and the Islamic concept of education. Additionally, Memon (2011) presents a

similar view by arguing that there has been no formal, research-based deliberation of the principles of an Islamic pedagogy. He explains that the situation for Muslim education is different from other faith-based schools in which teachers undergo specific training about pedagogical aims, teachings of the faith, and instructional strategies necessary to nurture faith-consciousness. Christians too have alluded to this critical need for a framework for religious education. Vrame (2006) noted that 'our next task then is to identify a distinctively Orthodox approach to education. That approach should be clear enough to avoid esoteric abstraction, thus being accessible to practitioners who are most amateur teachers or theologians, and rich enough to guide our pedagogical thinking and strategy' (p. 284).

Therefore, this study responds to three overarching needs. First, frameworks of Islamic education tend to only deal with the specific content and practices and do not address underlying assumptions and their implications for an overall framework. The field of Islamic education is suffering from an over-interpretation of certain partial theories that lack wholeness, such as the limited understanding of the categorization of knowledge and curricula into *fardh 'ain* (personal obligation) and *fardh kifayah* (collective obligation) or in reducing morality to rigid discipline. In practice, most Muslim educators work within a framework that emerges from their own understanding which may not be sufficiently developed, or from a framework that has been developed for another culture or nation. In applied disciplines, Swanson (2007) notes that the lack of a theoretical framework in any number of fields results in a sense of "randomness and incoherence to theory discussions and developments" (p. 1). It is important to note that the absence of a theoretical framework should be responded to by attempts to develop one. Memon (2011) points out that "the absence of a formulated theory of education does not nullify the existence of principles and practices worthy of an educational philosophy" (p. 287). All Muslim educators are operating under some form of an educational framework or framework(s), although it could be unconsciously held or is only implicit. In an empirical study on the training needs of Islamic education teachers conducted by Memon (2011), the participants identified their training needs to be centred around Islamic pedagogy in relation to contemporary educational practices, including instructional methods that are in line with Islamic

values and beliefs, a pedagogical framework, an Islamically-based classroom management approach, an emphasis on the purpose and intention of education, a clear articulation of the aims and objectives, and an aligned integrative curriculum.

Second, a review of contemporary literature suggests a need for research on the foundational theory of Islamic education operationalised for the world of today, the twenty first century. Niyozov and Memon (2011) have argued that: "Islamic education has been able to survive challenges, but has also struggled to deliver on its promises of conceptualizing, articulating, and providing a model of education that is an original contribution to the field" (p. 6). Today, with the increase of Islamic schools around the world, including schools in Muslim majority countries and in Muslim minority countries, research towards the development in areas of Islamic education philosophy and its application are increasingly needed (Halstead 2004; Nadeem 2011; Niyozov & Nadeem 2011; Wan Daud 1998). Intense debates around Islamic Religious Education in Europe and the United States have raised significantly (Berglund 2015). The situation today is one in which the practice of Islamic education in many countries is characterised by a tolerance of opinion over inquiry. Swanson and Chermack (2013) caution that "bad theories are known to destroy good practices" (p. 11). Bad theories have greatly affected the field of Islamic education to varying degrees in relation to trends and patterns of closed-mindedness, exclusiveness, overemphasis of memorisation at the expense of understanding, and spreading hatred of "the other". Many traditional forms of Islamic education exhibit features of an instruction-centred and rigid inculcation process that do not acknowledge the personal agency of the student (Sahin 2013). It is commonly found that impatient news reporters, publishers, and politicians convey false theories in applied disciplines (Swanson & Chermack 2013), and the field of Islamic education is not excluded from this practice. This study attempts to make these false theories explicit by proposing an alternative theory that is clearly articulated, subjected to critique, and that will contribute to raising the awareness of academics and practitioners alike. Swanson (2007) notes that within any discipline, there are competing arguments regarding the practices that exist, with differing scopes of differences, and at a large or small level in a discipline's hierarchy of knowledge (paradigms, theories, models, empirical explanations).

Additionally, Swanson (2007) draws attention to the uniqueness of applied disciplines in facing the demand to satisfy both scholars and practitioners.

Some of the main scholars of Islamic education philosophy and theory like al-Ghazali's, Ibn Khadun's, and al-Attas's who are recognized exemplars did not focus on questions of practice and practicality such as those in the following questions. How do I go about developing the school curriculum? What are the relationships between the subject areas and how do these look like in practice? How can the philosophy of Islamic education be of relevance and valued original contribution of the discourse around curriculum and its challenges today? How could such a theory be used in practice, for example, to analyse a curriculum of Islamic education? How could such a theory be used in practice, for example, to develop a teacher training program? These questions are critical because contemporary Muslim educators' experiences are informed only by the existing paradigms of education that are dominant in the world today. Traditional literature in Islamic education do not give guidance on how to work through these paradigms and may not be capable of addressing the relevant contemporary challenges, whether educational or policy related. Zia (2006) suggests reassessing the model of the educated man for the present and the future based on the current affairs in the world.

Third, Muslim and non-Muslim practitioners in any educational setting will benefit from understanding the framework of Islamic education especially in relation to dealing with the challenges of today. Solutions to several problems that we face today can be found in the stores of historical knowledge (Gunther 2006; Sabki & Hardaker 2013). Gunther (2006) suggests that while Western research had neglected concepts and practices drawn from the Islamic culture and focused mainly on Greco-Roman and Judeo-Christian foundations of a European-centred history of learning, the ethnic and religious population of the West and the complex challenges accompanied by this situation demand for a change in the approach toward education. Sabki and Hardaker (2013) addressed the same phenomenon of the increasingly internationalised and unprecedented cultural and religious diversity in the field of higher education. They noted that this situation calls for developing a heterogeneous understanding of educational thought. by looking beyond our

contemporary institutions and taking the route of exploring traditional Islamic institutions as a possible method. Hence, beyond problem solving, studies on Islamic education have the potential to provide an original contribution to the development of educational thought, now as it did in previous centuries (Gunther 2006; Niyozov & Memon 2011). Gunther (2006) concluded that Medieval Muslim scholars were 'remarkably creative' in the way they developed original pedagogical theories which were later implemented in diverse contexts. He attributes this ability to 'their appreciation of logical reasoning, scientific response to individual and societal needs, and pluralism' (p. 386).

According to Swanson and Chermack (2013), a need for theory development arises in applied disciplines, such as in the field of education, for three main reasons: practical problems, incomplete theories, and new areas of human activities. In the case of this study it is all of these that will be addressed. Several problems are encountered in the field of Islamic education at the primary and secondary schools pertaining to implementation aligned to authentic sources and appropriate in modern times. Furthermore, the existing theories of Islamic education for this stage are not complete and do not accommodate the challenges and the demands of the contemporary times such as the increasing reliance on technology and the requirements of the global market. A comprehensive theory is most needed to respond to these practical issues, as Kurt Lewin (1945) puts it: "there is nothing quite so practical as a good theory".

1.3. Purpose of the Study

Due to the need of bridging the gap between theory and practice, Swanson and Chermack's (2013) methodology of theory building was used to provide an opportunity for Islamic education professionals to address goals that emerge from the current challenges. Based on the Islamic education needs described above, the twofold purpose of this study is: 1) to develop a theory of Islamic education as a means of strengthening the theoretical connection between curriculum for contemporary primary and secondary schools and the philosophy of Islamic education, and 2) to contribute to meaningful convergence amongst existing Islamic education frameworks. Future research options are suggested in an effort to set the stage for further examination of the resulting theory of Islamic education in order

to make the appropriate theory refinements, continue the dialogue about curriculum in Islamic education, and add to the convergence of Islamic education theory.

The objectives of this study are to answer the following research questions:

1. What are the concepts of a theory of Islamic education?
2. What are the relationships between the concepts of a theory of Islamic education?
3. What are the boundaries of a theory of Islamic education?
4. What are the propositions of curriculum, operationalised from the theory of Islamic education?
5. What are the empirical indicators of curriculum operationalised from the theory of Islamic education?

1.4. Significance and Relevance of the Study

Although the history of curriculum in Islamic education has been widely studied (AlMesbar 2011; Ibn Ashur 2006; Makdisi 1982), developing a theory of Islamic education with a focus on curriculum will assist in strengthening the theoretical link between the philosophy of Islamic education and the practice of curriculum development. Furthermore, due to the scarcity in the publications and research on the assumptions underlying the practice of Islamic education (AlSamadi & Hilali 2007), the development of a theory of Islamic education is a prime opportunity to further integrate scholar and practitioner interests and provide a model for how the philosophy translates into practice and how practice can be evaluated in terms of its alignment with the theory. For example, Adely (2012) stresses that the objectification and the functionalization of the curriculum has a powerful influence in schools. Developing a theory of Islamic education will provide an organizing framework that reflects the elements associated with the daily practice of Islamic education in an accurate manner. Additionally, a theory of Islamic education operationalised for curriculum of primary and secondary levels has the potential for making significant contributions to influence and guide scholars and professionals in education and curriculum development. Since the field of education is highly dynamic and is constantly evolving in response to the changes taking place at the local and the global levels, the theory of Islamic education needs to keep pace in

responding to the needs and addressing the challenges as well as providing models that can be implemented in today's educational institutions.

While empirical research begins with an identification of the gap in related literature and starts by suggesting the appropriate research questions to address, theory building research starts with a justification for the use of theory building as a methodology instead of empirical theory testing research (Eisenhardt & Graebner 2007). The problem statement driving this study is that existing theorising for Islamic education and the curriculum at primary and secondary levels does not explicitly or adequately address Islamic education in a holistic manner that bridges theory with practice in the world of today on one hand, and does not engage with the current dominant educational theoretical discourse on the other. Additionally, available Islamic education frameworks lack the ability to offer feasible answers to the demands of the challenges Islamic educational practice faces, explain the challenges faced in Islamic education applications, and do not provide contributions that are derived from the traditional principles of Islamic education to enhance the field of educational research and practice at the international level. The problem under investigation is the need for a theoretical foundation from which the curriculum framework for primary and secondary levels is operationalised.

The lack of a theoretical foundation can be elicited from a literature review of contemporary discourse on Islamic education. Wan Daud (1998) describes the discussion of Islamic education as reflecting weak theoretical foundations, including simplistic interpretations, and therefore misaligned descriptions of application. Halstead (2004) makes a similar observation of a lack of alignment between the tradition of education in Islam with a clear articulation of the basic principles that define education from an Islamic perspective. This theoretical shortfall in the field of Islamic education directly manifests in the practice of Islamic education. For example, in terms of Islamic schools, Wan Daud (1998) points out that there are increasing in number in Muslim countries and in the West, however, they are not based on strong theoretical foundations. In terms of Islamic education teachers, Memon (2011), who conducted his study in the United States, has found that they are faced with the lack of formal accredited teacher education

programs that are based on the understanding of the philosophy of Islamic education.

1.5. Structure of the Study

This thesis is composed of six chapters: the introduction, literature review, methodology, conceptual development, operationalisation, and conclusion. Chapter One provides a brief introduction to, and clarification of, the purpose and importance of this study. A high level overview of the Islamic education literature, together with a description of the problem statement and purpose of the study, was offered.

Chapter Two presents a review of the literature on Islamic education. The four main sections presented, analysed and discussed are: Islamic education versus Muslim education, purposes of Islamic education, an overview of the history of Islamic education, and Islamic pedagogy.

The third chapter describes the research approach and the methodology used in this study to build the theory. Included in this chapter is the defining of "Theory", the components of theory-building, the phases of theory-building, quality criteria, research limitations, and the role of the researcher.

Chapter Four represents the body and major outcome of this study which is the completion of the first phase of theory-building resulting in the development of the theory that is the focus of this study. The theory presents in detail the five basic concepts, the five relationships, and the two boundaries that form the theoretical framework of the theory that this research has built.

The fifth chapter describes the process and outcomes of theory building second and third phases of theory building: operationalisation and verification of the theory. Initial propositions and key empirical indicators for the theory are specified and described.

The final chapter discusses how the research questions were answered, the research and the practical implications of the theory, and presents recommendations for Islamic education curriculum designers, teachers, and policy makers as well as those to researchers for future research on Islamic education.

CHAPTER TWO: THE LITERATURE REVIEW

The purpose of this study is to develop "A Theory of Islamic education" and explore its implications on the curriculum aspect for primary and secondary levels. This literature review draws from contemporary and historical sources in order to synthesise the features of Islamic education as it is described in authoritative sources. Chapter 1 discussed the need for the articulation of a theory of Islamic education that is operationalised for contemporary schools. In this second chapter, existing literature on education in Islam is reviewed in order to form a foundation for the tasks of conceptualisation and operationalisation of the content of the theoretical framework which will be accomplished in the following chapters.

The literature review includes five sections: a typology of Islamic education (Figure 2.1), the examination of Islamic education versus Muslim education, a discussion around the purpose of education, the historical analysis of Islamic education emphasising the educational features during the different periods, and a critical examination of Islamic education pedagogy. In this review, the works of medieval Muslim scholars such as al-Ghazali (1058-1111), Ibn Khaldun (1332-1406), al-Qabisi (936-967), and Ibn Sahnun (776- 854) were considered a core element of the body of literature and were investigated in-depth in addition to contemporary philosophers of education.

2.1. Typology of Islamic Education

An analysis of the use of *Islamic Education* reveals a variance in its meaning relevant to the contextual situation. Similar to the typology commonly used for religious education in Europe: education into religion, education about religion, and learning from religion (Bulugea 2010), the literature of Islamic education also speaks about it in the aspects of: education of Muslims, education for Muslims, education about Islam, and education in an Islamic spirit (Figure 2.1). It is important to note that the concept of Islamic education is comprehensive and that the distinctions are discussed here to create a context for the intellectual traditions in the philosophy of Islamic education that this thesis discusses.

Figure 2.1. The Typology of Islamic Education

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                        ┌─────────────────────┐
                        │  Islamic Education  │
                        └─────────────────────┘
              ┌──────────────────┴──────────────────┐
              ▼                                      ▼
  ┌─────────────────────┐              ┌─────────────────────┐
  │ In this type of     │              │ Aspect 2: In this   │
  │ Islamic education,  │              │ type of Islamic     │
  │ the practices are   │              │ education, the      │
  │ derived from the    │              │ setting is related  │
  │ Islamic philosophy  │              │ to Islam            │
  └─────────────────────┘              └─────────────────────┘
              ▼                    ┌─────────────┴─────────────┐
                                   ▼                           ▼
┌────────────────────────┐ ┌──────────────────┐ ┌──────────────────────┐
│ Aspect 1: Education in │ │ Form 1:          │ │ Form 2: Education     │
│ an Islamic Spirit      │ │ Education of     │ │ about Islam           │
│ Education is based on  │ │ Muslims          │ │ Educating non-        │
│ an Islamic philosophy  │ │ Educating        │ │ Muslims about the     │
│ of education that      │ │ Muslims in       │ │ Islamic faith and     │
│ directs its purpose,   │ │ their religion   │ │ message               │
│ content, pedagogy,     │ │                  │ │                       │
│ and context            │ │                  │ │                       │
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Islamic Education can be categorized into two main aspects. The first is Education based on an Islamic philosophy of education that directs its purpose, content, pedagogy, and context. The second aspect is that which identifies the settings in which Islam-related topics are addressed, taking the two forms of education of Muslims and education about Islam. These two forms may not be in line with the Islamic philosophy of education.

The first aspect of Islamic education, education in an Islamic spirit, looks into the principles of education established by the Prophet Muhammad and preserved through the Islamic tradition. This type has been distorted when claimed by political Islamic groups since the twentieth century in the form of exploiting Islamic education institutions to serve certain political agendas and to act as a lever for activism in the service of Islam and the community (Abdalla et al. 2006; Hatina 2007). To an outsider, many Muslim schools claim to be based on an Islamic philosophy of education and to adopt Islam as an overarching epistemological framework in the school curriculum so that Islam incorporates and regulates all other forms of knowledge (Thobani 2007). However, these models borrow a foreign

model and tie the term 'Islamic' to certain aspects of the model such as considering a school 'Islamic' when its curriculum does not differ from that of any other school, but because its female students wear the head scarf. Such models are considered 'Islamic' although they are disconnected in spirit from the Islamic educational authentic principles and from the Islamic tradition. As a result, Islamic educational philosophy gained a distorted reputation by being associated with violence, terror, hatred to the West (Douglass & Shaikh 2004; Asnawir 2012), and an exclusive attitude towards the "other" (Thobani 2007). Nevertheless, it is Islamic education based on valid Islamic education philosophical underpinnings that has the potential to be of benefit to Muslims and to non-Muslims relevant to the challenges faced in the twenty first century. Although drawn from historical resources, many have argued that Islamic education can contribute with many solutions to the field of modern education (Halstead 2004; Cook & Malkawi 2011; Niyozov & Memon 2011).

The second type of Islamic education reflects the practical and contextual dimensions in which Islamic content is addressed whether to Muslim or non-Muslim students. This type of education can take the form of "Education of Muslims" which refers to educating Muslims in their religion and "Education about Islam" which attends to educating non-Muslims about the Islamic faith and message. "Education of Muslims" often refers to Islamic schools in non-Muslims countries which aspire to the goal of living up to the standards of Islam although not implying its achievement (Douglass & Shaikh 2004). Azmi (2001) describes the uniqueness of Islamic schools in Canada in the centrality of their teaching method on the detailed practice of the Sunnah in the forms of structuring the day based on the five prayers and following certain rules of conduct pertaining to manner, dress, eating style, and behaviour. In general, Islamic schools in Western countries are characterised by demanding a modest uniform, allocating time for prayer, celebrating Islamic occasions, offering Arabic language and Islamic education classes, and segregating genders. By this definition all public and most private schools in the United Arab Emirates (UAE) would be considered Islamic schools. In some Muslim countries a dichotomy is experienced where Islamic schools are different from regular schools in terms of restricting the curriculum to

religious subject areas and adopting a distinctive pedagogical approach (Adebayo 2005; Abdalla et al. 2006; Aziz-zadeh 2007; Asnawir 2012; Qadir 2012; Ozay 2013). This situation may result in negative implications for these schools (Cook 2010) in the way students who graduate from such Islamic schools may be not well prepared to join colleges or the workforce (Abdalla et al. 2006; Asadullah & Chaudhuryd 2009; Suryadarma 2009). The use of the expression "Islamic education" in the UAE is often used to allude to the form that takes place in a bounded context such as Qur'anic schools, religious education centres, and in Islamic education classes within formal school settings.

Although the terms learning "about religion" and "from religion" were first introduced by Grimmitt and Read in 1975 (Hull 2001; Teece 2010), the difference between them remained unclear for many teachers, for example, in Britain (Teece 2010). Islamic education that belongs to the category of "Education about Islam" and "Education from Islam" can be useful in multi-faith societies such as the United States (Barazangi 1998) or the United Kingdom in which multiple initiatives and projects have been launched recently to develop this category of Islamic education. An example of these in the United Kingdom is the "Curriculum for Cohesion" project, a research programme based at University of London in Britain, (2011-2017) which aims at developing a method for understanding religion in a multi-faith world with a focus on Islam to foster excellence in the useful study of religion in an atmosphere of open inquiry (Cambridge Muslim College 2012). Learning about Islam and learning from Islam, through a non-confessional approach, are compulsory streams in the Religious Education British curriculum. Another example of "education about Islam" is the inclusion of religion in the United States in its national standards (Douglass 2002). Under this form of Islamic education also come hundreds of books that have been published by religious figures, journalists, and academic specialists after the incident of September 11th, 2001 (e.g., Armstrong 2007; Chopra 2011). These publications created a discourse about a world religion that is unprecedented in scale (Douglass & Shaikh 2004). In general terms, in education about religion, students' experience and identity are at the centre of the learning-teaching activity (Bulugea 2010).

2.2 Islamic Education versus Muslim Education

The argument around the use of the term "Islamic" education versus "Muslim" education highlights the differences in philosophical and empirical implications related to the use of the term. Contrary to the dominant discourse around Islamic education, Panjwani (2004) and Douglass and Shaikh (2004) argue for a conceptual shift from "Islamic Education" to "Muslim Education". In his assessment of the dominant discourse around Islamic education, Panjwani (2004) notes that the discourse associated with the concept of Islamic education suffers from several weaknesses which include exclusiveness, neglecting the present by reverting to the past, being theoretical by not considering contextual factors, and adopting certain interpretations of Islam selectively.

Douglass and Shaikh (2004) support the use of the term Muslim education but for different reasons. They explain that the use of the adjective "Islamic" grants the practice an ideal status that it does not necessarily meet, and creates confusion by embedding multiple cultural influences under a religious label. Therefore, while historical and cultural practices might diverge from the faith's teaching, associating them with the "Islamic" label becomes problematic in the way it implies a monolithic and homogeneous assumption of Muslims acting purely in accordance to Islam. This can consequently lead to adjectival constructions such as "Islamic terrorists" and "Islamic extremists" (Douglass & Shaikh 2004; Asnawir 2012). Sahin (2013) notes that taking the theological dimension embedded in Islamic education for granted will result in a monolithic and dogmatic conception of education in Islam. The term 'Islamic' should not be used to describe things such as abayas, food, education and other cultural practices pertaining to the practice of faith in some countries since the practice in these areas does not raise to the level of the ideal (Douglass & Shaikh 2004; Panjwani 2004). Douglass and Shaikh (2004) note that the use of this term can confuse what pertains directly to Islamic and its doctrines with what is performed in the cultural or social realm: 'The simplest solution is to use Islam and Islamic solely for what pertains to the religion, and to use Muslim judiciously as an adjective to denote the works and acts of Muslims and

their institutions (such as Muslim populations, Muslim governments, countries or civilization, Muslim art)' (p. 7).

It has been claimed that the use of the term 'Islamic' has caused some negative practical implications. The first critique presented here is the one raised by Panjwani (2004) who attributes the challenges faced in education by Muslims today and the failure in creating creative education solutions to the "Islamic" nature of the discourse. He notes that by being historically oriented, many Muslim scholars' theses are trapped in glorifying the past and avoiding confrontation with the challenges of education in their own Muslim contexts in recent times. He explains that many Muslims tend to draw from ideals and from history instead of present social, cultural and political realities. To overcome this limitation, Panjwani (2004) suggests that the shift should also be from "Islamic" history to the history of Muslims as an initial move to be followed by through revision of the discourse.

The discourse of Islamic education has also been associated with perceiving the Islamic religion in abstract theoretical forms without considering the cultural and economic factors that shape its expression. This view deepens the separation of some Muslim scholars from being active contributors to the present educational dialogue. Douglass and Shaikh (2004) add that the use of "Islamic" elevates cultural expressions to the position of normative institutions or practices in an inaccurate manner. Panjwani (2004) argues that "while Islam may have ideals, they were continuously formed and reformed in the interaction between the revelatory text and the concrete realities of Muslims. This was and should continue to be an interpretive and ongoing activity" (p. 8). The isolated perspective of the contemporary demands is enforced when educators take an exclusive position in relation to education. The discourse around Islamic education in some countries is found to use exclusive language that rejects the "other" who does not adopt the same interpretation of Islam even though the "other", whether in nationality, ethnicity, social class, sect, or religion, suffers from the same challenges caused by modernity and although the "other" can offer legitimate solutions and is looking to benefit from the exchange of ideas including those originating from the Islamic tradition.

While the above critiques against the use of Islamic education accurately apply to certain aspects of the current Islamic educational discourse and Muslim educational practice nowadays, their reasons do not necessarily qualify for shifting to the term "Muslim Education". Relevant to the typology of Islamic education, one can refer to education based on an Islamic philosophy of education as Islamic education and to the education of Muslims as Muslim education when a misinterpretation or misapplication of the philosophy of Islamic education is encountered. Nevertheless, a permanent replacement of Islamic education with Muslim education connotes a reduction of Islamic education to only a social phenomenon that lacks the religious philosophical foundation and is disconnected from the Islamic tradition. Such a shift will direct Islamic education towards a purely pragmatic approach in which the aim is merely to respond to societal needs rather than higher order spiritual needs that are distinct from the conditions of culture or historical period. Wan Daud (1998) refers to this type of education as *society-centered education*, which he describes as continually changing in an attempt to respond to the societal changing valued beliefs, attitudes, knowledge, and skills. Wan Daud (1998, 2013) asserts that Islamic education is *individual-centred* aiming at producing the good man, as explained by al-Attas (1999), based on the holistic Islamic framework. Amin et al. (2010) and Badshah et al. (2012) also stress that Islamic education aims at achieving individual human development that includes the spiritual, intellectual, and physical dimensions of man.

Additionally, the term 'Islamic education' calls for understanding and responding to the present with genuinely creative solutions. However, it does not imply modifying the essence of the tradition so that it copes with the present circumstances. Indeed, to this al-Attas (1999) added that "in Islam we cannot accept society as authoritative, or invest it with authority to bring about changes that will lead Muslims astray. Society, insofar as matters of knowledge and of the understanding of Islam and its worldview are concerned, has no authority" (p. 37). Hence, the ability to generate solutions to the challenges of the present world are possible through a combination of acquiring in depth knowledge of the Islamic tradition and of the modern world including its religious and intellectual traditions (Nasr 1992; Wan Daud 1997). In this sense, Islamic education's applications and

discourse becomes inclusive and applicable to Muslims of all sects and to non-Muslims as well in its endeavour to preserve the ideal and through this engage with the present and the future.

The use of 'Islamic education' reinforces a position of valuing the history, connecting to the past, and drawing from Islamic traditions. Abdurrahman argues that creativity derived from the spirit of modernity takes the form of *connected creativity*, in Arabic "*al ibda' al mawsoul*" (2009). While some Western applications of modernity prefer a disconnection from the past due to the medieval backwardness that people suffered from, Muslims are required to preserve the connection with what has demonstrated to be beneficial from the Islamic tradition in which the benefit transcends the individual benefit and the worldly life to the societal benefit and the afterlife as well. Abdurrahman (2009) explains that an absolute disconnection from previous ideas is practically impossible. Rather, people inevitably, whether consciously or not, use explicit or implicit elements from their near or far traditions. *Connected creativity* resembles an Islamic application of modernity in which disconnection applies to aspects of the tradition that are not of use while a Muslim is obliged to recreate the beneficial aspects of the tradition, for example the practices of citizenship or those of lifelong learning. Similarly, *connected creativity* cuts its connection with the bad aspects of the modern Western present and recreates its good aspects. Additionally, Abdurrahman (2009) argues that there is no conflict between the Islamic tradition and the spirit of modernity. Indeed he proposes that the principles of this spirit are inherent in the Islamic tradition even though some of these principles have not been actualised such as criticism and universality.

According to Wan Daud (1998), the confusion in educational theory today is partially due to the misconception of progress as evolutionary, the consideration of the past as irrelevant, and the belief that the future man will be better. Along the same lines, Collingwood (1956) argued that the need for knowledge of the past is a key prerequisite to condition our creation of the future. Therefore, Islamic education scholars can still draw from the "Islamic" in Islamic education that which speaks to present cultural, societal, and economic situations, and include concerned educators

from Muslim and non-Muslim backgrounds in their efforts towards developing creative education models for the twenty first century learner. Recently this has been observed in the discourse of many Muslim scholars who draw from the Islamic tradition genuine forms and models that can contribute to the international education dialogue, for example, Ahmed (2015), Tawhidi (1997), Sahin (2013), and IQRA' International Education Foundation (2015).

Indeed, the International Islamic Education Conference (2014) that took place in London hosted a keynote speech by Paul Barber, Director of the Catholic Education Service (International Islamic Education 2015) who described the dynamic relationships between the Catholic schools and the Muslim community. This example demonstrates that contrary to the concern raised by Douglass and Shaikh (2004, p. 16) in which they caution that "the term, Islamic, in public discourse often separates and alienates concepts such as education from any cultural associations that would be familiar to a western-educated, American reader or listener." These examples illustrate the sharing of ideas across cultures that has been carried out for centuries, while basing the proposed theses of Muslim scholars on appropriate theoretical grounds and while acknowledging the associated "Islamic" paradigm and its authority. Nevertheless, cultural aspects should always be identified and recognised due to their significant role and effect on the educational process (Cook 2001; Tan 2011). It also remains important that authors pay attention to operationalising their discussion of education and making the shift from theory to practice.

2.3. Purposes of Islamic Education

The purpose of education defines both short-term and long-term goals of education which, in turn, inform the practices that follow. Every branch of an education system stems from a belief, implicit or explicit, of why we educate. Indeed, education systems can maximise their impact when they define clearly the type of human being that they aspire to nurture. Postman (1996) describes a true end of education as one that provides people with a sense of personal identity, a sense of community life, a basis for moral conduct, and explanations of that which cannot be known. This section looks into multiple purposes that are shared by several

philosophies of education and analyses them in light of contemporary schooling systems then ends with the perspective of the Islamic philosophy of education.

Purposes do not emerge solely out of a forecasting exercise of a vision for future graduates. Rather, they mainly evolve out of highly appreciated values and beliefs that reflect the valued elements which every nation and philosophical disposition prioritises. Haydon (1997) notes that our aims are closely related to our values; we aim at what we value and at what we think is worth achieving. Peters (1966) presented a similar thesis, that "education is an initiation into worthwhile activities" (in Tomlinson & Guinton 1986, p. 181). Furthermore, Saiyidain (1977) argues that every system of educational philosophy should define the type of human being that it aims to produce. At a societal level, Tomlinson and Quinton (1986) explain that the types of education activities that a society promotes, and the values embodied in these activities, reflect what is considered to be a valuable form of life. Therefore, education systems need not only to define the purpose but also be aware of the values from which these purposes are derived. Radest (1989) warned that with the modern push toward "science" in all things nowadays, there is a spread of the illusion of value-free knowledge and moral behaviourism. He also argued that "the need for a common schooling in a pluralistic society has too often turned toleration into indifference and indifference into ignorance" (p.15).

History has shown that the overemphasis on a by-product of education and placing it as a purpose in itself leads to a failure of the education system. For example, Lawton and Gordon (2002) dispute the possible reasons for the failure of the Roman education system to losing a sense of purpose at the societal level and that "rhetoric became debased; instead of being a philosophy of life based on high principles and ideas, it became a game to be played and won, judged in terms of criteria concerned with verbal trickery, rhetorical devices and superficial debating skills rather than sound philosophical ideas" (p. 29). With its overemphasis on nationalistic and economic ends in a number of countries like the United States, education nowadays is criticised for a shortage in its purpose by a large body of literature that is critical of neoliberalism (e.g., Apple 2004), reflected in its product: the educated. James Moffett has labelled the contemporary US education system as "flag-and-dollar

schooling" and pointed to its failure to function in service of learning and personal growth (Kirk 2000). Wan Daud (2013) pointed to this phenomenon as the "diploma disease" in which the chase to acquire diplomas is motivated by economic and social value, and not by intrinsic educational significance.

Before considering the multiple purposes of education and the perspective of the Islamic philosophy of education, it might be helpful to examine the importance of being conscious of the purpose of education in the first place. Knowing that the purpose is a critical derivative of key values, and is the main cursor pointing at the overall direction of implementation and development, it is ironic to find out that the purpose of education is often given minimal attention in schools. This might be understandable for some pre-literate societies of which Lawton and Gordon (2002) noted that only little discussion about education or the purpose of education took place. However, the same neglect of the purpose was noticed in the twentieth century by May (1972) who remarked that "most of those concerned in education are reluctant even to try to assess the total picture, or to determine exactly where current activity will lead". He resembled this phenomenon to that of a field commander who has become so involved in the problems and tactics of the immediate battle that he neglects the overall strategy of the war, and may even have forgotten why it is being fought in the first place. To the danger of this phenomenon notes Postman (1996) that "without a narrative, life has no meaning. Without meaning, learning has no purpose. Without a purpose, schools are houses of detention, not attention" (p. 7).

This section attempts to take a pause from the heavy work and discussion around the details of Islamic education to ask the "why" question. Islam had emphasised the importance of purpose and intention for every action and, therefore, the purpose of education was largely discussed by Muslim scholars throughout the different centuries (Al-Attas 1977; Yasin & Jani 2013). The pursuit of knowledge is not considered an educational goal in itself in Islam, but merely a means to an end of preparing the good man.

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2.3.1. Intellectual development as a purpose of education

The development of intellectual abilities is a main purpose for education that many nations placed the highest emphasis on. The discussion on this purpose of education was established first in the writings of Plato and Aristotle. In the 7th century BCE, Greek education witnessed a pedagogical shift from a focus on repetition of knowledge to logical thought of intellectual development emphasising rhetoric, logic, and other categories of knowledge. This purpose was translated into what is referred to commonly as the Socratic Method on thinking and as asking guiding questions, a unique teaching style that focused on intellectual inquiry based on questioning fundamental assumptions or beliefs (Lawton & Gordon 2002). Education for Socrates emphasised the ability to reason and analyse rather than limit education to acquiring and memorising facts. Relevant to this purpose, Vrame (2006) explains that the purpose of education is reflected in the linguistic meaning of the word "education" which means to 'bring out' or to 'lead out' someone – the learner- from ignorance to knowledge. The linguistic meaning of education, according to the Greek, implies that the knowledge is in there but needs to be brought to the surface.

The debate about the aim of intellectual development as education versus instruction is discussed by Ashraf (2015) who argues that while education aims at a comprehensive growth, instruction is focused on training the learner in skill acquisition and the efficient performance of a particular task. Nowadays, education as training is observed to be an increasing pattern internationally. Many scholars claim that the main purpose of education presently is seen as economically oriented by developing skills useful for work (Apple 2004; Griffin 2014). Griffin (2014) attributes this trend to the ongoing influence of the commercial sector and prevalent belief amongst its more vocal advocates that "economic growth is essential to progress and increasing prosperity for everyone" (p. 4). Along the same lines, Gatto (2009) argues that the purpose of schooling has become that of habit and attitude training rather than education and that self-mastery, self-enlargement, and self-transcendence are not considered in schools in the United States. Hence, he describes schools as training grounds for work as defined by corporations. Until

early last century, broad education which took in the classics and classical languages was available for those who could afford it from the upper classes of society in which learning included the accumulation of facts in addition to the ability to reason and analyse. On the other hand, training was provided to ordinary working people (Griffin 2014).

Postman (1996) attributes this overemphasis on training instead of education, to considering a misguiding purpose of education, namely that of preparing children for competent entry into the economic life of a community. Postman labels this purpose 'God of Economic Utility' (p. 27). Nasr (2010) also views economic goals that emerged from the idea of material progress becoming almost a religion of its own. Postman (1996) argues that the proper place of economic utility is as a by-product of a good education. In schools and systems that turn to this 'god,' students are told that they need to pay attention in school, do homework, score high on tests, and behave well so that they can be rewarded with high paying jobs when they graduate. A consequence of this situation is that students are not inspired because the god of Economic Utility is unable of creating satisfactory reasons for schooling or motivate students to learn (Postman 1996).

Trained individuals cannot be considered educated. Due to the reduction in this aspect of the purpose of education from intellectual development to training and to the development of measurable students' skills and technical competencies, Sayers (2010) observed that the graduates of most contemporary educational systems cannot differentiate between fact and opinion or the proven and the plausible. They forget what they learn and cannot tackle a new subject by themselves, they cannot use a library catalogue and cannot abstract relevant passages from a reference book, and they have difficulty in making immediate mental connections between spheres of knowledge such as chemistry and art. These are all results of the overemphasis on training and placing it as a main purpose. Sayers explains that "we fail lamentably on the whole in teaching them how to think: they learn everything, except the art of learning" (2010, p. 10). This is because the making of adaptable, curious, open, questioning people is possible through humanistic and scientific studies and not through vocational training (Postman, 1996). While the commercial

and economic dimensions are of importance, the lack of balance between the humanistic and the instrumental has resulted in an instrumentalisation of knowledge in educational institutions turning universities into diploma factories (Postman 1996; Sayers 2010; Wan Daud 2013).

In order to move beyond training and back towards education, Griffin (2014) suggests that most skills for the workplace might be learned in the workplace, while school and college might pursue a broader purpose such as communication, critical analysis and how to work together. In his suggestion he alludes to "a view of education in its broad participatory democracy and not simply a means of gaining employment" (p. 4). Hunt (2006) also takes this view of promoting education over training as he explains that "the educated person is not merely trained for a job, but is one who can criticize what society defines as the job; the educated person is not merely skilled in how to make a living, but how to make a life. In that sense, the essence of education is rightly and properly described as religious" (p. 643). When education aims at producing a good man (Al-Attas 1977), it becomes inclusive of producing the good professional. However, aiming exclusively at producing the good professional, is not necessarily inclusive of nurturing the good man's attributes.

2.3.2. Moral development as a purpose of education

A second key purpose of education that is often referred to is the cultivation of morality. According to Plato, the prime purpose of education was to produce a better person, in terms of virtuous behaviour and service to the state. Aristotle also had this view as he expressed the purpose of education in terms of preparation for 'the good life' and consequently perceived education as a moral process (Lawton & Gordon 2002). The word 'education' is defined in the Oxford English Reference Dictionary as 'the development of character or mental powers' and 'to educate' is to 'give intellectual, moral and social instruction…' (p. 448). Certain facets of modernity in the nineteenth and the twentieth centuries left its factory model imprints bold all the way through the twenty first century in which educators remained immensely disturbed by the mechanisms within the educational process. This resulted in debates and sophisticated work challenging every element of the

system starting from the classroom walls and ending with homework. Amongst the turbulence of a modern impatient world, the purposes of morality, transformation, and spirituality become of key importance. Through teachers of morality, people become empowered to "appreciate what is of value, [which] helps them decide what is going to matter in their own lives, and lets them acquire the skills and knowledge to do something about it" (Hartman 2010, p. 121).

Consequently, education in many modern institutions is found to be reduced to the transmission or the acquisition of skills and facts while education in most institutions prior to the industrial age seems to hold moral aims that are prevalent in each manifestation of a rise in civilization. Nowadays, contemporary education is sometimes perceived as a mechanism for acquiring certificates that would promote economic growth while spirituality and morality are not of a concern (Ravat 2001). The process of marginalising the ethical dimension could be imputed to institutions and teachers who cannot agree to what ethical norms should be taught to students (Nasr 2010). A student can go through the modern education system deprived of proper character development and moral or social instruction except to a minimum. Therefore, some of our best graduates academically are not necessarily decent and morally-conscious people (Ravat 2001). Nielsen states, "we fail our children if we do not prepare them to find stillness and depth in a noisy and racing world" (2006, p. 107). Therefore, failing to have a moral purpose deprives students of key aspects of their potential growth experiences.

In the Islamic tradition, morality and good character are identified as a main purpose of education. Literature on Islamic education frequently refers to the moral purpose as the main goal of education as evident, for example, in the works of al-Ghazali who links moral values and decisions to all aspects of the educational process (Alavi 2010) as well as in the writings of al-Zarnuji (2010). In his definition and discussion of morality, al-Ghazali ties the discussion closely to the religious faith as a sacred activity that cannot be carried out for worldly purposes (Alavi 2010). Several contemporary scholars of Islamic education also adopt this position. Al-Attas (1979) argued that "the pursuit of knowledge is worthwhile only if it stimulates the moral and spiritual consciousness of the student". This is

because there is no such thing as knowledge for the sake of knowledge in Islam (Hassan et al. 2010). Halstead (2007) discussed thoroughly the close link between morality and religion in Islamic thinking. He explains that "at the heart of the Muslim concept of education is the aim of producing good Muslims with an understanding of Islamic rules of behaviour and a strong knowledge of and commitment to the faith" (p. 519). Kuriakose (2013) also holds this view regarding "the goal of education [as one that] emphasized the importance of character building on ethical principles for a pure religious life" (p. 63).

2.3.3. Spiritual development as a purpose of education

For religious communities, a main aim of education historically was to learn religion. Education was in essence a religious endeavour in the way it aims at "the cultivation of the human person in his/her quest for the true and the good and the beautiful, and as such, in essence" (Hunt 2006, P. 644). The first Jewish schools were established in the Jewish community in the second century BCE and were designed primarily to inculcate religious culture (Lawton & Gordon 2002). Education in the Jewish tradition had a religious-moral purpose, "based on sacred texts and interpretations of the texts which were largely concerned with the survival of a persecuted but elite people" (p. 35). The curriculum then focused on reading Hebrew while the interpretation of the texts was not stressed. As for education based on the Christian tradition, Byzantine schools were founded based upon the purpose of maintaining Christian orthodoxy and providing for the bureaucratic manpower needs of the Court and Empire (Lawton & Gordon 2002). One of the aims of education in the Christian tradition that Vrame (2006) underscores is the central purpose of brining the individual into the life of the Church in which "education involved more than imparting religious knowledge or training moral persons, but 'edifying,' literally 'building up' a member of the Body of Christ, the chosen race, and holy nation" (p. 281). Vrame (2006) summarises the objectives of Orthodox Christian education as: 1) to inform: to know 'about' the faith tradition; 2) to form: to recognize that Orthodox have a distinctive way of being Christian and that is different from other religious faiths; and 3) to transform: to become into God-like beings, living and knowing as God intends us to live (p. 285). Contrastingly in Islam, the purpose of education is to lead to the recognition and acknowledgment

of the proper place of God in the order of being and existence" (Al-Attas 1999, p. 19).

While alternative worldviews draw from traditional doctrines that bind physical nature to the realm of the spiritual, most modern education systems separate knowledge from spiritual values (Nasr 2010). For modern non-religious humanists, an aim of education is self-cultivation understood as "cultivation of a scientific attitude of a kind which demands rejection of dogma, and questions absolutes, and, instead of faith, demands a reliance on 'reason' alone" (Ashraf 2015). This is attributed to how scientism presents modern science a complete totalitarian philosophy, rather than a way of knowing nature, which reduces reality to the physical domain and does not recognise the existence of non-scientific worldviews (Nasr 1997). This is seen in behaviourist psychologies that inform part of educational practice in the last several decades. As a result, the shortages of our educational systems today are to a large extent metaphysical in nature, not technical (Postman 1996). Students today lack a foundation of a 'real' education in the sense of self-awareness, which as Haydon (1997) explains means: "know the truth of yourself or you are nothing but a pathetic human resource. Your life will have missed its point" (p. 14).

The purpose of education in Islam is characterised by a strong emphasis on spiritual development. Halstead (1995) argues that the balanced growth of all sides of an individual's personality, including the spiritual and moral, leads to a higher level of religious understanding and commitment in all areas of life. Alavi (2007) suggests that the ultimate purpose of education in Islam is to follow divine guidance in order to worship God and achieve salvation and happiness in the afterlife. Additionally, Halstead (1995) concluded that education in Islam was religious in nature and that its main apparent goal was to produce true believers. Along the same lines of a balanced purpose, Hunt (2006) points out that:

'When we speak of a well-educated person, our language presses beyond the notion of being well-disciplined, beyond being merely well-informed and even knowledgeable. We intend so much more than a purely instrumental or utilitarian approach to learning. We think of a well-educated person as being cultured and refined with a breadth and depth of knowledge and, indeed, with that certain

wisdom which permeates the person's whole life and way of being in the world'.
(p. 636)

Beyond the separation of purposes into those of intellectual, moral, and spiritual, al-Attas (1979) proposed a paradigm shift towards a purpose of education in which he argued that "it is more fundamental in Islam to produce a good man than a good citizen, for the good man will also no doubt be a good citizen, but the good citizen will not necessarily also be a good man" (p. 32). Dewey (1916) proposed a thesis that shares a similar view of objecting the limitation of the purpose of education to that of producing good citizens only. He argues that we not only wish "to make [good] citizens and workers" but also ultimately want "to make human beings who will live life to the fullest" (in Ornstein et al. 2011, p. 5). Similarly, liberal educationists such as Adler (1984) emphasise the development of personal and moral autonomy. However, it is the aspect of the *good* man and the definition of *good* according to the Islamic tradition is what differentiates the Islamic view.

2.4. An Overview of the History of Islamic Education

This section seeks to review and draw together the far and the near history of Islamic education in order to trace back some present Islamic education practices and approaches. Following an introduction on the value and the place of the history of Islamic education to a contemporary world, the historical analysis addresses four periods that Islamic education falls into, each with distinctive features, namely, the foundation century (7th and 8th centuries CE), the growth period (9th to 12th centuries CE), the stagnation period (13th to 19th centuries CE), and contemporary time (20-21st century). The late Shaikh Zayed, founder of the United Arab Emirates, stated that: "He who does not know his past cannot make the best of his present and future, for it is from the past that we learn" (Gulf News 2005), a principle that has been presented in many world traditions.

The historical review can empower Muslim educators to deal with the educational issues of today more successfully. Indeed, the issues of today are often deeply rooted in historical foundations of the past (Gunther 2006) and the best way to understand the present and to be prepared for the future is to know the past (Berdine 2013). Lawton and Gordon (2002) use the analogy of one who does not know their

own history being one who does not have a memory. George Santayana used a similar conception: "those who cannot remember the past are condemned to repeat it" (Berdine 2013, p. 2). This is because it is the understanding of the past that enables one to make sense of the present. In education in particular, certain aspects of the system cannot be comprehended unless one knows how the system has developed over time (Lawton & Gordon 2002). In the field of Islamic education, analysing the heritage of Muslim education would enable the consolidation of the corpus of its educational legacy (Niyozov & Memon 2011) including the methods of education, the subjects taught, the forms of educational institutions, as well as their practices.

What is considered Islamic education presently is closely relevant to the history of Islamic education in three ways. Firstly, Islamic education today preserves a continuation of certain elements from the past that did not change such as the oral tradition of Qur'anic recitation and memorisation. Secondly, Islamic education of today embeds elements that resemble a reaction to certain experiences of Islamic education practice in the past such as the modern restructuring of the *madrasahs* in certain Eastern and Southern regions of the Muslim world which was stimulated by the initiation of Western education institutions in Muslim countries. Thirdly, some aspects of Islamic education practices, such as the introduction of a single Islamic education subject in modern school curricula, resembles an evolved version of historical traditions. These present-past connections require an understanding of the history of Islamic education in order to understand its present practices and to plan its future. Thobani (2007) argues that undertaking any effective reformative strategy of the contemporary discourse around Muslim education should be preceded by a deep understanding of the historical tendencies that have operated in curriculum throughout the history of Muslim education.

The review of the history also has the potential to inform future educational practices through an understanding of civilizational interrelations. The historic analysis of Islamic education illuminates cross-cultural interactions and cross-fertilisation between the Islamic, Greek, Jewish, Persian, and Indian civilizations in the medieval times, presenting a unique model opposing that of the clash of

civilisations (Niyozov & Memon 2011). Western and Islamic civilisations worked together for the mutual betterment of mankind during the medieval period (Dossett 2014). Makdisi (1981) points out that while the West's religious monotheism is Judeo-Christian and their intellectual culture is Greco-Roman, they need to realize that an essential part of their intellectual heritage, particularly the university and scholarly culture, is Arabo-Islamic. It is through the Muslim centres of learning that the Western scholars, thinkers, and theologians were able to regain their lost intellectual legacies of ancient civilisations which greatly influenced the nurturing of their Renaissance (al-Attas 1978). Therefore, the roots of Western humanistic education can be traced back to medieval Islamic scholasticism (Dossett 2014).

The transfer of Islamic civilisation to Europe began on the eleventh and twelfth centuries, during which three primary developments can be distinguished in the transfer of the Muslim-Arabic civilizations: 1) the translation projects of hundreds of Arabic books into Latin; 2) the adoption of the values of Arabic '*adab*' which came to be known as humanism in Europe; and 3) the foundation of European universities (Compier 2011). Greek learning was communicated to Western scholars through translations from Arabic (Zia 2006), and therefore towards collaboration in advancing educational institutions, including those of Islamic education, and in overcoming the individual and the societal challenges of this era, it is important to understand the fruitful intellectual interaction between civilizations. As the awareness of a common cultural history and intellectual interdependence increases, it can establish a foundation for a bridge of peace in our modern world (Dossett 2014).

The history of Islamic education and the contributions of Muslim scholars have been neglected to a large extent on an international level. Compier (2011) maintains that "from the early sixteenth century onwards, scholars hardly dared to cite an Arab in support of revolutionary development" (p. 8). The dominance of the notion of a European-centred history of intellectual thought results in a neglect of theories that challenge this notion (Sabki & Hardaker 2013). Dossett (2014) describes research on the Middle East's contributions to Western thought as "slim, spotty, and hard to come by" (p. 91). As a result, he notes, the parallel between Western humanism and

the Middle East's humanistic tradition is rarely discussed in history texts. According to Compier (2011), the mutual intellectual interdependence needs to be highlighted: "Science and civilization are projects of mankind as a whole. The torch of science and civilization has moved from India, China and Persia to remain with the Muslims for a thousand years before being truly taken over and appropriated by Europe. The ethnic cleansing of history by a mythical Renaissance should be replaced by an international vision in which credit is given where credit is due" (p. 10). About this deprived credit Hilgendorft (2003) asks: "Given the breadth and scope of the Islamic Empire and its educational system discussed earlier, how is it possible that such an empire received virtually no recognition of its accomplishments?"

2.4.1. *Islamic education during the foundation century*

At the start of the foundation century, one of the Prophet Muhammad's main roles was that of a teacher, therefore, he led education during his life in the sixth century (570-632 CE). Education during the life of Prophet Muhammad occurred at all times and all places as the Prophet received the revelation and delivered it along with his teachings in relevant contexts and situations. Additionally, Formal education settings took place at al-Arqam's house in Mecca and at the Prophetic mosque in Madinah. The learners, or companions, would sit in a *halaqa*, a circle, around the teacher, the Prophet or one of the well-educated companions. The Prophet Muhammad established the purpose, the content, and the principles upon which Islamic education flourished in the following eras. Hence, the Prophet Muhammad is considered the first authority in all Islamic education (al-Sadan 1999). The Prophetic approach in education was preserved and transmitted through the chain of transmissions and narration of the Prophet's sayings and deeds as well as through the Qur'an. To this continuity, Wan Daud (1991) refers in his description of the Islamic university: "an Islamic university should reflect the Holy Prophet (pbuh) in knowledge and action in its duty to produce Muslim men and women who reflect the qualities of the Holy Prophet (pbuh) as much as possible according to their respective potentialities and abilities" (p. 24). One of the main focuses during

the foundation century was enhancing literacy through the recitation and interpretation of the Qur'an (al-Qtaibi & Rashid 1997)

In the foundation age, schools (*kuttab*) were established during the period of the Righteous Caliphs for primary age children to teach children Qur'an, reading, writing, and basic math (al-Qtaibi & Rashid 1997; Alnaqib 2008; Niyozov & Memon 2011). Establishing schools separate from mosques took place during that period primarily due to the increase in numbers of students and the interference of teachers' and the students' voices asking and discussing from multiple circles of learning (*halaqas)* (Alnaqib 2008; Shalaby 1954). In these schools, a greater emphasis was placed on knowledge of Islam in addition to teaching other subjects such as grammar, jurisprudence, and cultural tradition (Niyozov & Memon 2011).

2.4.2. *Islamic education during the growth period*

Following the seventh century, the culture of Islamic education continued to widen and spread and remained powerful throughout the following one thousand years. The number of *madrasahs* increased until it reached, for example, 63 *madrasahs* in Cairo alone and 30 *madrasahs* in Baghdad with the single learning circle, *halaqah,* including hundreds or thousands of students (Alnaqib 2008). The stable and reliable financial support through the system of endowments enabled the provision of issuing high and regular financial support to teachers and to students and contributed to the steady spread of *madrasahs* (Alnaqib 2008). Cheddadi (2000) claims that Muslim societies in Medieval times had an education system that is one of the most extensive and the most developed of all those prevailing in pre-industrial societies.

The growth of Islamic education continued during the 10th and 11th centuries reflected in the exponential increase of Islamic education institutions. During this period, classes continued to be carried out at mosques and would expand out into the mosques' courtyards in addition to those classes taking place in the children's learning schools (*Kuttab)*. The growth was also reflected in the establishment of *madrasahs* as dedicated and systematised teaching and learning centres funded, for the first time, by governments (al-Qtaibi & Rashid 1997). During the 10th century,

the *ijazah* 'licence to teach' tradition developed and became a universally applied educational procedure (Idriz 2007). The *madrasahs* continued to spread during the 12th century in countries like Egypt and Syria in which the *madrasah* became the principal venue for the teaching and learning of Islamic education. The mosque was maintained as an important part of the *madrasah* building (Alnaqib 2008).

In addition to *Kuttab* and *Madrasah*, colleges for higher education were also established. These colleges introduced multiple disciplines such as medicine, mathematics, and philosophy (al-Qtaibi & Rashid 1997). The oldest degree-granting university in existence, the University of Al-Qarawiyyin, was founded in 859 by an Arab woman, Fatima al-Fihri (Dossett 2014). These centres were supported by the ruling bodies at that period to reassert Muslim Sunni identity. Some of the famous rulers supported the spread of *madrasahs* such as Nizam Al-Mulk and Suljouk Wazir in Baghdad. Nizam al-Mulk built the first *madrasah* in 1092 A.D. during the period of Seljuk rule in Baghdad (1055-1194) (Abdul Hamid 2010). The four Sunni schools of jurisprudence and law – Maliki, Hanbali, Shafi'i and Hanafi - were established during this period. It is important to note that the system of education then was organic and responsive in that it did not take a single rigid form to meet set objectives. Learning places were also characterised by the establishment of libraries that included large amounts of books. At that time, the scientific output of the Islamic world was the world's most advanced during much of the Middle Ages (Kennedy 1970 in Chaney 2013, p. 4). One of the major signs of growth and development was the burgeoning libraries which were attached to larger mosques and included books on religion, logic, philosophy, music, astronomy, geometry, medicine, astronomy, and alchemy (Abbas 2011). These were considered scientific and cultural centres that preceded the establishment of public schools (al-Qtaibi & Rashid 1997). An example of such libraries is the one in the Mustansiri school in Baghdad which included, at its opening, 80 thousand manuscripts (Alnaqib 2008).

2.4.3. *Islamic education during the stagnation period*

This rise of the Islamic education practice during the golden era was followed by a stagnation period. Islamic civilisation was also affected by Western colonisation during the late 18th and the 19th centuries when modern educational institutions were established. Thobani (2007) discussed the reaction of the Muslim scholars, the *ulama*, to Western colonisation. He suggested that they historically exercised hegemony over curricula but their power was challenged through the establishment of a parallel curriculum that was imported largely from Europe. Consequently, the *ulama* stressed on the importance of religious sciences and continued to provide those in their traditional *madrasahs*. Newly structured *madrasahs* also emerged such as the Deoband in India in the late nineteenth century. At the same time, "secular" subjects became the organising framework for the curriculum in state and private schools into which Islam was inserted as a subject. This phenomenon of the parallel systems and the attempts to reconcile them was a struggle to both *ulama* and politicians in many countries (Thobani 2007) and resulted in a system of education characterised by a polarisation between the "traditional" and the "modern" (Abdalla et al. 2006). As a result, non-religious subjects were added to the curriculum of some *madrasahs* while others resisted this change.

The influence of colonial powers differed from country to another. In some cases, like the French in Algeria, the colonial regime deliberately destroyed the financial base of Islamic education (Eickelman 1978). Gradually, Islamic education was regarded inferior to the official schools established by the colonists. Sometimes Islamic education schools were undermined through competition exerted by the European-style French and British institutions as these used to attract privileged students and provide them with a modern education. Islamic education in many countries started to become associated with backwardness and with the poor and rural populations (Abdalla et al. 2006). Therefore, modern institutions were considered a threat to traditional Islamic education. Consequently, formal curricula, new subjects, entrance and course examinations, and formally appointed faculties were all introduced in centres of Islamic learning as a response to this threat (Eickleman 1978). Following French, British and Italian colonisation, Muslims in

many countries found themselves in a situation in which they had to define themselves against categorically opposing forces, "an already-stagnant tradition and a rapidly-engulfing secular institution of Western modernity" (Shain 2013, p. 7).

2.4.4. Islamic education during the contemporary times

A systematic analysis of Islamic education and Muslim schools in the Muslim world is beyond the scope of this thesis, but it is important to briefly discuss the contemporary situation of Islamic education institutions. This section looks at the major events that shaped the conditions of Islamic education today. It also looks into the pre-college practices of Islamic education around the world. Classical Islamic thought was the product of a particular socio-political milieu (Abd Allah 2006). In the same way, the status of Islamic education internationally is currently determined to a large extent by the political and socio-economic forces and factors of each region and country (Salleh 2013).

Many authors in Islamic education consider the First World Conference on Muslim Education held in Mecca in 1977 as a milestone and a remarkable event in the 20-21st century history of Islamic education (e.g., Adebayo 2005; Amin 2010; Cook 1999; Hassan 1989; Iqbal 1978; Kazeem & Balogun 2014; Meijer 2006). According to Iqbal (1978), the conference was attended by over three hundred Muslim educators from forty countries. The aim of the conference was "to develop a genuinely Islamic system of education appropriate for students in the modern world at all levels" (Al Attas 1979; Husain & Ashraf 1979 in Halstead 1995). The primary objectives of the conference were "to help the non-Muslim world to know Islam in its true form, to help the Muslims themselves to rediscover and reinforce the dynamics of Islam in their present-day circumstances and, above all, to redefine the Islamic concept of education, thus leading to the ways and means of creating the harmony and unity of body, mind and soul for which Islam stands'" (Iqbal 1978, p. 123). The topics discussed in the conference included "the Islamic concept of education; methods of realizing the principles in practice, planning for the future, reconciliation between orthodoxy and progress, implementation; ways and means" (Iqbal 1978, p. 123).

As a result of the conference, the World Centre for Education and the National Muslim Education Council were founded to achieve and follow-up on the recommendations of the conference (Iqbal 1978). Although it has been almost 38 years since the recommendations from the First World Conference on Muslim Education were released and the centres were founded, little progress has been made in the practice of Islamic education. Lack of quality in Islamic programs and curricula that have been produced in most Muslim countries in addition to the poor qualifications of most Islamic education teachers have not been able to compete with nor to contribute to the international advancement of education (Aabed 2006; Abbasi 2006; Abdalla et al. 2006).

The Islamization of Knowledge project was publicly initiated in the First World Conference on Muslim Education in Mecca in 1977, in which the issue of a "dichotomy of religious and secular education" was identified and discussed. Consequently, Islamisation of knowledge was proposed as the potential solution that has been adopted in several countries such as Malaysia (al-Attas 1978). Wan Daud (1991) argues that "the intellectual conception of the islamization of present-day knowledge is indeed one of the most revolutionary and seminal contributions in modern Muslim thought" (p. 32). Islamisation of knowledge is based on the premise that all knowledge can and needs to be understood from within an Islamic worldview (Niyozov & Memon 2011). Thobani (2007) describes the Islamisation of knowledge as an ideological perspective led by new-revivalists. Afsaruddin (2005) argues that early Muslims exhibited general receptivity to knowledge whether religious or secular regardless of its provenance. He explains that the only criterion used to accept or reject an acquisition of such knowledge is alignment with moral Islamic values. Afsruddin (2005) claims that religious values fostered the cultivation of the natural sciences, philosophy, and other disciplines. Halstead (1995) sees the Islamisation of education as a misleading claim as it implies a start with a concept of education that goes through a process of adaptation in order for it to be compatible with Islam. Wan Daud (1991) notes that the Islamisation of knowledge idea has been misunderstood, corrupted, and misinterpreted by many Muslims as a result of shallow popularisation. Although the term was formulated in the second half of the twentieth century, the process of the Islamisation of

knowledge can be traced back to the time of the first revelation of the Islamic message and did not stop throughout the centuries (Wan Daud 1998). To this adds Alwani (1995) that the vision of the Islamization of knowledge as a naïve attempt to replace knowledge with islamized knowledge had resulted in considering the Islamization of knowledge as an ideological, rather than an epistemological or a methodological discourse. The revival of this concept in the 20th century was proposed by Sayed Muhammad Naquib al-Attas (1977) who described its nature and method and attempted to realize this concept through the establishment of the International Institute of Islamic Thought and Civilisation (ISTAC).

Another contemporary trend is that which has been increasing during the last three decades, in which Islamic education has been associated with acts of terrorism (see Abdalla et al. 2006; Asnawir 2012). Coulson (2004) argues that international terrorism is a threat that should be dealt with on an educational front in addition to the diplomatic and the military fronts. Politicians in many countries, coupled with media campaigns, have addressed Islamic education as a possible cause to "Islamic radicalism" or "Islamic terrorism" resulting in governments contemplating measures to reform Islamic education in many countries (Douglass & Shaikh 2004). This discourse of associating Islamic education with terrorism often fails to differentiate between authentic Islamic education discourse and that which is based on faulty interpretations and understanding which emerge from political rather than religious aspirations (see Abdalla et al. 2006; Asnawir 2012). As a result, reform initiatives that stem from this discourse of linking Islamic education with terrorism mostly fail or backfire by fostering a culture of resistance (Douglass & Shaikh 2004). Absence of authentic Islamic education programs and initiatives has made space for radical ideologies to spread. It has been found that when the access to Islamic education in public educational institutions is limited, this opens the doors for seeking Islamic knowledge from sources that might be militant or radical (Abdalla et al. 2006). Therefore, public educational institutions in Europe and the United States have incorporated the teaching of Islam in public schooling in the forms of a subject taught to Muslims in Germany and in Austria, an academic subject taught to all students in UK and in Sweden, and as part of art, literacy, and literature taught to students in France and in the United States (Berglund 2015).

State-funded Islamic schools have also been founded in the United Kingdom (Parker-Jenkins 2010), the Netherlands, Denmark, Gernmany, and Belgium (Driessen & Valkenberg 2006).

Through an understanding of the lack of educational development of Islamic education today and its historic analysis, Islamic literacy becomes of higher importance in recent decades in which pseudo-scholarly interpretations of Islam have spread. Muslims should acquire a sufficient level of intellectual health to instil in themselves a critical consciousness that will act as a basic immunity against these faulty and politicised interpretations (Sherman Jackson in Abd Allah 2006). Acquiring this core understanding of Islam is necessary to establish a moderate perspective "between secular scepticism and violent extremes" (Abd Allah 2006).

2.5. Pedagogy of Islamic Education

The pedagogy of Islamic education is often described based on its practice in particular countries and cultures. For example, in his study on Qur'anic schools in Morocco in 1920s and 1930s, Eickelman concluded that the two features that are consistently associated with Islamic education are "its rigorous discipline and its lack of explicit explanation of memorized material" (p. 493). Based on a comprehensive review of contemporary and historical literature on Islamic education reviewed above in sections 2.1, 2.2, 2.3, and 2.4, it can be elicited that Islamic education has a distinctive pedagogical paradigm that draws its tenets from the practices of the Prophet Muhammad and traditional Muslim scholars, notably al-Ghazali, Ibn Sahnun, Al-Qabisi, and Ibn Khaldun. Islamic pedagogy has gained increasing attention recently due to the claims of the association between certain practices of Islamic pedagogy and attitudes of intolerance. Abu Sinna (2003) links practices of poor pedagogy in Islamic education with Islamist violence and cautions that those practices marginalise the critical faculty and hence foster extremism (in Fandy 2007).

Islamic pedagogy is commonly perceived to be inclined towards nurturing the spiritual faculties. Hardaker and Sabki (2012) define the madrasah concept of Islamic pedagogy as "the strategies employed by the teacher to *spiritually* form the

human being" (p. 3). Gunther derives this definition from his understanding of al-Ghazali's educational approach towards learning and the emphasis that al-Ghazali places on the "heart" as the "transcendental spiritual subtlety and this is the essence of being human, which comprehends, learns, and knows" (p. 3). Cheddadi (2000), also, considers the aim of all pedagogical action to be the formation in the soul of a stable disposition. This understanding is derived from Ibn Khaldun's (2004) view of comparing such a disposition to a dye that lasts in a cloth and does not disappear until the cloth is destroyed.

One of the topics often discussed as having negative connotations is the view of the Islamic educational process of *ta'leem* (teaching) as a form of indoctrination. This section analyses the literature on *ta'leem* practices and their articulation within an Islamic pedagogical framework. It also addresses the critiques of certain modes of *ta'leem*, the implications of these modes, and the contextual issues around them. Features of Islamic pedagogy that are discussed in this section include memorisation, orality, reflection, creativity, moral education, and punishment. Furthermore, ways are suggested to refine the debate over the divide in instructional methods between the traditional and the modern.

2.5.1. Memorization and the pedagogy of Islamic education

Memorisation is sometimes considered as the dominant approach for learning in modern and in traditional institutions of Islamic education. The emphasis on memorisation at the expense of individual contributions is regarded one of the main obstacles of Islamic educational institutions (Abdalla et al. 2006; Farina 2009; Abu Bakar 2012). Religiously oriented schooling in Islam grants a high significance to the learning and memorisation of the Qur'an (Gunther 2006; Moore 2006). Due to a largely oral culture, Boyle (2006) maintains that memorisation was initially exercised for the purpose of preserving the Qur'an in its exact form as revealed to the Prophet Muhammad. He adds that nowadays, the general purpose of memorisation is to ensure the passing down of sacred knowledge in its proper form for it to be understood later. Thus, when the term "memorisation" is used in the context of Islamic education, it is usually understood as referring to the learning of the Qur'an by heart. Sabki and Hardker (2013) suggest that the term *tahfith,* the

Arabic term translated as memorisation, extends to mean "to preserve, protect, guard, and commit to memory" (p. 347).

Memorisation is practiced in Islamic schools by children as young as three years old as well as in *Madrasahs* for adult students. The practice of memorisation is common in early years of education before children are able to write (Sabki & Hardaker 2013). These methods of rhythmical and chanting recitation are also used in the curriculum of Islamic schools that prepare scholars for the religious profession (Hilgendorf 2003). Sabki and Hardaker (2013) note that in many Islamic schools, memorisation is related to the embodiment of sacred texts, jurisprudence and the Arabic language. Memorisation practices vary from one country to another. In some places, the role of memory is stressed for Islamic disciplines and is not limited to the memorisation of the Qur'an. Schools that stress memorisation require the learner to study for many years in order to master the discipline under study. For example, Ibn Khaldun (2004) reported that it takes the learner in Morocco twelve years to acquire sufficient knowledge of texts.

The practices of memorisation have put Islamic education under continuous criticism. The purpose of memorisation has been viewed by the West as that of indoctrinating the memoriser into the practices and beliefs of Islam (Boyle 2006). Hilgendorf (2003) argues that the practice of memorisation makes the learner unable to think beyond what he has memorised. A similar argument is also made by Sabki and Hardaker (2013) who suggest that memorisation can deprive the student's sense of inquiry and limit students to knowledge and behaviour of a replica of their predecessors from earlier centuries. Eickelman (1978), who analysed the cognitive style of Islamic learning in the institutions of higher learning in Morocco, concluded that students go through a long process of memorising the Quran but do not ask questions about the meaning of the verses and do not have the ability to explain particular verses. Instead, their understanding of the meaning is measured implicitly according to their ability to use the verses in appropriate contexts. He also noted that students had little control over what they recited.

Nevertheless, many Muslim scholars claim that the accurate memorisation of the Qur'an is seen as the first step in mastering knowledge (*'ilm*) within the Islamic

education paradigm (Eickelman 1978). Boyle (2006) maintains that memorisation is linked to several objectives for the Muslim such as embodiment. Sabki and Hardaker (2012, 2013) also make the argument that memorisation is considered a method towards embodiment due to its spiritual nature that leads to an internalisation of knowledge through the oral transmission process. Memorisation is considered a path to embodiment and a means to turn knowledge into action (Hardaker & Sabki 2012; Sokolow 2013). Gunther (2006), in his discussion, explains that memorisation can transcend a "purely mechanical" teaching method resulting in achieving the principle of "eternal truths". A second objective of memorisation is that of providing the learner with a source of guidance and a moral compass, literally in the sense of the meaning unfolding and in a metaphorical sense through its sacredness. Boyle (2006) explains this principle through the following analogy: "Like a compass, the embodied Qur'an does not negate free will and the process of making choices about which direction to follow. Rather, it provides a point of reference from which to make choices" (p. 492). Thirdly, the embodied Qur'an deepens spirituality and awareness of the presence of God. Fourth, memorisation is considered the first leading step towards understanding and developing reason and discipline. And finally it maintains the accurate oral transmission, as Nasr (1992) argues "It is this knowledge by heart which has made possible the continuation of an ever-renewed oral tradition which has played such an important role in the Islamic education system and the modality of the transmission of knowledge from teacher to disciple over the centuries" (p. 12). In spite of its value in the practice of Islamic education, balance in the employment of memorisation should be adhered to. According to Boyle (2006), memorisation was not the single method for learning in early Islamic schools. Indeed, many Muslims scholars criticised the consequences of a learning approach that over emphasises the role of memory (e.g., al-Ghazali 2004; Ibn Khaldun 2004).

Al-Ghazali and Ibn Khaldun had asserted that memorisation in itself is not sufficient. Al-Ghazali notes that students should transcend memorising information to putting information to use in their lives (Alavi 2010). Al-Ghazali (2004) argued that true knowledge is not represented by a memorized accumulation of facts but rather "a light which floods the heart". For the role of memory he also pointed out:

"the creed ought to be taught to a boy in the earliest childhood, so that he may hold it absolutely in memory. Thereafter, the meaning of it will keep gradually unfolding itself to him, point by point, as he grows older. So, first, is the committing to memory; then understanding; then belief and certainty and acceptance" (Wagner 1983 in Boyle 2006, p. 488). Hence, Boyle (2006) concludes that memorisation of the Qur'an is a lifelong enterprise of seeking understanding and that its objective is to plant the seeds that would lead to understanding. Al-Jahiz (2015) uses a similar argument by noting that "independent thinkers and researchers of the past disliked memorization that makes the mind disregard distinction and rely simply on what the predecessors achieve, without making attempts to reach conclusions of their own" (p. 360). However, Al-Jahiz also recognises that a good memory is needed and valuable for the learning process so that the results of any study are preserved (see also Gunther 2006). Therefore, many Islamic educational institutions have developed programs that deemphasise memorisation and place greater focus on understanding. An example of these is the (Learning Islamic Values Everyday), a curriculum introduced in Singapore in 2004 (Abu Bakar 2012), in which students engage in less memorisation and more age-appropriate activities that are related to their lives and that recognise the role of thinking (cognitive domain), feeling (affective domain), and reflecting (spiritual domain) as complementary within the learning process.

2.5.2. Orality and the pedagogy of Islamic education

The pedagogy of Islamic education was also based on orality which was already well established before the advent of Islam in the 7th century AD. The main purpose of orality prior to Islam was that of preserving and transmitting Arab culture in a predominantly non-literate society (Sabki & Hardaker 2013). Orality can also be traced back to classical Greek civilisation. Socrates claimed: "so a man who thinks that he has left behind him a science in writing, and in his turn the man who receives it from him in the belief that anything clear or certain will result from what is written down, would be full of simplicity... in thinking words were anything more than a reminder to the man who knows that subject to which the things written relate" (c. 469–399 BC) (in Sabki & Hardaker 2013, p. 350).

The oral tradition is central to the practices of reading and interpreting the written text (Sabki & Hardaker 2013). Hence, orality is inseparably linked to memorisation and it continued to be an instrumental teaching method even after writing had become common among Arabs. As the Qur'an was revealed, it used to be transmitted orally and then memorised before it became crystallised in a written text (Nasr 1992). Sahin (2013) reasons that the oral method was consistent with the interests of the Prophet Muhammad and his companions who focused on embodying the Divine discourse in their lives rather than being interested in the production of a religious text. Sahin (2013) points out that as a result of orality, religious authority lies in between the text and its reader and commentator. Early Muslim scholars considered written transmission to be limited if it is isolated from the "heard material" (Sabki & Hardaker 2013). This approach continued to be vital for the transmission of knowledge and the sacred. Nasr (1992) points out that the experience of the Qur'an remains auditory even today, however, much of the oral tradition and the spoken word is being lost as a result of the destruction of the traditional methods of education and transmission. Sahin (2013) attributes the lack of creativity within Islamic education to the shift from orality to the written.

In a teaching environment of orality, the teacher would be reciting or transmitting knowledge while students listen and write notes. In these settings, a student may recite subject matter from memory or read from notes while the teacher listens and makes corrections in a *halaqa* (study circle) (Sabki & Hardaker 2013). Students use the notes they have taken to support the process of memorisation. Therefore, note taking can be considered an "aide-memoire" for the transmitters (Sabki & Hardaker 2013) while the oral transmission acts as a vehicle for the transmission and determines which books are taught in study circles. According to Ibn Qutaybah (1908), those who limit their knowledge to notebooks without receiving knowledge orally through transmission are susceptible to error (Sabki & Hardaker 2013). Eickelman (1978) noticed that the practice of Islamic education in Morocco in the 1920s and 1930s was characterised by an intermediate form between oral and written systems of knowledge transmission. He noticed that the key treatises existed in written form but the texts were conveyed orally to be written down and memorised by students. Thus, the "lecture system" in the *madrasah* remained

capable of supporting reliable and authentic learning due to the use of oral and written transmissions of knowledge (Sabki & Hardaker 2013).

Nasr (1992) emphasises the value of the orality approach in traditional Islamic education. He states that orality enables the learner to comprehend the 'unwritten' text and to read in between the lines in accordance to the oral transmission that goes back to the original author of the text and to the founders and the major figures of the studied school. Orality also enables the student to understand complex texts since it complements the text and reveals its full meaning. Additionally, Nasr (1992) asserts that "the oral tradition transformed the written book from the definitive text which was the sole basis of the ideas to be understood, to the gate to a whole living world for which the book became the point of departure" (p. 13). Related to orality and transmission is the concept of *ijazah* which is the accreditation that the student receives upon mastering a certain body of knowledge. The oral transmission establishes a chain of narration authenticated to the Prophet Muhammad or to the author of the book establishing a notion of "enduring truths" (Nasr 1989). Memorisation, oral transmission, and *ijazah* were instrumental to sustaining the precision of knowledge and the sacred (Nasr 1992).

2.5.3. Comprehension and the pedagogy of Islamic education

Facilitating understanding and comprehension is considered a key objective of pedagogy. Sahin (2013) notes that the Qur'an calls humans to reasoning in the several passages that frequently end with a thought provoking statement, such as 'Don't you reflect?'. According to al-Farabi, the teacher should use several methods of explanation to facilitate students' comprehension and conceptualisation. Al-Farabi also discredits teaching that involves substituting nonessential qualities or accidents of a given thing for the thing itself, since this bore the risk of getting too far away from the actual teaching subject which consequently confuses the learner in trying to decipher what the teacher has said rather than increasing their knowledge (Gunther 2006). This state can also negatively affect the learners' motivation to learn. Therefore, al-Farabi suggests a different type of discourse between the teacher and the student that "relies on such principles as directness in approach and clarity in thought and expression; it deliberately aims at conviction

and complete certainty" (Gunther 2006, p. 376). Both, Ibn Khaldun (2004) and al-Ghazali (Alavi 2010) suggest presenting consistent materials that are suited to students' capacities and focusing on these until they are completely assimilated and mastered then passing on to others. Ibn Khadun also recommends avoiding the teaching of two subjects at the same time or stretching out the study of one subject over a long period which breaks the interdependence between its different facets (in Cheddadi 2000). Ibn Sahnun (2010) addresses the need to encourage pupils to study both individually and with others in order to create situations that challenge their minds (in Gunther 2006). Furthermore, in order to facilitate understanding, al-Ghazali emphasised linking knowledge to concrete situations when teaching younger children (in Alavi 2010)

2.5.4. Creativity and the pedagogy of Islamic education

After discussing memorisation, orality and comprehension, the practice of creativity in Islamic education should be examined. Sahin (2013) argues that in contemporary Islamic education institutions, human agency was reduced from creative engagement to passive reception which is contrary to the approach of the early Muslims. With such a restriction of creativity, Hilgendorf (2003) reported that a shift in curriculum took place as a result of the stagnation period beginning in the seventeenth century that Muslim countries have gone through. In this change, the subject matter that dominated the studies program were religious literary studies, Arabic language, and grammar at the expense of philosophy, science, and social studies. As a result, schools were intolerant of innovations, suspicious of secular studies, and aloof from creative scholars. Many jurists today insist on a rigid approach that lacks creativity and convey an impression that the door of *ijtihad* was "closed" hundreds of years ago (Abd Allah 2006).

Creativity in Islam is captured in the concepts of *bid'a* (innovation) and *ijtihad* (critical legal thinking in search for answers to new problems) which are fundamental components of the Islamic literacy our community needs (Abd Allah 2006; Hussien 2007). Many Muslims today believe that *bid'a* indicates only an extreme religious error. However, a thorough study of *bid'a* shows that it takes on various shades of meaning according to Islamic law and theology. *Ijtihad* is

empowering and forward-looking as a method of reaching to creative ideas and solutions. *Ijtihad* is defined as "a methodology for arriving at judgments about new challenges by means of utmost intellectual inquiry" (Abd Allah 2006). Al-Baji, a traditional Sunni jurist, defined *ijtihad* as "expending one's fullest [intellectual] capacity in search of the right ruling" (Abd Allah 2006). According to Fazlur Rahman (1982), *ijtihad* is an intellectual and moral jihad, struggle. He states that 'the effort to understand the meaning of a relevant text or precedent in the past, containing a rule, and to alter that rule by extending or restricting or otherwise modifying it in such a manner that a new situation can be subsumed under it by a new solution' (p. 8). According to Makdisi (1981), it is the performance of *ijtihad* that led to the formation of the classical schools of Islamic law. Making mistakes is considered inevitable when one is engaged in a creative process. Therefore, the Prophet Muhammad promised those who perform *ijtihad* to be rewarded in the next world even if their answers were technically incorrect.

2.5.5. Character building and the pedagogy of Islamic education

Teaching and acquiring ethics is evidently a key aspect of Islamic education. The teachings of the Prophet Muhammad predominantly emphasised ethics and character building. Medieval Muslim scholars have granted "ethics" and "aesthetics" of learning a central place in Islamic education (Gunther 2006). Earlier Muslim scholars paid attention to the ethics of teachers as well as those of students. Al-Ghazali dedicates a section in his book "Ayuha al-Walad" (Beloved Son) to specifying the rules of conduct to students in ten points followed by eight rules of conduct to teachers.

The ethical conduct of education was considered part of the learning process in medieval times and an essential factor for success at all stages of learning (Gunther 2006). The ethical conduct was embedded in the expectations and the practices of each element in the educational process. The mere imparting of facts and information without accompanying aspects of character building was not acceptable. Indeed, al-Ghazali considered the bestowing on students of enduring values and educating students to desire the good as the main responsibility of their teachers (Gunther 2006). Ibn Khaldun also addressed the inculcation of religious

values in terms of the effect of Qur'anic instruction on mental development and on allowing "articles of faith to be inculcated in the heart of the child from the tenderers age" (Cheddadi 2000, p. 4). Al-Ghazali's teachings on virtue and ethics is a central thread that runs through all of his books. To the rank of morality, al-Ghazali points out that one quarter of the Qur'an is on morality and that it is the most important aspect in Islamic teaching.

According to Douglass and Shaikh (2004), acquiring ethics and a moral worldview in addition to the acquisition of knowledge is a foundation for fulfilling the Qur'anic command of enjoying what is good and preventing what is evil. Douglass and Shaikh (2004) define the moral framework as consisting of two elements: good intention and the good means for achieving good and avoiding evil. It is through education that a person acquires the knowledge necessary for identifying good intentions and the knowledge and skill required to carry out the task with the correct means. Mastering the original sources of Qur'an and Sunnah cannot be undertaken in separation from the tools for study which include the experiential aspect of carrying out the duties of faith and that of acting morally and ethically according to its principles in a socially responsible manner (Douglass & Shaikh 2004).

2.5.6. Disciplinary Considerations of Islamic education

Another common practice that is often associated with Islamic pedagogy is physical punishment. Indeed, Abdallah et al. (2006) consider the punishment of students an "almost chronic problem in the entire Muslim world" (p. vii). Gunther (2006) attributes this practice to the need for rectifying a child's behaviour while being sensitive to the limits of not causing serious harm to the child. It is claimed also that the approach towards punishment in Islamic education stems from the desire to apply rigorous discipline (Eickelman 1978). Eickelman (1978) attributes the practice of punishment to the *fixed* concept of knowledge in the Islamic tradition.

While the practice of physical punishment is related to central elements of the concept of Islamic education such as discipline, it is important to note that some influential medieval Muslim scholars rejected this practice. Ibn Khaldun (2004) criticised the use of physical punishment in educational settings. He argued that if

the teacher exhibits a severe attitude, then young children would suffer from the most harmful consequences (in Cheddadi 2000, p. 6). He discusses the case of oppression placed on slaves and servants and noted that it "breaks the character, sap energy and in the end destroy their subjects' capacity for realizing 'their destiny and their full humanity' (Cheddadi 2000, p. 6). Consequently, he recommends a moderate use of punishment in a way that considers students' personalities and preserves their spirit. Ibn Sahnun (2010) also takes the view of limits that should be placed on corporal punishment describing this in great detail. Similarly, al-Qabisi (2010) identified specific limits to punishment. In al-Ghazali's discussion of the teacher-student relationship, he proposes that students' achievement increases when they receive recognition while the achievement is affected negatively when they are punished. Therefore, he advises teachers to ignore the mistake when committed the first time and to address it with the student privately if repeated (al-Ghazali 1989).

2.6. A Summary of the Chapter

This review, consisting of five sections, suggests that Islamic education has a long standing tradition that can be critically investigated and articulated in a framework of a theory that enables for further comparisons with contemporary theories. The analysis of the typology of Islamic education identified the differences between the contemporary applied forms of Islamic education. Next, the discourse of Islamic education versus Muslim education advanced the discussion further in regards to the connotations implied by the term 'Islamic' and presents some of the views around overcoming these challenges. Thirdly, the discussion around the purpose of education emphasised the importance of purpose articulation and shed the light on the position of Islamic education towards each of the three mentioned purposes, namely, the intellectual, the moral, and the spiritual. The forth section discussed the history of Islamic education and the final section examined pedagogical practices of Islamic education. These theoretical and literature explorations form the foundation based on which the theory-building process is conducted.

CHAPTER THREE: THE METHODOLOGY OF THEORY BUILDING

The purpose of this study is to develop 'A Theory of Islamic Education for the Primary and Secondary Levels' and to draw from this theory implications for curriculum development. The methodology of this study is drawn from the literature and the applications of theory-building research and was customised to suit education as an applied discipline, the purpose of the research, and the interpretivist paradigm. In addition, certain adjustments in the conceptual development and the confirmation phases were made to suit the field of study, Islamic Education, which also proposes its set of axioms. This chapter includes the discussion of the theory-building process from multiple perspectives. The General Method for Theory-Building in Applied Disciplines (Lynham 2002; Swanson & Chermack 2013) was used as a guide for the process. Additional theory-building strategies and techniques such as the scholarly evaluation method applied in the confirmation phase were used, with the decision-making process explicitly described, in order to meet the purpose of this research. Further elaboration on the theory-building process is considered part of the findings and hence is included in Chapter 4 and Chapter 5.

The Third Chapter is presented in seven sections. The first section provides an overview of the rationale for the deployment of the theory-building method in this research. The second section examines the term 'Theory' and the way it is interpreted in the current study. The third section describes the components of theory-building and provides a general discussion for each the five elements that need to be addressed prior to the theory-building effort as suggested by Storberg-Walker (2007). The fourth section delves into the details of each of the five phases of the theory-building process. This is followed by a section on quality criteria in theory-building research and a sixth section on the limitations for the study. Finally, the role of the researcher-theorist in this study is fully described. All of these sections are related to the purpose and nature of this study on developing a theory of Islamic education suitable for the primary and secondary levels.

3.1 Methodological Rationale

Theory building was used in this study because it enables for the interpretation of an authentic model of Islamic education while making its features and processes explicit and tacit for researchers, practitioners, and developers of Islamic education programs. As indicated by Torraco (1997, in Lynham 2002), a theory in an applied field explains a phenomenon in a way that assists in identifying and defining applied problems, identifies the specific key facts amongst the accumulated knowledge of a discipline, gives a new interpretation to old data, and can be used to interpret new data for future use. Lynham (2002) suggests that good theory is valuable because it fulfils this primary purpose of explaining the meaning of a phenomenon which is often experienced but is not well explained and articulated in today's world as in the case of Islamic education. Consequently, theory development allows for 'using that knowledge and understanding to act in more informed and effective ways' (p. 222).

Theory building is also useful for making the implicit elements of a phenomenon explicit. It assists in generating transferable and informed knowledge for improved understanding and consequently for better action and implementation in the case of educational programmes. The ways a theory makes knowledge explicit and transferable is by identifying new issues and practices which raise critical questions. By making the elements of a phenomenon explicit, a theory 'provides the members of a professional discipline with a common language and a frame of reference for defining boundaries of their profession' (Torraco 1997 in Lynham 2002, p. 235). The theory emerging from this research will contribute to the understanding of the field of the Islamic education profession. It will also reduce atheoretical practice and non-scientific research by providing a means for rigour and relevance. Moreover, it can advance professionalism and maturity in the field by dissolving the tension between research and practice in Islamic education settings.

Most importantly, theory building was needed for this study to direct the operationalisation of the philosophy of Islamic education to specific indicators for an Islamic education curriculum for the primary and secondary levels. This is the expected result of a good theory in an applied discipline as Lynham (2002) explains:

'good theory in applied disciplines is about as realistic as it comes' (p. 222). Gay and Weaver (2011) describe the use of theory in application in more detailed terms that 'a theory provides a framework for analysis, facilitates the efficient development of the field, and is needed for the applicability to practical real-world problems' (p. 24). In the field of education, the application of a theory includes aspects of development, analysis, and evaluation of a school framework, programme or curriculum. As a result, theory enables one to respond to new problems that have not been investigated strategically earlier as well as prescribing solutions to applied problems. It also leads to informing research so that it can better guide the development of professional practice (Torraco 1997 in Lynham 2002, p. 235). Therefore, the twofold purpose of this study: "1) to develop a theory of Islamic education as a means of strengthening the theoretical connection between curriculum for contemporary primary and secondary schools and the philosophy of Islamic education, and 2) to contribute to meaningful convergence amongst existing Islamic education frameworks" can be fulfilled through theory-building.

3.2 Defining Theory

From surveying the literature, one can conclude that there is little agreement on the definition of 'theory'. Theory is defined by Sutherland (1975, in Weick 1989, p. 517) as 'an ordered set of assertions about a generic behaviour or structure assumed to hold throughout a significantly broad range of specific instances.' According to Swanson and Chermack (2013, p. 6), 'a theory describes a specific realm of knowledge and explains how it works.' Along the same lines, Gioia and Pitre (1990, p. 587) define theory as 'a coherent description, explanation and representation of observed or experienced phenomena.' Some definitions conceptualise theory from a positivistic perspective with a more limited scope of focusing on the relationships between the variables serving as an explanation as in the definition of Gelso (2006) who defined the theory as 'a group of logically organized laws or relationships that constitutes explanation in a discipline' (in Gay & Weaver 2011, p. 25). A similar view is also presented by Heinen (1985, p. 414) who stated that 'a theory can be defined as a group of logically organized laws or relationships that constitute explanation in a discipline.'

Here theory will be looked at in accordance with the definition of Swanson and Chermack (2013) whose work applies more to qualitative and interpretive research: 'a theory describes a specific realm of knowledge and explains how it works.' It is important to note that a theory is different from a description in two key respects: the first is that theory uses concepts that represent certain interpretations of the data while in description data is summarized but not interpreted; the second is that in theory concepts are related by statements of relationships while in descriptions themes are not related and do not form a conceptual scheme (Jabareen 2009).

3.3 The Components of Theory Building

The method of theory-building was adopted in the processes of generating descriptions, explanations, and representations of the philosophy of Islamic education. The theory building process can be described as 'the purposeful process or recurring cycle by which coherent descriptions, explanations, and representations of observed or experienced phenomena are generated, verified, and refined' (Lynham, 2000b, p. 161). Lynham (2000) emphasises this aspect of continuity related to theory-building and notes that theory building is an ongoing process of producing, confirming, applying, and adapting theory. Storberg-Walker (2007) suggests a qualitative approach of five components for theory building (see Figure 3.1): identify and understand alternative theory-building research processes; identify and resolve paradigm issues; identify and resolve core theory issues; identify and resolve preliminary research design issues; and, finally, identify and select the appropriate modelling process. Below is a brief discussion of each component in relation to the theory under study here.

Figure 3.1 The Components of Theory Building

The Contextual Environment in Which the Research and Application of the Phenomenon under Investigation Are Experienced.

Identify and Resolve Paradigmatic Issues

Identify and Understand Alternative Theory-building Processes

Conceptual Integration: Study, Learn About, Experience, and Immerse Yourself in the Problem, Phenomenon, Situation, Dilemma, Contradiction, Tension, or Puzzle of the Application of the Phenomenon

Identify and Complete the Appropriate Theoretical Modeling Process

Identify and Resolve Preliminary Research Design Issues

Identify and Resolve Core Theoretical Issues

Completed Conceptual Development Phase
Integrated and Resolved Paradigm, Core Theories, Preliminary Research Design, and Modeling Concerns and Issues

(From Storberg-Walker 2007, p. 66).

3.3.1. Identify and understand alternative theory-building research processes.

This component deals with examining alternative perspectives and processes of theory-development. Prior to making a choice of the method to be used, the researcher-theorist should examine a variety of approaches and analyse their suitability to the topic of the study. There are several approaches to theory-building. For example, theory-building can be pursued through a grounded theory research approach based on the assumption that theory is 'discovered from data' and gathered in the process of research. The grounded theory research approach is used to develop theoretical frameworks that emerge from research situated in practice (Egan 2002). Theory can also be built from case studies (Eisenhardt 1989) in which one or more cases are used to create theoretical constructs, propositions, and midrange theory from case-based research. Empirical evidence is the third

investigated approach for theory development (Eisenhardt & Graebner 2007). According to this approach, the theory is developed by recognizing patterns of relationships among constructs within and across cases and their underlying logical arguments.

For the purpose of this study, the selected method is the General Method for Theory-Building (Lynham 2002; Swanson & Chermack 2013). Since primary and secondary education is considered to be applied in nature, therefore, Lynham's (2002) General Method for Theory Building was selected because it is designed to deal primarily with the issues of application and allows for adjusting the adopted paradigm, in this case an Islamic model of education. Lynham's model also accommodates multiple paradigms which is suitable for the Islamic nature of the topic under research. This methodology is further elaborated in Swanson and Chermack (2013) in which theory-building methodology was discussed in a more comprehensive way. Using a five-step methodology, they outline a theory-building map for the process of: (1) Conceptual Development, (2) Operationalisation, (3) Confirmation, (4) Application, and (5) Refinement. Swanson and Chermack's methodology is based on a theory-then-research approach to theory building, where the first two steps of the methodology typically represent the theoretical side of the theory-research cycle adopted for this research, and the last three steps typically represent the research operation of the theory-research cycle.

3.3.2. Identify and resolve paradigmatic issues.

Different paradigms hold different assumptions and therefore vary in their approaches to theory building. Continuous reflection was done on the impact of the different paradigms on theory development and on the available choices. Storberg-Walker (2007) recommends a comparison of different paradigms in order to make a purposeful selection of the appropriate paradigm for building the theory under study. Furthermore, paradigmatic assumptions should be stated explicitly during the conceptual development phase (Lynham 2002).

Positivism was not selected for this study because it fails to give a whole portrait of the topic under study since it quantifies information resulting in fragmented

knowledge. It also aims at prediction and control which is not applicable to the field under study as prediction is unattainable in human affairs (Lincoln & Lynham 2007). Since the central purpose of this study is to explore, explain, and convey deep understanding through a theory for Islamic education at the primary and secondary levels, this research cannot be undertaken through the positivist approach that aims at predicting, or the critical approach that aims at changing a system fundamentally, or the postmodern approach that aims at deconstructing or questioning foundational principles. This study represents a descriptive activity in the interpretivist tradition which acknowledges multiple interpretations of a single event (Merriam 2009) and aims at constructing an understanding inductively and holistically in context-specific settings (Al Zeera 2001). As Glesne (2011) explains: 'interpretivism research approaches share the goal of understanding human ideas, actions, and interactions in specific contexts or in terms of the wider culture' (p. 8). Randor (2001) considers the main purpose of interpretive research as 'trying to come to an understanding of the world of the research participants and what the world means to them.' This purpose of interpretivism will result in central implications for practice of interpretive frameworks in the research consistent with the work of Creswell (2013).

From an ontological perspective, interpretivism views reality as seen through multiple views (Guba & Lincoln 1994; Mong Ha 2011). However, according to the Islamic tradition, truth is established whether people arrive at it or not. The whole original source of Islam is Revelation, confirmed by religion and affirmed by intellectual and intuitive principles (al-Attas 1995). However, due to historical, political, or social circumstances, this truth might be confused or veiled. Ahmed (2013) points out that Islam embraces the realism of positivist ontology and the potential of humans to realise truth and it also embraces the relativism of the interpretive paradigm to a certain extent. Therefore, this study researches Islamic philosophy about education held in its foundational principles in the phase of conceptual development and considers the multiple perspectives in the following phases of the theory-building methodology. It is important to note that in the field of education, the purpose and the main resulting principles remain constant but methods change to suit learners' needs at different times and places. Therefore

theory-building research has the potential to provide an interpretation of the Islamic traditional concepts of education and show how these can be operationalized for modern educational systems. From an epistemological perspective, the researcher-theorist attempted to lessen the distance between her and the subject being researched. To clarify this aspect, the role of the researcher will be discussed in this chapter extensively.

3.3.3. Identify and resolve core theory issues

Core theories are the foundational ones which the new theory builds on (Swanson 2001). The suggested strategies for working with core foundational theory issues include clarifying misaligned propositions between core theories and defining the connections among them (Storberg-Walker 2007). In this study, the foundational theory issues were identified, such as the different positions in regard to the *tarbiyah* concept (e.g., Ahmed 2012; al-Attas 1999; Nasr 1989; Tauhidi 1995; Rashid 2002; Bagheri & Khosravi 2006; Rashid 2010; Nor et al. 2012; Wan Daud 1998, 2013), and resolved during the conceptual development phase in Chapter Four. The research approach employed for the conceptual analysis is inductive and is one that follows a synthesis model (Gay & Weaver 2011) which is suitable to the nature of the study. For example the conceptual development phase included synthesising the concepts of learner, knowledge, and *ta'leem* (teaching). The core theory issues were the keystone to the emerging educational theory. Identifying core theory issues during the conceptual development phase allowed for a confirmation of the assumptions of the new theory such as the above mentioned ontological and epistemological considerations pertaining to the Islamic theory of knowledge. In addition, these core theories serve as tools to explore tensions and contradictions between potential answers to the research question.

3.3.4. Identify and resolve preliminary research design issues

According to this component, the researcher-theorist forecasted the eventual research design in the early stages of identifying constructs, for example, the identification of primary concepts that underpin the theory of Islamic education. This is critical because the research design has a direct influence on shaping the constructs and on the relationships among them. Levels of analysis issues ranging

between the abstract and the concrete or the individual and the collective have the potential to shape constructs and relationships in theory-building. In this study, al-Attas's (1999) philosophy of Islamic education was adopted as the primary foundational theory to avoid any problems with multilevel research.

3.3.5. Identify and select the appropriate modelling process

Since the output of the conceptual development phase is a representation of the emerging theory, a process should be followed to best represent this model visually. Whetten's (2002) detailed process for creating such visual models was used in this study. A detailed description of this process along with the resulting model is included in Chapter Four.

3.4. The Phases of Theory-Building

The General Method approach to theory building developed by Lynham (2002) describes a general process that is suitable for applied disciplines. The General Method offers a clear and adaptable framework for the theoretical research process and explicitly claims that the model can serve multiple paradigms and research methods (Storberg-Walker 2004). It illuminates the process that can be found in most, if not all, theoretical research studies regardless of their purpose or paradigm (Lynham 2002). The advantage of this method is that the framework is clearly articulated, equipping the theorist with a comprehensive and adaptable heuristic to follow while not limited to a particular paradigm or perspective.

The General Method consists of five interdependent and interacting phases of theory building: conceptual development, operationalisation, confirmation/disconfirmation, application, and continuous refinement and development of the theory (Lynham 2002). Figure 3.2 presents the phases within the theory building method. As indicated by the two sided arrows, the researcher could start the process at any phase and move between the phases as needed. The two primary approaches of theory-building research, theorising-to-practice and practice-to-theorising, indicate the overall nature of the study, that is, whether it is inductive or deductive. The method is flexible in terms of order as the five phases can occur in any particular order and specific research methods can be incorporated

into each of the five phases as appropriate. The General Method provides a framework on which theorists can 'hang' appropriate research building method(s) as needed (Storberg-Walker 2003). The sections below describe each phase of the General Method and present the research method(s) that will be used in each phase.

Figure 3.2 The General Method of Theory Building Research

in Applied Disciplines
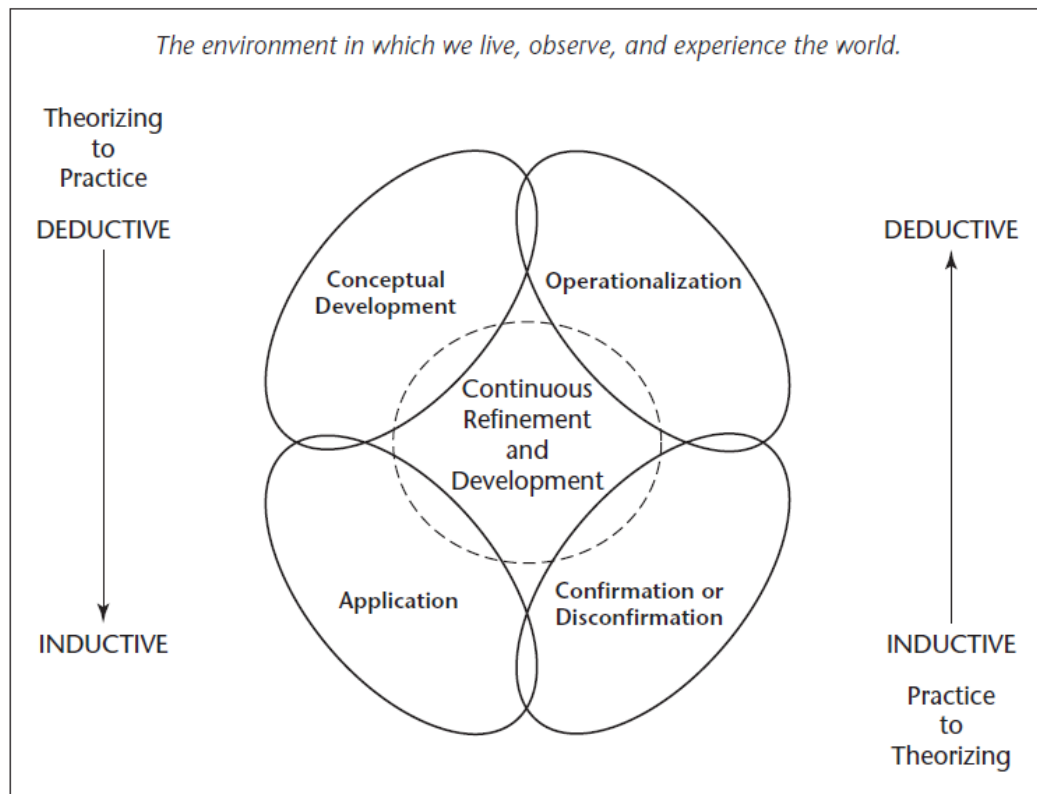
(Source: Lynham 2002, p. 231).

3.4.1. Conceptual Development

The first phase of the theory building process is conceptual development. In the creation of the theoretical framework, Storberg-Walker (2007) suggests that conceptual development is the most substantive and important component of theory-building research. In applied disciplines like education, conceptual development constitutes the major ideas that can become a theory. However, the outcome of the conceptual development is not considered a theory by itself. During this phase, the key elements of the theory along with an explanation of their interdependence and limitations are discussed. This phase includes formulating the initial ideas that affect the understanding and the explanation of the issue in real

world context. The output of this phase is a conceptual framework of the topic under study that is considered the core explanatory container of the theory (Lynham 2002). The conceptual development of Islamic education in this study followed the guidelines of Swanson and Ghermack (2013) and was accomplished following three steps, namely, identifying the concepts, organising the concepts, and defining their boundaries. In the case of this study the main concepts included are the learner, knowledge, *ta'leem* (teaching), *ta'deeb* (educating), and *tarbiyah* (nurturing). The process is discussed in more detail in Chapter Four.

It is important to note that theory building within the context of Islam does not imply a form of change at the primary foundational level of the conceptual principles. Rather, theory building within this context is an articulation of the key concepts in an interpretive approach that connects these with their applications to particular cultures in different historical periods in relation to contemporary theories and philosophies. In Islam, the process of development is one of interpretation and elaboration that refers back to the unchanging sources in order to respond to the needs of the generations (al-Attas 1995). Al-Attas (1995) describes change, development, and progress in an Islamic context as: 'a conscious and deliberate movement towards genuine Islam at a time when we counter challenges, as we do now, that seek to encroach on our values and virtues, our modes of conduct, our thought and faith, our way of life'. This perspective of development was considered throughout the use of the conceptual development phase of the General Method of theory building that is characterised by being less constrictive than other phases in terms of its philosophical orientation (Swanson & Chermack 2013). During this phase, a theorist can make an informed selection of the theorising tools that are compatible with the topic under study.

1) Identify the concepts. The key concepts involved in the theory-building effort were identified and defined in this step. The process includes identifying problem statements from empirical research and using theorising tools to generate the concepts (Swanson & Chermack 2013). In this case of investigating the key concepts relevant to a framework for the theory of Islamic education at the primary and secondary levels, the generation of concepts was also achieved through

surveying the relevant research literature, analysing the researcher's own experience, and the collection of practitioners' rules of thumb. Theorising tools including reframing the problem in terms of the opposite, examining case studies, applying deviant case analysis, and changing assumptions and perceptions were used during the conceptual development phase as suggested by Swanson and Chermack (2013, p. 63-64). The application of these tools was conducted in the form of imaginary thought experiences. These tools assisted with generating the context from which related concepts were derived and organized into a model for the emerging theory.

Empirical investigations were also used to inquire into the contexts from which the concepts were generated. This was achieved through an informal collection of practitioners' rules of thumb and engaging in participant observations. Additionally, a survey of biographies, literature, and media productions was used to increase the depth and the representation of the emerging theory.

2) Organize the concepts. This step involves the identification and description of the relationships among the concepts identified in the first step. It also involves providing an initial explanation of their interdependence. The relationships among the concepts were identified by studying the following: whether any of the concepts are dependable; the influence of each concept on the other concepts; and the nature of the relationships (predictable and linear or not). In this step, Whetten's (2002) sticky notes method was used to arrange the key concepts in a systems diagram in order to reach to a clear model. The concepts and their emerging relationships were visited several times during the conceptual development process for possible modifications.

3) Define the boundaries. In this step the limitations and the conditions under which the theoretical framework can be expected to operate were determined. During this step the contextual assumptions of when, where and who were investigated in order to identify the boundaries of the theory (Storberg-Walker & Chermack, 2007). Finally, as a result of the three steps, an informed conceptual framework was developed in the form of a model.

3.4.2. Operationalisation

The second phase is that of operationalisation of the Conceptual Framework. Wang and Korte (2010) define it as 'deriving testable and actionable hypotheses based on theory by reasoning or inquiry' (p. 4). The operationalisation phase follows the conceptual development phase. Its main purpose is to explicitly connect conceptual development to practice by translating or converting the theoretical framework to observable components or elements that can be applied in the world (Lynham 2002) such as translating pedagogical principles to teaching practice. Since the topic under study is that of an applied discipline, therefore, the theory will need to be tested in its real-world context to establish its utility (Lynham 2002). A good theory must operationalise and apply the conceptual framework of the theory (Wang & Korte 2010). Rigorously linking actions to conceptual development increases the strength of the knowledge base and raises the professionalisation of the field (Chalofsky 1996 in Wang & Korte 2010). During this phase, the theoretical framework is converted to confirmable empirical indicators and knowledge claims (Cohen 1991 in Lynham 2002). Therefore, the concepts and the relationships were converted to observable elements, for example, 'Connections between the disciplines are evident in teachers' planners'. The concepts can also be translated into assessment or measurement criteria that are consistent with the emerging theory (Swanson & Chermack 2013). Tools that were used in the operationalisation process for the topic under study include stating how research results can be assessed. The primary output of this phase is an operationalised theoretical framework (Lynham 2002).

3.4.3. Confirmation/Disconfirmation

It is important to be aware of the paradigmatic issues during this phase in order to call upon the most rational approach to confirm in relation to the theory under investigation (Swanson & Chermack 2013). For this study, the emergent theory needs to be examined in a context similar to that in which it occurs through scholars' validation (Swanson & Chermack 2013). Therefore, the operationalised theory was evaluated by authoritative scholars who provided the researcher with their evaluation. A research ethics form (Appendix D) was submitted to the British University of Dubai prior to the Confirmation phase to obtain the ethical approval.

The evaluation was analysed to inform the confirmation or the disconfirmation of the theory. Two scholars provided their input in relation to testing the capacity of the theory to deliver on its purpose. Additionally, an iterative process of a cross check of the historic versions of Islamic education theories with particular considerations to contextual influences was conducted to confirm the operationalized theory. The output of this phase is 'a confirmed and trustworthy theory that can then be used with some confidence to inform better action and practice.' (Lynham 2002, p. 233). The evaluation input received from the scholars provided information to make further adjustments.

The third phase of theory-building, confirmation or disconfirmation was considered the end point for the theory building process in this study which aims at providing a starting place for further research. Swanson and Chermack (2013) indicate that confirmation is a respectable end point for theory building which can feed into further conceptualisation and operationalisation and give direction relevant to the future work on the theory or discarding it and starting over. Confirmation is the phase that applies disciplined inquiry on the conducted theorising to decide whether the theory fits in the real world (Lynham 2002). In this study the confirmation phase investigated the suitability of the theory to the education systems of today and the accurate derivation from the developed conceptual framework. Confirmation is required in applied discipline theories in order to establish their validity as well as their utility.

3.4.4. Application

Following the confirmation of a theory, the theory is put into practice through an application phase of the theory-building process. The value of the application phase resides in that it enables the researcher-theorist to investigate the consistency of the theory in a variety of contexts and therefore refine the theory to be better operationalised for real-world situations and increase its usefulness (Lynahm 2002). According to Swanson and Chermack (2013), the application phase consists of three steps, namely, analyse related problems, propose, create, and implement solutions, and assess. Upon application, the major outcome would be the applied procedures in addition to evidence of the theory's fruitfulness. Moreover, the

application phase will yield input that will inform the continuous refinement phase. The application process gives the theory credibility and utility (Swanson & Chermack 2013).

3.4.5. Ongoing Refinement

Lynham (2002) notes that an applied theory is never considered complete but rather 'true until shown otherwise' (p. 230). Therefore, the theory is always 'in progress' and undergoes a process of refinement and development through further research which makes the applied theory building research cyclical in nature. The purpose of the final refinement phase is to ensure the theory's present-day integrity (Swanson & Chermack 2013). The ongoing process of refinement improves the relevance and rigor of the theory through a process of further research and application (Lynham 2002). The outcome of this phase is that the theory continues to work and to have utility in the practical world. At the same time, if a theory shows that it is not applicable at a certain time, then it can be adapted.

The long-term process of theory building is an iterative one of continual adaptation (Storberg-Waker 2004). The theory of Islamic Education at primary and secondary levels can be applied to public schools of Muslims, to Islamic schools in Muslim minority countries, to Qur'anic schools, and to non-confessional Religious Education curricula. During such applications, the findings of these applications will generate further questions and inquiries. Application also has the potential to allude to additional concepts and new insights. Therefore, the General Method is considered 'a long-term, iterative, and phased research agenda that can encompass a lifetime of research and testing' (Storberg-Walker 2004, p. 72).

3.5. Quality Criteria for Theory Building

Quality throughout the theory-building process was addressed by comparing the outcome with the criteria of quality described in the literature of theory-building. As noted by Jaccard and Jacoby (2010), theory-building is often viewed as a mysterious process that 'happens' by senior scholars and is perceived as out of reach of young scholars and beyond the scope of training for one who wants to find their way in a field. However, Jaccard and Jacoby (2010) indicate that it is through

a process of explicitly detailed steps and criteria of quality for each outcome that it becomes possible for the researcher-theorist to develop a trustworthy theory that can withstand critique.

Criteria for assessing good theory (see table 3.1) based on the interpretivist paradigm (Lincoln & Lynham 2011) were adopted for this study. Seven criteria – meaningfulness and understandability, thick description and insightfulness, narrative elegance, transferability, mutuality of concepts, fruitfulness and provocativeness, and usefulness and applicability- were developed through a parallel comparison with the criteria suggested by Patterson (1983). The first criterion of meaningfulness and understandability refers to the explanation and the deep understanding presented by the theory that is accepted by professionals and stakeholders. The second criterion of think description and insightfulness refers to exhibiting reasonable structural corroboration (being internally and contextually consistent) while accommodating some ambiguity. Thirdly, a good theory should meet the narrative elegance criterion, which means that the theory is either simple or complex, depending on the phenomenon being theorised while maintaining its understandability beyond the scientific community. Transferability is the fourth criterion of a good theory, referring to being as complete as possible in order for it to apply to multiple contexts. The fifth criterion is that of mutuality of concepts and descriptive logic which looks into the theory being verified by the respondents and reflecting their experience. Sixth, is the criteria of fruitfulness and provocation which means that the theory has the capacity to lead to the desired deep understanding to a degree that this understanding can be translated into action. A fruitful theory also suggests new avenues of description and action. Finally, the criterion of usefulness and applicability describes how the theory should be useful and applicable to ordinary people, suggesting to them new ways of seeing old situations.

Five additional criteria have been proposed by Lincoln and Lynham (2011) to address theory-building research conducted within the interpretivist paradigm which brings the total number of criteria considered in this study to thirteen. Those criteria are: compellingness, saturation, prompt to action, fittingness, and

transferability/transportability. Compellingness refers to moving stakeholders to action through the two components of findings that mirror the ineffable experience of the audience and the emotional response created in the audience. The ninth criterion is saturation which refers to sampling a wide range of respondents' explanations until reaching a point in which the stories begin to sound the same. The tenth is the 'prompt to action' which alludes to providing the audience with a good conceptual understanding for practice in a way that assists practitioners to decide on the following steps in a certain context. The eleventh criterion of 'fittingness' should be met by quality theories based on which theory exhibits 'fit' to be useful for the desired contexts, applicability, and heuristics. The final criterion of transferability/transportability refers to the ability of carrying knowledge elicited from the theory to different contexts and its utility in varying contexts with varying populations. All twelve criteria were considered in this study in the development of results in the following findings Chapters. These criteria were also used by the participating scholars to evaluate the theory.

Table 3.1. Criteria for Assessing Good Theory Based on the Interpretive Paradigm

Criterion	Description
Meaningfulness and Understandability	"To provide an explanation and deep understanding of actual meaning-making activities of stakeholders and respondents; be accepted by professionals and stakeholders". Thick Description and Insightfulness: "to be insightful; exhibit reasonable structural corroboration (be internally and contextually consistent); accommodate some ambiguity (a hallmark characteristic of human affairs) inherent in the sense- and meaning-making activities of respondents and stakeholders".
The Thick Description and Insightfulness	"To be understandable and insightful; exhibit reasonable structural corroboration (be internally and contextually consistent); accommodate some ambiguity (a hallmark characteristic of human affairs) inherent in the sense- and meaning-making".
The Narrative Elegance	"To be either simple or complex, depending on the matter or phenomenon being theorized; be understandable beyond the scientific community (i.e. accessible in natural language), narratively elegant, and conceptually rich, provocative and evocative".

The Transferability	"To be as complete as is possible, given its intended range (local, regional or other), so that other users may see the extent to which the theory may be useful in their own situation/context; enable individuals to carry propositional and/or tacit knowledge from one context to inform another, or multiple other contexts".
The Mutuality of Concepts and Descriptive Logic	"To display mutuality of concepts and descriptive logic; be made operational, i.e. the descriptive and explanatory framework (concepts, logic and propositions) are made explicit and thus able to be put into action; be capable of being verified by other researchers, and enjoy stakeholders assent to its usefulness for their lives and contexts".
The Fruitfulness and Provocativeness:	"To be fruitful and provocative, i.e. illuminate some aspect of social life, and suggest new avenues of research and/or description and/or action".
The Usefulness and Applicability	"To be useful and applicable to ordinary persons, suggesting ways of being in the world, or ways of altering one's circumstances in some context; provide new ways of seeing old situations, such that meaningful human change can occur; provide models for human flourishing, as living knowledge, and for practical application and high organizational performance".
The Compellingness	"To demonstrate the ability to move stakeholders to action by satisfying two components: (1) findings that mirror the ineffable experience of respondent audiences (fidelity, or internal validity), and (2) creating a prompt to action on the part of a wider set of audiences/stakeholders (not just the researcher or research funders) who have a legitimate stake in the findings, including for example, other communities, policy circles, legislators, and those who participated in the research".
The Saturation	"To invoke informing meaning-making narratives such that little new knowledge is forthcoming, i.e.: (1) narratives and respondents' explanations are exhaustively sampled; (2) multiple examples of the phenomenon can be found independently (other researchers). Be buttressed by multiple examples of the phenomenon; be saturated with exemplars".
The Prompt to Action	"To provide a good conceptual understanding of practice; proceeding from compellingness (an inextricably linked criterion) such that researchers and respondents understand where and how to move next in a given context, including how to refine, hone, sharpen, and revise practice, and to alter performance in the light of new information; connect theory with action and

	learning for continuous refinement and improvement, illustrating practicality of the theory".
The Fittingness	"To be rooted in local context, native and indigenous perspectives, meanings and narratives, and exhibit 'fit''.
The Transferability and Transportability	"To enable transferability – i.e. the ability in individuals (through interaction between the knower and the known) to carry propositional and/or tacit knowledge from one context to inform another, or multiple other, contexts; and transportability –, i.e. the applicability to different populations, of utility in varying contexts, with varying populations".

(Source: Lincoln & Lynham 2011, p. 16-17)

3.6. Limitations

The researcher-theorist's logic and subjectivity was considered and reflected upon throughout the research to reduce its influence on the outcome of the research. The researcher-theorist addressed overcoming her biases by describing in detail the process of theory-building and the decision making elements that occurred throughout the process (Storberg-Walker 2007). She also repeatedly examined the influence of her assumptions and her prior knowledge on the decision-making process. According to Weick (1989), 'too much theory building literature was mechanistic and linear, minimizing or ignoring the actual cognitive processes of thinking, creating, selecting, and judging' (Swanson & Chermack 2007, p. 504). In the process of theory-building, the most important activities are those of thinking and decision-making conducted by the researcher-theorist (Swanson & Chermack 2007). Therefore, it is important to discipline the thinking process so that it is both logical and imaginative and for bias to be minimised. Al-Ghazali describes thinking as 'the presenting of two cognitions (or units of knowledge) to the mind such that from the two, the mind is able to cross over to the third or new cognition' (in Ismail 2014, p. 21). In order to perform the process of theory-building correctly, or to cross over to the third or new cognition as described by al-Ghazali, two conditions need to be fulfilled: the process should be valid and the content should be accurate. In an attempt to address the first condition, the researcher-theorist studied and practiced logic throughout the theory-building process to discipline her thinking in the process of reaching new cognitions. The limitations resulting from the role of the researcher are further explained in Section (3.7). Another limitation is that of the

potential bias in the existing theories and the surveyed literature which the research-theorist was sensitive to in order to reduce its influence on the current theory-building study.

3.7. Role of the Researcher

Theory-building research in applied disciplines, such as the case of Islamic education, requires a certain degree of knowledge, a specific set of skills, and a considerable range of reflective experience. Understanding applied disciplines includes familiarity with the fields of study and practice. According to Swanson and Chermack (2013, p. 177), 'theories emerge from practice just as often, if not more, than from academe'. This requires the researcher to be immersed in current experiences relevant to the theory being developed and understand its practical problems, be exposed to experts' writings in the field, and have a thorough knowledge of relevant research publications (Swanson & Chermack 2013). These requirements are necessary to enable the identification of the group of concepts in a comprehensive manner. Furthermore, the development of a framework for Islamic education requires one to be open-minded, to engage in self-critique with one's own history, culture and practices, and to have a constructive appreciation of external ideas (Niyozov & Memon 2011). In addition to the acquired knowledge and mastery of the phenomenon in theory, theory-building methodology requires the theorist to interact with and be influenced and informed by experience of the phenomenon in practice (Lynham 2000). Moreover, the researcher-theorist should master a set of skills that are necessary for the process of theory-building including 'knowledge of' and 'knowledge about' the theory-building process (Lynham 2002). Swanson and Chermack (2013) suggest the following characteristics of successful theory scholars:

'Focused: have an intense interest in a particular realm • Humble: realize that they don't know everything • Curious: are driven to know how something works • Agile: have a mind that can look from various angles and are able to change their thinking • Toolbox: use a rich and varied selection of inquiry methods • Respectful: express genuine openness to input from practitioners and scholars • Patient: accept the reality of extended time required to fulfill the theory quest.' (p. 177)

Although this study is not ethnographic, it does draw upon the researcher-theorist's experience and knowledge obtained through practice and formal studies. As a student of traditional Islamic education, the researcher-theorist had a first-hand experience in a Qur'anic school in one of Shaikh Zayed Centers for Qur'anic Education. She joined the centre when she was 6 years old and continued studying until she memorized the Qur'an at the age of 10. In the last three years (2012-2015) as a Head of National Curriculum at the Central Office of a group of schools, one of the three subject areas that the researcher-theorist had overseen was Islamic Education. As part of her job, she used to observe hundreds of Islamic Education classes, identify educational resources, review unit plans and assessments, have reflective conversations with students, examine students' achievements, train Islamic education teachers, facilitate professional learning communities' collaborative sessions, engage in reflective professional conversations with Islamic education teachers, and lead curriculum development projects. This experience had sparked her interest, curiosity, and motivation to research and develop a theory that would articulate, describe, and explain the Islamic education subject. Such a theory can serve, after confirmation, application, and refinement, as a platform for Islamic Education related projects in the schools of today.

Since theory-building requires divergent thinking, the researcher-theorist enriched her local experience and widened her perspective through two research visits abroad, each of which was six weeks long. These visits enabled her to experience and perceive the field of Islamic education through multiple angles, change her thinking, and assess her presumptions. The first was to London (April-May, 2014) and the second was to Malaysia and Singapore (March-April 2015). During both visits she interviewed scholars and practitioners in the field, enrolled in courses on Islamic education, participated in forums and seminars, visited Islamic schools, observed classes, and exchanged ideas with international doctoral students.

The researcher-theorist was able to build on this experience by undergoing philosophical inquiry to question and critique the common practices through a framework of critical reflection. The accumulative experience in the field of Islamic education informed the process of theory building in a number of ways pertaining

to the construction of the conceptual framework and the development of the propositions and the empirical indicators. Most importantly, this experience had enabled for integrating the understanding and the knowledge gained through the literature review with the direct experience of the phenomenon in the real world. The research-theorist's bilingual skills enabled her to pull knowledge together from traditional texts along with modern international peer-reviewed articles on Islamic Education. In order to craft her theory-building skills, she reviewed and analysed a wide range of literature in the field of theory-building. She applied the skills that she acquired throughout the process of theory-building and shared her work with experts for critical review and feedback.

Along with this wide exposure to Islamic Education in theory and in practice the researcher-theorist brings to the study a number of biases. Her values and beliefs in relation to the field of Islamic Education are grounded in her past experiences and education which influence her perceptions and interpretations. In addition, the literature that she was exposed to during her research visits and in the courses that she has enrolled in also had an influence on her ideas. According to Gay and Weaver (2011), 'issues such as definition, criteria, and purpose reflect an a priori commitment to certain presuppositional assumptions about what constitutes knowledge (epistemology), reality (metaphysics), the nature of being or existence (ontology), values (axiology), and other basic philosophical issues' (p. 24). Storberg and Chermack (2007) concur that although some traditional exemplars such as Dubin (1978) used to consider the theorist's input neutral and value-free, the researcher's goals and assumptions do have an effect on the theory building process. While these presuppositions and beliefs influenced the researcher-theorist's choice of research purpose, questions, and methodology, she made her best effort to be 'neutral' in basing work on a structured and clear methodology that made the reasoning at each step detailed explicitly. Due to her background in empirical research based on a mixed-methods approach undertaken in her masters degree, she struggled with theorising and reaching affirmative conclusions without an affirmation from empirical data. Furthermore, her identity as a Muslim brought up in a devout Muslim family and being a participant in the development of Islamic Education curriculum has also had an impact on her research.

CHAPTER FOUR: FINDINGS OF THE CONCEPTUAL DEVELOPMENT

The purpose of this fourth chapter is to conduct a conceptual development of Islamic education at the primary and secondary levels in a way that will produce building blocks for the primary ideas relevant to the desired framework. The conceptual development draws from the Islamic intellectual tradition an understanding of the principles of Islamic education which may contribute to the practice of Islamic education at the primary and secondary levels in modern times. It is important to note that this study is based on the sources of the Islamic intellectual tradition rather than the Islamic social and political history. Being a universal religion with historical success, the clarity of Islamic teachings in all spheres of life makes it possible to draw from its principles relevant practices for different times and for all people (Abd Allah 2006).

As discussed in some detail in Chapter Three, conceptual development is the first phase in the theory-building process. In order to address this phase, the researcher-theorist attempted to respond to three conceptual development-related questions that correspond with the first three steps of Swanson and Chermack's (2013) conceptual development research methodology (see Table 4.1). Each of the three steps represents a major section in this chapter, namely: identifying the concepts, organizing the concepts, and defining their boundaries.

Table 4.1 Steps of the Conceptual Development Phase

Step	Question to be Answered
Identify the Concepts	What are the concepts of the theory?
Organize the Concepts	What are the relationships of the theory?
Define the Boundaries	What are the boundaries of the theory?

In order to provide a clear discussion towards the completion of each of the three steps above, a consistent framework adopted from Lynham (2000) is used with

adjustments suitable for the qualitative nature of this study, in the following sections of Chapter Four. The framework consists of providing a description of each step of the conceptual development then developing the output of the actual step (that is, the concepts, the relationships, and the boundaries) through analysis and synthesis of related literature. The chapter concludes with an integration (Figure 4.91) of the outcomes of the three steps into an informed conceptual framework of Islamic Education.

The findings of this phase include both *process* and *outcome* data. Traditionally, findings are considered the outcome of a research process. For this study, the conceptual development process itself is also considered a finding of the study. The complex, interdependent integrative processes involved in defining and creating the conceptual dimensions are of considerable significance since they provide the principles, standards and guidelines from which the elements of education in practice can be operationalized.

4.1. Step 1: Identifying the Theoretical Concepts

The theoretical concepts are 'the smaller components that will make up the theory in some domain of human activity' (Swanson & Chermack 2013, p. 65). These concepts interact with each other within certain boundaries of contextual assumptions. Together, the concepts, relationships between them, and their boundaries produce the theoretical model that constitutes a contribution to knowledge.

Concepts have a profound influence on the way the individual thinks and acts. The human mind thinks through concepts as essential constituents of thinking (Ismail 2014). The influence of concepts extend to affect societies and communities. For example, civilizations tend to revolve around meaningful concepts of an abstract nature and these concepts give civilizations their distinctive character (Rosenthal 1970). Therefore, it is critical to accurately identify and define each concept to understand and to explain the overall phenomenon under study. Ismail (2014) stresses that clarifying thoughts and ideas is a pressing need at this time in which competing slogans and enticing rhetoric have spread. Sayers (2010) presents a

similar concern about writers' failure to define terms or the use of terms in the opposite sense to way in which they were meant. The conceptual constructs of 'Islamic Education' are presented following a discussion of the Conceptual Development research methodology.

4.1.1. The Methodology for developing the concepts of the theory

Concepts are sometimes described as the *units of a theory* (Dubin 1978), the key factors (Shwartz 1991 in Storberg-Walker & Chermack 2007), or the basic ideas that make up a theory (Reynolds 1971). Concepts can also be described as 'the things out of which the theory is built' (Dubin 1981 in Lynham 2000, p. 48). Concepts make the basic building blocks for theory development and were identified based on an extensive review of literature to understand phenomenon and to refine the concepts that will formulate the research. The systematic literature search was a key part of the concepts identification process. The set of concepts as well as their conceptual dimensions were analysed through a comprehensive review of literature that included peer-review articles, books, and dissertations. This phase began with a computerized search of various databases such as ERIC, Academic Search Complete, Education Research Complete, eBook Academic Collection, and Sage Journals. These searches used Islamic education, religious education, and Muslim education as key words in the abstracts. From the research articles that were identified using the computerized search, the reference list of these studies ware pursued. Research articles that were listed in the reference list and considered by the researcher-theorist to offer more knowledge were obtained. Additionally, all the relevant books to Islamic education in the libraries of the British University in Dubai, the Institute of Education in London, the Institute of Education in Singapore, and the Centre for Islam, Science, and Civilization in Kuala Lumpur were reviewed.

The following section is concerned with the development of the primary concepts of the theory. The outcome of this section is therefore clearly identified and specified constructs of 'A Theory of Islamic Education for the Primary and Secondary Levels'. This step in the theory development process answers the first research question, namely, what are the concepts of the theory of Islamic education?

4.1.2. Development of the concepts of the theory

The five basic concepts of 'The Theory of Islamic Education at the Primary and Secondary Levels' are: (1) knowledge, (the learner), (3) *ta'deeb (*educating*)*, (4) *ta'leem (*teaching*)*, and (5) *tarbiyah (*nurturing*)*. Each of these has several conceptual dimensions which expand and bring clarity to the concepts of the theory. A model of the five concepts is shown in Figure 4.91.

The essence of each of the five concepts is informed by authentic sources of Islamic education literature. According to Rosenthal (1970), it is concepts that were constructed at the very beginning of a rising civilization that give it its distinctive character. The concepts are presented and discussed in five distinct sections, one for each concept of the theory. For the purposes of consistency, the primary concepts are developed and specified by using a recurring structure, adopted from that of Lynham (2000). First the concept is identified. Next, the concept is defined. Third, a general description of the concept and its conceptual dimensions is provided. Fourth, the validity of the concept, based on the literature, is examined. And finally, the relationship of the concept with each of the other concepts of the theory is described.

4.1.2.1. The First Primary Concept: Knowledge

Definition: A general definition of knowledge is: "knowing the thing as it exists in itself". Knowledge is also often discussed in the literature without a reference to a definition. Al-Attas (1978) explains that this is because the concept of knowledge is naturally apprehended by man's knowledge of knowledge and its clarity to him that it does not require an explanation. The method that is mostly used to define 'knowledge' by reputable scholars, that is, Imam al-Haramayn Abu Ma'ali Al-Juwayni (d. 1085) and al-Ghazzali is that of the example or allegory (Ismail 2014).

Description and Conceptual Dimensions: '*Iqra*' which means 'read' was the first word revealed to the Prophet Muhammad in the cave of Hira in 610 C.E. Islam is a knowledge-based tradition and its civilisation is centred on the acquisition and the generation of knowledge (Rosenthal 1970). This is evident in the authoritative sources of Islam, namely, the Qur'an and Hadith in multiple verses, narrated

Prophetic sayings, and traditional Islamic texts as well as the many intellectual disciplines that were developed in Islamic history in mathematics, physics, engineering, medicine, history, anthropology, philosophy, social sciences, etc. Moreover, knowledge itself in Islam is given a high rank and is granted a nature of holiness. This has implications for the approach and intensity of acquiring and engaging with knowledge. True knowledge from an Islamic perspective enables one to know the essence of things and to see them as they are.

Knowledge is viewed by Muslims as a unified concept that is bound by the belief that all knowledge comes from God. In such a view, Muslims attempt to synthesise the opposites and the contradictions that arise in knowledge construction to attain a unity of knowledge and preserve its wholeness and holiness (Al Zeera 2001). This approach can be elicited from the practice of Muslim scholars who have 'combined in their investigations, and at the same time in their persons, the empirical and the rational, the deductive and the inductive methods and affirmed no dichotomy between the subjective and the objective, so that they all affected what I would call the *tawhid* method of knowledge' (Al-Attas 1995, p. 3). Within this unitary view, al-Attas (1978) suggests that since man is of a dual nature, knowledge that would serve him best is that with a dual aspect. This reflects the traditional view towards categories of knowledge that were not regarded as of equal validity or of mutual exclusivity, rather, they were considered complementary (Wan Daud 1998). The classification of knowledge was comprehensively articulated by al-Ghazali (2004) in the *Book of Knowledge* to guide learners in their endeavour of knowledge seeking. He categorizes knowledge in three distinctive ways: (a) the typology of knowledge, (b) the levels of knowledge, and (c) the learner's obligation towards knowledge.

Muslim scholars have discussed the distinction between revealed and acquired knowledge. This classification pertains to the epistemology or the method of knowledge acquisition. Revealed knowledge refers to the knowledge that is obtained through religious sciences (Sabki & Hardaker 2013; Wan Daud 1998). Some scholars refer to it as the transmitted knowledge or that which comes straight from God. Revealed knowledge is considered more valid than attained knowledge.

An example of this type of knowledge is the Qur'an whose words are transmitted as they are without being altered or changed. Revealed knowledge includes the Qur'an, Hadith, *fiqh* (jurisprudence), and other *shari'ah* (Islamic legal system) relevant sciences. Attained knowledge is defined as that acquired through rationality, intellectual abilities, reason, and empirical experiences (Sabki & Hardaker 2013; Wan Daud 1998). Anzar (2003) describes attained knowledge as earthly knowledge that can be discovered by human beings. Al-Attas (1995) describes these two classes of knowledge as those which serve the permanent spiritual dimensions and those that serve the material and emotional modes of existence. Wan Daud (1998) refers to these two types as illuminative knowledge and scientific knowledge. The implications of the classification include a distinction in the academic research methods and the learning approach that applies to each. Knowledge can also be categorized according to its rank. Al-Ghazali (2004) suggests that the nobility of a thing is known by the nobility of its fruit where the nobility of a certain branch of knowledge can be determined by knowing its results. As a consequence of this opinion, medicine would be considered nobler than mathematics, however, science of religion would be recognised as nobler than medicine (Wan Daud 1998).

'Knowledge' in the context of education can be perceived according to two conceptual dimensions: the *fardh 'ain* knowledge (translated here as core knowledge) and the *fardh kifayah* knowledge (translated here as branch knowledge) as in Figure 4.2. *Fardh 'ain* knowledge is that which every single Muslim should acquire, obligatory knowledge that corresponds to the status and needs of the learner and is determined to be what a person may need in a certain situation. Al-Zarnuji (2010) explains that if the person has to perform his prayers, then he will need to know as much of the prayer rituals as will help him fulfil this duty. Similarly, if he will be involved in commercial trade, then he should acquire the knowledge one needs for commerce. *Fardh kifayah* knowledge is that which doesn't become a requirement if a sufficient number of Muslims acquire it to an aptitude that suffices the needs of the community. *Fardh kifayah* knowledge becomes *fardh 'ain*, obligatory, on all capable individuals of a community if a certain specialty is not fulfilled by a sufficient number of individuals in that

community. Al-Zarnuji (2010) used a metaphor to describe *fardh 'ain* as food that every individual needs and *fardh kifayah* as medicine that is needed at stipulated times. Although the previous two dimensions were established in the Islamic tradition, a similar approach of core and branch knowledge can be found in other contexts as in the liberal arts tradition (Adler 1977; Sayers 2010).

Figure 4.1 Categories of Knowledge
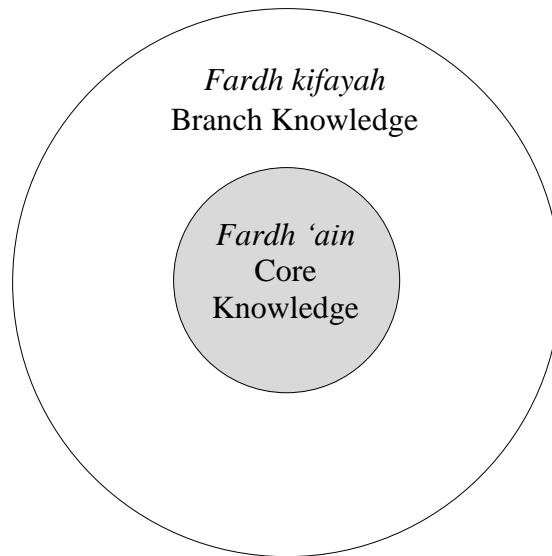
Validity: The Prophet Muhammad had stated that seeking knowledge is obligatory upon every Muslim (Ibn Maajah, 1:44). While knowledge is unlimited, the limits of the obligatory knowledge can be derived from the commonly accepted jurisprudence principle: that without which an obligation cannot be fulfilled, is itself an obligation. In other words, it is an obligation to adopt that which is a requirement to fulfil an obligation. This principle supports the previous discussion in classifying knowledge into *fardh 'ain* and *fardh kifayah*. For example, every Muslim should perfect their belief, perform obligatory worship, refrain from the prohibited, and conduct daily transactions in congruence with Islamic law. Therefore, knowledge that leads to these obligations is considered *fardh 'ain*. Additionally, knowledge needed to fulfil the necessary needs of the community is considered *fardh kifayah* on the community members. Based on the literature discussed here and this logical argument, the content validity in terms of the concept

of Knowledge being of a *fardh 'ain* and *fardh kifayah* nature has therefore been established.

While some assume that the categorization of knowledge is ancient and has an important role in directing Muslims towards seeking knowledge, others like Sabki and Hardaker (2013) suggest a holistic view of knowledge and reject the categorization of knowledge altogether. They concur that knowledge is holistic based on an Islamic view of divine unity, *tawheed,* and hence conclude that there is no categorization of knowledge into religious and secular spheres since both types of knowledge contribute to the strengthening of faith. Salleh (2013) takes this view of integration, referencing the tradition of Muslim scholars as throughout the history of the Islamic civilisation. He explains that knowledge was never restricted to religious sciences such as *fiqh* (jurisprudence) and *usul al-fiqh* (principles of legal system). Rather, Muslim scholars also studied disciplines like chemistry, physics, mathematics, and philosophy of history. While both presuppositions are accurate, namely that the different types of knowledge contribute to the strengthening of faith and that previous Muslim scholars engaged with the different types of knowledge, this does not lead to the elimination of categorization. Rather, one needs to understand the implications of knowing the different categories of knowledge in seeking knowledge in a purposeful manner. Critiques against the categorisation of knowledge into *fardh 'ain* and *fardh kifayah* are often a result of misunderstanding the notion of this categorisation since *fardh 'ain* is not strictly tied to religious knowledge and it is not static. Moreover, while early Muslim scholars attempted to classify the sciences, nevertheless, those divisions remained harmonious, emphasised, and maintained to the same degree (Al-Attas 1999). This resulted in the practice of knowledge being pursued in a holistic manner rather than pursuing branches of knowledge exclusively.

Relationship of the Concept with the Other Concepts of the Framework: The concept of *knowledge* relates to each of the other three primary concepts of the theory, that is, the concepts of the *learner, ta'leem* and *tarbiyah*. It does so in the following basic three ways.

Knowledge and the Learner: In light of the previous conceptual development of the concept of knowledge it was demonstrated that from an Islamic perspective, knowledge should be sought by the learner and is customised according to the status of the individual and that of the community in which the learner is living. Since knowledge adheres to a hierarchical order, then any learning plan needs to consider this hierarchy for learning to be balanced, disciplined, and purposeful. Additionally, in line with the consideration of the learner, knowledge can be judged as praiseworthy, blameworthy, or permissible according to its foreseen result (al-Ghazali 2004). Therefore, a key criterion for any knowledge is its usefulness to the learner in terms of leading the learner to moral states and facilitating the attainment of ultimate happiness (Al Zeera 2001).

Knowledge and ta'leem: Based on the classification of knowledge as *fardh 'ain* and *fardh kifayah*, the process of *ta'leem* in the realm of *fardh 'ain* would follow a spiral rather than a linear development. Since *fardh 'ain* and *fardh kifayah* are dependent on the learner and the situations he is in, the learner should revert to the same domain of *fardh 'ain* knowledge periodically as his needs, background knowledge, and conditions change. When studying the same topic or concept repeatedly, the learner will increase the depth and the width of their understanding of the topic under study. Additionally, this classification of knowledge explains the approach in which a Muslim should be a lifelong learner.

Knowledge and tarbiyah: The stable yet dynamic nature of knowledge can be projected on the process of *tarbiyah*. The nurturing of the learner should be facilitated during the different stages and phases of education, through appropriate knowledge that pertains to *fardh 'ain* and to *fardh kifayah* in relation to the status of the learner and his community. The learner will grow as he learns more *fardh 'ain* and the body of *fardh 'ain* knowledge will expand as he grows.

4.1.2.2. The Second Primary Concept: The Learner 'Man'

Definition: 'Man is a rational animal'. This definition is attributed to Aristotle (384-322 BC) in his *Metaphysics* and is aligned with Islamic understanding. It was adopted by Muslim scholars such as al-Ghazali and Ibn Khaldun. Al-Attas (1999)

explains that the term 'rational' for Muslim thinkers refers to the inner faculty that formulates meaning. He describes the term 'rational' as 'the capacity for understanding speech, and the power responsible for the formulation of meaning-which involves judgment, discrimination, distinction and clarification, and which has to do with the articulation of words or expressions in meaningful pattern' (p. 14). The same meaning was used by al Zeera (2001) who stresses that man, as the vicegerent of God on earth, has been granted giftedness and intelligence in the true sense of the term because it is only man of all creations who is capable of knowing reality and rising above the earthly selfhood.

Description and Conceptual Dimensions: 'Man' has two conceptual dimensions: the spiritual soul and the material body. The dualism of man was described by Ibn Sina as man being composed of two substances, rather than a single meaning: one is the soul and the other is the body (Ibn Sina 1027). By addressing both the material and spiritual dimensions, the learner can be truly nurtured from an Islamic perspective. Islamic spirituality is based on the meaning of the Qur'anic verses as well as the practices of the Prophet (Nasr 1997). Educational systems that reduce these conceptual dimensions to a narrow form either by focusing on the intellect alone or by considering a more comprehensive form through an approach that considers the intellect, the emotions, and the body without nurturing the spirit fail to fulfil the learner's needs towards holistic growth from an Islamic perspective. When man is reduced to two separate substances that consist of a mind connected to a body then the spiritual domain as a whole is denied (Nasr 1997). Hence, this results in hindering and limiting the development of the spiritual potential faculty. Both dimensions, the material and the spiritual, should be nourished through knowledge and action in order to reflect the qualities of the Prophet Muhammad as much as possible (Wan Daud 2013).

The Islamic view of the duality of man is of a holistic nature in that it does not segregate the material from the spiritual. Rather, this duality is dealt with in a harmonious integration of spirituality and intellectuality (Al Zeera 2001). Along the same lines, al-Attas (1980) asserted that within the duality of the human being, the soul acts as the rational element and the body acts as the animal element making

the human both a spirit and a physical being. The holistic nature of man is also reflected in the consideration of man as a microcosm of the universe (Wan Daud 2013). Consistent with this holistic feature, Ikhwan Al-Safa (2010) argue that although the duality of man leads to opposing qualities, such as waking and sleeping or knowledge and ignorance, each of these qualities cannot be attributed solely to the body nor to the soul alone but to man who is the whole of the two aspects (Ikhwan Al-Safa 2010). These views of man for the conceptual development in this study is represented diagrammatically in Figure 4.1.

Figure 4.2 The Learner
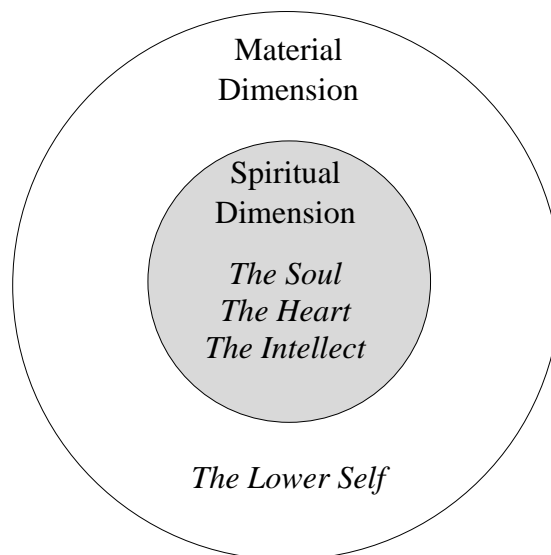
The soul, the heart, and the intellect are faculties that belong to the spiritual aspect of man. Ikhwan al-Safa (2010) defined the soul as 'the spiritual, celestial, and luminous substance' in contrast to the body which was defined as 'the physical corporeal substance' (p. 22). Spirituality is considered one of the most profound ways of intuitive knowing (Al Zeera 2001). It pertains to the realm of Metaphysics which is a science that is considered clear, strict, and exact just like mathematics or any other science (Nasr 1997). The intellect is defined by al-Ghazali (2004) as the feature which differentiates the human being from the rest of animals and with which humans can comprehend theoretical disciplines and the processes inherent to intellectual problems. Al-Ghazali draws an analogy between the intellect and the

eye in that the eye has the potential to see due to its internal potential in the same way that the intellect has the potential to recognise and understand knowledge due to its internal potential. He sets a condition that through the Qur'an and *shari'ah* (Islamic legal system) one is able to understand sciences appropriately in the same way that the light enables clear sight. Otherwise the intellect is subject to a number of limitations from a material perspective. However, the intellect is also considered a spiritual substance that enables the rational soul to differentiate between truth and falsehood (al-Attas 1999). In this sense, al-Ghazali (2004) defines the intellect as light that God instils in the heart and with which man becomes ready to recognise things.

Validity: The validity of man's duality from an Islamic perspective is established in the Qur'anic verse: 'And [mention, O Muhammad], when your Lord said to the angels, 'I will create a human being out of clay from an altered black mud. And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.' (15: 28, 29). Furthermore, the Prophet Muhammad included the issue of duality in his description of the formation of the human life: 'verily, each of you is brought together in his mother's abdomen for forty days in the form of a drop of fluid. Then it is a clinging object for a similar [period]. Thereafter, it is a lump looking like it has been chewed for a similar [period]. The angel is then sent to him and he breathes into him the spirit' (1:30). Additionally, Muslim scholars collectively throughout the centuries have acknowledged the duality of man in that he is created of a body and a soul. Based on the literature discussed above, the question of content validity in terms of the concept of the learner being of a dual nature has therefore been established.

Relationship of the Concept with the Other Concepts of the Theory: The concept of *the learner* relates to each of the other three primary concepts of the theory, that is, the concepts of *knowledge, ta'leem* and *tarbiyah*. It does so in the following three basic ways.

The learner and knowledge: Knowledge in any educational setting should reflect the distinctive understanding of the learner, the student and the teacher, according to a particular philosophy. As a result of the understanding of man from an Islamic

perspective, the corresponding knowledge manifesting this understanding should be approached in a way that knowledge should be transcendent integrating the spiritual elements in addition to the material elements in the form of *fardh 'ain* knowledge and *fardh kifayah*. The denial of spirituality has been predominant in many contemporary schools of thought which direct mainstream education. For example, Freud had described God and religion as a wishful childish illusion and proposed reductionism by pointing out that there is no proof of God's existence according to modern scientific study (Coles 1990). Consequently, such ideas adopted by Freudians, and those pursuing a behaviourist approach, have left its prints on the way education is conceptualised and operationalised nowadays, evident in the domination of behavioural cognitive psychology in its widespread application to learning. The deficit of many modern educational theories of knowledge and learning is that scientism, as Nasr (1997) argues, overemphasises modern science as a complete and total philosophy. Consequently, all reality becomes reduced to the physical domain leaving traditional doctrines that include the realm of spirit ruled out, including many Western educational philosophies that incorporate an intellectual-spiritual level like the tradition of idealism and religious educational philosophies (Ozman & Craver 2007). The disappearance of spirituality is the main factor for our modern predicament which can be overcome only through spirituality that is based on a revealed tradition according to Nasr (1977), as a necessary component in education in Muslim communities.

Although one witnesses an exponential rate of change through modernisation and globalisation that inevitably affects our lives in multiple ways and domains, they are predominantly based on a non-spiritual understanding of man. The constant body of knowledge corresponding to the spiritual aspect of the human being needs to be emphasised in a consistent manner, particularly in education. Spiritually-related knowledge can be considered part of the universal and absolute principles of education. Adler (1977) proposes that the principles of education should be universal and absolute based on three propositions: the nature of man, a higher order developmental goal, and proximate ends of education. He came to this conclusion based on three aspects which he regards constant and universal throughout history and cultures. The first is the nature of man which he describes as universal and

constant. The second is education as a process whereby a man is changed for the better through helping himself or another to become a good man. Adler explains that man has the potential and capacities at birth but changes as he lives and grows through negative experiences that can reduce them. The third is the proximate ends of education consisting of morality, intellectual virtues, and the ultimate, happiness and good human life. To this foundation, from an Islamic perspective, an additional fourth proposition would have to be added: since only God knows this nature in a perfect manner, at the core of these universal and absolute principles would be those derived from the divine message. Nasr (1997) also regards such metaphysics as being realisable only through intellectual intuition that leads to spiritual perfection within the cadre of a revealed tradition.

The learner and ta'leem: Based on the Islamic understanding of man, *ta'leem* (teaching) should target the development of an integrated learner by addressing the learner as a whole and preparing his spiritual as well as material faculties. William Whewell, master of Trinity College, Cambridge, discussed a distinction between permanent and progressive studies (Adler 1977). According to Whewell, progressive studies are those which contain a changing content of knowledge such as natural and social sciences while permanent studies are ones that remain the same throughout the periods of human culture, represented in Humanities disciplines and Liberal Arts programmes. Permanent studies in this sense respond to the permanent needs of the human being which education should aim to cultivate. Adler believes that permanent studies cultivate the humanity of students by disciplining their reason through the liberal arts of reading, writing, and reckoning within a context of wisdom found in great works of European culture. A similar argument from an Islamic perspective will suffice here that 'permanent studies' are embedded within *fardh 'ain* knowledge should include the Islamic spiritual disciplines that need to be considered basic components throughout the process of *ta'leem*. This is in line with Gulen's (2012) suggestion of teaching children Islamic principles and realities at the same intellectual level in which they are learning physics, chemistry, and other positive sciences. The constant, then, is accompanied by the 'progressive studies' as observed in the history of Islamic education throughout the early

centuries when its classical body of intellectual literature was formed, and upon which later intellectual traditions were based.

The learner and tarbiyah: Tarbiyah (nurturing) from an Islamic perspective is inclusive of spiritual growth in addition to the intellectual, the emotional, and the physical. Therefore, spiritual nourishment becomes one of the duties of the Muslim educator in order to facilitate the healthy holistic development the learner. A weakness in an incomplete model can lead to an inner malaise that can result in major consequences, evident in the economic, ecological, and war crises that man suffers from nowadays. In his discussion of the ecological crisis, Nasr (1997) asserts that the only solution is a spiritual rebirth of man.

4.1.2.3. Education as *Ta'deeb*: the Inseparable Component of Islamic Education

Linguistically, *ta'deeb* comes from the root word '*adaba*' which means to 'culture on beautiful manners' (Ibn Manzur 2015). According to al-Ghazali, *ta'deeb* is 'the process of disciplining the physical and spiritual aspects of man which involves the acquisition of knowledge and the transformation of the personality in order to possess good character traits' (Ashraf 2000, p. 4). Al-Attas (1999, p. 25) builds on al-Ghazali's definition and defines *adab* as 'the discipline of body, mind and soul; the discipline that assures the recognition and acknowledgment of one's proper place in relation to one's physical, intellectual and spiritual capacities and potentials; the recognition and acknowledgment of the reality that knowledge and being are ordered hierarchically according to their various levels and degrees'. This provides an ultimate goal or aim of becoming educated.

The root *adaba* is also associated with another linguistic meaning, *ma'duba*, which is a banquet or food prepared for a prestigious invitation. Prophet Muhammad said: 'The Quran is the *maduba* of God on earth' referring to what God prepared for people, in which there is good and many benefits, and invited them to pertake (Ibn Manzur 2015). Al-Attas (1980) draws from this Prophetic saying the inference that the Qur'an is God's invitation to a spiritual banquet in which the attendees acquire real knowledge in an analogy of partaking its fine food. Based on this linguistic meaning, al-Ramli (2013) points also to the analogy of the specific places of the

eating utensils and seating arrangements at the feast and the way it indicates a precise arrangement. This leads to the general understanding of the term *'adab'* as 'giving someone or something its correct due' and 'knowing one's place and the place of others' (Al-Ramli 2013, p. 16).

Beyond the contexts of cultural refinement related to letters and social etiquette and the aspect of moral discipline that is associated nowadays with the term *ta'deeb*, this term is considered an overarching concept based on the Islamic tradition (al-Attas 1980). *Ta'deeb* was also defined in general terms as 'putting something in its correct place' (Al-Ramli 2013, p. 16), 'a custom or norm of conduct passed down through the generations' (Douglass and Shaikh 2004), and as that which invites people to good deeds and prohibits them from the bad (Ibn Manzur 2015). From a broad perspective, *adab* refers to the acquisition of an Islamic worldview as an underlying philosophy that guides all thoughts, sayings and actions of a human being. According to this view, *adab* is defined as the 'recognition and acknowledgment of the right and proper place, station, and condition in life, and to self-discipline in positive and willing anticipation in enacting one's role in accordance with that recognition and acknowledgment' (Al-Attas 1980, p. 22). In these senses it is inclusive, but not limited to, the training and the disciplining of the self.

In the aspect that relates to nurturing morality and transforming personality based on the criteria of true knowledge, *ta'deeb* involves the process of training, disciplining, and transformation. It is a disciplinary action that involves selective acquisition and preservation of acquired qualities (al-Attas 1980). Al-Qabisi (2010) includes *ta'deeb* as a duty of every teacher. He states that, 'he [the teacher] should teach them [children] good manners, for it is his duty toward God to give good advice, protect them, and care for them' (p. 54). Arshad (2000) asserts that although Muslim moral philosophers had different approaches towards *ta'deeb*, they unanimously agreed that character formation is the most important element to be focused on during childhood. *Ta'deeb* begins at a very young age, as young as a child can distinguish between the right and the wrong (al-Ramli 2013). Some moral philosophers like Ibn Sina, al-Tusi and al-Dawwani suggested that character

formation needs to start from the time the child starts to wean himself (Arshad 2000). Indeed, according to al-Ghazali, character formation is a priority of education in the early years because the child at this age is immature in reasoning and has an imitative nature and is still immature in reasoning (Ashraf 2000). During this early stage and in the following developmental stages, *ta'deeb* is differentiated based on the level and needs of the learner. There is no age or level in which *ta'deeb* ends. Teachers and parents are also directed to practice *ta'deeb* on their own selves by understanding what the self is, then training it (Al-Ramli 2013). In this way, *ta'deeb* is a form of life-long learning.

Moral or character education is carried out in many countries around the world and is valued as a basic component of educational programs. For example, in Indonesia (Izfanna & Hisyam 2012; Komalasari 2012), Malaysia (Tamuri 2006, 2010), Taiwan (Lee 2009), United Kingdom (Burns 2012), and the United States (Brannon 2008; Miller et al. 2005; Milson 2000; Reetz & Jacobs 2000; Shea 2003; Skaggs & Bodenhorn 2006). In these countries and in others nurturing morality and building student character is considered a fundamental purpose of education. Winton (2007) defines character education as 'the explicit attempt by schools to teach values to students' (p. 2). Character education is receiving increased interest now since it contributes to academic success and social mobility (e.g., Burns 2012; Lee 2009; Lovat et al. 2011; Shea 2003; Skaggs et al. 2006). There is a rise in public concern about character development since the last quarter of the twentieth century (Nucci 1980). Lovat et al. (2011) propose that based on updated international findings, 'values pedagogy has potential to have a transformational effect on academic learning' (p. 185). Historically, Compier (2011) recognises the transfer of the values of *'adab'* from the Muslim-Arabic countries to Europe beginning in the Western Renaissance. He considers this transfer one of the three primary developments in the transfer of Muslim-Arabic civilization to Europe (in addition to the developments of the giant translation projects and the foundation of European universities). In Europe, this aspect related to *adab* has come to be known as humanism, which became a driving force in European civilization (Makdisi 1991).

Ta'deeb is considered a religious deed and is guided by and connected to religious principles. Morality, an aspect of *ta'deeb*, is considered in Islam to be a spiritual inner matter that is internalized that results in righteous actions. The inculcation of morality is established in many Qur'anic verses such as:

'My son! (said Luqman), if there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth; for Allah is subtle and aware. O my son! Establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee, for this is firmness (of purpose) in (the conduct of) affairs. And swell not thy cheek (for pride) at men. Nor walk in insolence through the earth: for Allah loveth not any arrogant boaster. And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass' (16:31).

This Qur'anic guidance has been further articulated and spread by Muslim scholars. In analysing Medieval Muslim scholars' works on education, one notices the primary emphasis on *ta'deeb*. For example, in *The Refinement of Character*, Ibn Maskawah (d. 1030 AD) provides detailed descriptions of the manners of both teaching and of learning (Ibn Maskawah 2010). Similarly, Ibn Sahnun (d. 854 AD) in *The Book of Rules of Conduct for Teachers*, al-Qabisi (d. 1014 AD) in *A Treatise Detailing the Circumstances of Students and the Rules Governing Teachers and Students*, al-Ghazali (d. 1111 AD) in *O Son!*, al-Zarnuji (d. 1223 AD) in *Instruction of the Student: The Method of Learning*, al-Ramli (d. 1513 AD), and Ibn Jama'ah (d. 1333 AED) in *A Memorandum for Listeners and Lecturers: Rules of Conduct for the Learned and the Learning* all have dedicate sections describing the *ta'deeb* process and teaching and learning etiquette. Such sophisticated details underscore the level of *adab* that is reflected in the attention to the fine details of routine practices.

The central role *ta'deeb* plays in these major works is fundamental in Islamic education and is considered a central principle of the educational process at all levels. Some Muslim scholars (e.g., Abdul Hamid 2010; al-Attas 1978, Wan Daud 1998) regard *ta'deeb* as the most important element in Islamic education, thereby attributing the major dilemmas that Muslims face in education to the loss of *adab* (al-Attas 1978). Unlike *tarbiyah* (nurturing), *ta'deeb* is not limited to education at the lower levels or to younger students (Wan Daud 1998). Furthermore, while

tarbiyah can be measured in material and quantitative terms and is attributed to animals and plants as well as human beings, *ta'deeb* is attributed only to man since it addresses the soul and the intellect that are accountable for action (Abdul Hamid 2010). This is demonstrated through the evidence of *adab* being linked to professional education throughout Islamic history. The relation of *adab* to education can also be derived from the narration in which Prophet Muhammad said: 'My Lord educated (*addaba*) me, and made my education (*ta'deeb*) most excellent'. Therefore, on a broad sense, education can be defined as 'the instilling and inculcation of *adab* in man' (al-Attas 1978, p. 152).

As an overarching concept, *ta'deeb* reorganizes the conceptual dimensions of each concept in the conceptual framework for the aims of this thesis and aligns these dimensions to the principle of *adab*. The principle of *adab* requires the learner to acquire the skills, attitudes, and spiritual readiness needed to engage positively in the *ta'leem* (learning) process. Once achieved, the learner's inner faculties become ready to engage in the educational process. Knowledge is also hierarchically arranged based on the principle of *adab*. The hierarchical order alludes to understanding the ranks of ideas, events, knowledge, and people in a way that reflects in one's approach in seeking knowledge. For example, a Muslim learner should understand the rank of the Qur'an amongst other books, the rank of Prophet Muhammad amongst other Prophets, the rank of sacred knowledge amongst other disciplines, and the rank of true leaders amongst other people in a way that leads to action in accordance with this recognition and acknowledgment (al-Attas 1978). It is *adab* that differentiates between revealed knowledge and attained knowledge and emphasises that each has its status in relation to the needs and interests of the learner, as well as its method of acquisition. Thirdly, the process of education through *ta'leem* is also disciplined by the principle of *adab* so that it is in line with the purpose of the educational process, that is, it is an individual-centred process that aims ultimately at nurturing the good man.

Adab is recognised as an underpinning principle in Islamic education that forms its purpose and characterises its means. *Ta'deeb* is a necessary condition for Islamic Education and has received great attention during the golden era of the Islamic

civilisation. Lately, the distortion and the absence of this critical element has resulted in major dilemmas in the application of Islamic education at multiple levels such as the confusion of knowledge and the lack of creativity (Abdurrahman 2009; Al-Attas 1978, 1990, 1995; Bin Bayya 2013; Wan Daud 1998, 2013). For the sake of the theory development work in this thesis, *ta'deeb* is considered a moderating concept as will be further discussed in the relationships section.

4.1.2.4. The Third Primary Concept: *Ta'leem*

Definition: 'The recognition and acknowledgment, progressively instilled into man, of the proper places of things in the order of creation, such that it leads to the recognition and acknowledgment of the proper place of God in the order of being and existence' (Al-Attas 1980, p. 26).

Description and Conceptual Dimensions: Ta'leem (teaching) is an Arabic term originating from the word *'alima* which means to know, be informed, perceive, and discern. This term refers to the acquisition of knowledge, prepositions, and values. Ibn Manzour (2015) in the Lisan Al-'Arab dictionary states that *ta'leem* refers to mastering something and acquiring a feeling for that thing. Qamber (1985) notes that *ta'leem* includes the acquisition of skills, habits, and attitudes (p. 224). Similarly, al-Ghazali (2004) uses *ta'leem* in the context of nurturing good habits in children. Acquiring good values and habits as part of *ta'leem* intersects with the training embedded in *ta'deeb* and in *tarbiyah,* which will be discussed in the next section of the conceptual development. Thus, *ta'leem* is associated with words like mastering, acquiring, and gaining.

Education is expressed commonly and officially in Arab countries either as *ta'leem* or as *tarbiyah* and *ta'leem*. Cook (2010, p. xxvi) reports that the word *ta'leem* is the most widely used word for education in a formal sense. However, in the literature on Islamic education, scholars do not equate education with *ta'leem* - the mere impartment of knowledge. While this is a linguistic note, it may also reflect a heavy emphasis on the acquisition of knowledge aspect of education and a low emphasis on the *ta'deeb* and the *tarbiyah* aspects.

According to the major authors on Islamic education (e.g., al-Ghazali 1978, 2008, 2010; al-Qabisi 2010; al-Zarnuji 2010; Ibn Khaldun 2004; Ibn Sahnun 2010), and as reflected in the quoted definition, two main dimensions emerge about the concept of *ta'leem*. The first indicates that *ta'leem* is a religious process in the way it is considered to be a righteous deed and in the way it is guided by and connected to religious principles. The second is that *ta'leem* is a functional process meaning that it is not an end by itself. These dimensions result in implications for the way *ta'leem* is approached and implemented, for example in granting the acts of teaching and those of learning a sacred nature.

The first dimension of *ta'leem* is that it is a religious deed and is considered an act of worship (Al-Hudawi 2012; Al Migdadi 2011; Farhan 1989). *Ta'leem* is approached by Muslims in response to the Qur'anic call: 'are they the same- those who know and those who do not know?' (9; 39) and to the Prophetic sayings: 'Whoever goes out in search of knowledge is on the path of God until returning' (Nawawi, 13;1381), 'Learned people are the heirs of prophets' (Nawawi, 13;1388), and 'Seeking knowledge is an obligation upon every Muslim' (Sunan Ibn Majah 224). Alluding to this nature, Ibn Sina describes the fruit of *ta'leem* as rooting faith deeply in the soul of the learner (Guthner 2006). Al-Ghazali (2004) holds the same view when he argues that *ta'leem* should increase spirituality and faith in a person. Hence, he consistently refers to education as a religious deed (Alavi 2010).

As an implication of *ta'leem* being a religious endeavour, the educated and those who seek knowledge, have always been granted a high social status. Ibn Jama'ah (2010) dedicates the first chapter of his book, a '*Memorandum for Listeners and Lecturers: Rules of Conduct for the Learned and the Learning*', to the excellence of knowledge and scholars and for the excellence of imparting knowledge and acquiring it. His argument starts with quoting relevant Qur'anic verses and Hadiths as well as quotes from the Prophet's companions and recognised Muslim scholars. He concludes with six reasons upon which the rank of dedication to knowledge for the sake of God is attributed as more excellent than supererogatory bodily devotion, such as worship, fasting, praise, and prayer. Al-Jahith also emphasises the status of

teachers and suggests an additional superiority of children teachers above all other educators (Al-Jahith 2000).

The second implication of the religious nature of *ta'leem*, is the development of a whole tradition around authenticity of transmission. This tradition of accurate transmission, integrity, and preservation of authentic texts through accredited chains of narration evolved along with the development of the Islamic education tradition. Chains of transmission are preserved until today, considered as a basic component of the Islamic education tradition, and are highly valued by scholars. *Ijazah* is the certificate of transmission and is part of this tradition. It attests the proficiency of a student in a particular discipline similar to a tertiary-level modern university degree (Abdul Hamid 2010). Ibn Sahnun (2010), during his discussion of teaching and learning, speaks of specific topics that must be learned through transmission from teachers to students. On the other hand, he also acknowledges the fact that knowledge acquisition implies a process of active student-initiated learning.

The importance of authenticity can be seen in the development of a long-standing and well-documented process of preserving Islamic scripture through which the sacred texts of Islam were preserved coming down through trusted lines of transmission (Doughlass & Shaikh 2004; Sabki & Hardaker 2013). This was achieved firstly in service of the sciences of the Qur'an and then the sciences of Hadith including its authentication and evaluation which became a scholarly discipline. Chains of transmission would be authenticated before establishing the sacred Prophetic text (Sabi & Hardaker 2013, Makdisi 1982). Following that, the discipline of history writing developed starting with the writing of the life of Prophet Muhammad and then the major events in Islamic societies as well as the stories of previous civilisations. By relating authenticity to the discussion earlier on memorisation (section 2.5.1), one can appreciate the role of memorisation in preserving knowledge particularly in communities using a strong oral tradition.

While the tradition of transmission is valued for preserving the authentic texts and their various interpretations which were acquired through an oral culture (Nasr 1992), this process was accused of resulting in practices of indoctrination and static

reception. Critics of the transmission tradition argue that this model inculcates passive and uncritical receivers of knowledge who do not weigh information before accepting it and who do not exhibit creativity. A counterargument to this opinion indicates that the tradition of Islamic education embeds several elements that infuse creativity and critical thinking. For example, the concepts of *bid'a* (innovation) and *ijtihad* (critical legal thinking in search for answers to new problems) are two important components of Islam that make it a mobile idea, that is, easily understood across places and times and has the flexibility to accommodate unanticipated new configurations (Abd-Allah 2006). *Ijtihad* is an ongoing process at all times and places that demands creativity and critical thinking. Based on his empirical research in the Madrasahs of Morocco, Eickelman (1978) noted that some may characterise Islamic education as not involving any process of thinking as defined by Western pedagogical expectations. He argues that on the contrary to this claim, understanding and creativity is practiced in wider social contexts in the Madrasahs that he surveyed beyond the learning setting.

The third implication of *ta'leem* being an act of worship is that it is considered a continuously obligatory or an encouraged good deed of a Muslim and its pursuit is a lifelong demand. It is an ongoing process that does not end at a particular level, time, or age. To be a lifelong practice, *ta'leem* requires intrinsic motivation and inspiration to be self-initiated and maintained by the learner. On this point, Al-Zarnuji (2010, p. 145) says:

'It is necessary to him who is engaged in the pursuit of knowledge to seek it at all times, so that he may attain excellence. And the way to attain knowledge is to have ink on hard on every occasion so that one can jot down items of scientific interest. It is said: He who commits to memory is [uncertain as if] in flight; but he who writes down a matter stands firm. It is [also] said: Knowledge is that which is taken from the lips of men since they recall only the best things they hear and mention only the best things they recall'.

The second dimension elicited about *ta'leem* is that in spite of its importance and the high status granted to those who undertake it, as discussed above, *ta'leem* is a functional deed in which action and the status of awareness matter. If *ta'leem* takes place on sound grounds then it inevitably provokes action and increases consciousness. Al-Zarnouji says: 'Abu Hanifa said that the purpose of learning is

to act by it, while the purpose of action is the abandoning of the perishable for that which lasts forever' (Al-Zarnouji 2010, p. 112). Along the same lines, several scholars have cautioned of *ta'leem* that does not result in action. Al-Zarnouji (2010, p. 92) warned: 'Man should try to provide what is useful while avoiding what is harmful to the [soul], lest his intelligence and his knowledge become weapons [arguments] against him and his punishment by increased'. Al-Ghazali (2010) also speaks of those who 'assume that pure knowledge is a tool for salvation' (p. 92) and argues: 'this is the opinion of the philosophers. Praise be to God, the Almight! An arrogant such as this does not know that when he acquires knowledge but does not put it into practice, the judgment against him is all the stronger- as the Prophet (blessings and peace upon him!) said: That one who will suffer most on the Day of Resurrection is the one who has knowledge which God renders useless to him' (p. 92). In his book *O Son!*, al-Ghazali (2010) dedicates a number of pages following the introduction of the book to detailing the importance of putting knowledge into action, describing the problems that result from acquiring knowledge without experiencing it, and quoting verses of the Qur'an and hadiths that describe the punishment of those who acquire knowledge but do not apply it. Consequently, action and increased consciousness have been underscored as essential fruits of acquiring knowledge.

Al-Attas (1980) also emphasises the relationship between knowledge and action in clarifying the difference between recognition and acknowledgment, the two terms used in defining *ta'leem*. He states that 'recognition alone of the proper places of things and of God does not necessarily imply concomitant action on the part of man to behave in accordance with the suitable requirements of what is recognized. True recognition must be followed by acknowledgment, otherwise the recognition is in vein' (1980, p. 19). Hence, *ta'leem* is perceived as a means that should always be connected to the ends of consciousness and action. Halstead (2004) noted that while learning can be seen as valuable in itself by some cultures, for example, for liberation, it is not seen so in Islamic cultures. Rather its value is conditional on it serving to inculcate goodness in the individual and in the whole community. Learning is also regarded instrumental in the way that inquiring into the characteristics and the glory of the creator can be achieved by conducting

investigations on the creations. This type of *ta'leem* and acquiring knowledge in the fields of nature is a functional process that leads to an increase in faith. Niyozov and Memon (2011) explain that knowledge about signs of the divine creation such as knowing about the creations and about one's self is a way to knowing the Creator, his power, and uniqueness. Being of a religious nature and being considered a means, *ta'leem* becomes intentional, purposeful, and bounded by ethical conduct.

Validity: Ta'leem in the past and present commonly exhibit a character of religiosity along with a focus on action. For Muslims, these characteristics were acquired from the Hadith traditions that elevate the status of knowledge seeking and connect it to good deeds. The understanding of *ta'leem* as being characterised by religiosity and connected to action was also promoted by the scholars of traditional Islamic institutions. The Prophet Muhammad offered a clear description of the religious nature of education. He stated that:

'He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshiper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion'. (Nawawi, 13:1388)

As for knowledge having the criteria of being functional and used as a means towards increasing consciousness and action, the Prophet Muhammad sought refuge from knowledge that does not benefit humanity (Muslim 2722). He also stated that on the Day of Judgment, the mere acquisition of knowledge will not be sufficient, rather, every believer will be asked about how they acted upon the knowledge they acquired (Abu Dawood, 864). He stated that: 'The son of Adam will not pass away from Allah until he is asked about five things: how he lived his life, and how he utilized his youth, with what means did he earn his wealth, how did he spend his wealth, and what did he do with his knowledge.' (Tirmidhi, 2417). These principles are also evident in the narrations about the actions of the Prophet's companions. Ahmed (2000) narrated that Abu 'Abd al-Rahmaan said: 'The companions of the Prophet (peace and blessings of Allah be upon him) who used

to teach us Qur'an told us that they would learn ten verses, then they would not move on to the next ten verses until they had learned the knowledge contained therein and how to act upon it. They said, so we learned the knowledge and how to put it into practice' (22384). Mu'adh bin Jabal, the companion of the Prophet Muhammad, also advises: 'Learn what you want to learn as He [God] will not reward you for what you learn until you act upon it' (Al-Qurtubi). Therefore, *ta'leem* should transcend the acquisition of knowledge which is important but is not sufficient. Based on the Prophetic traditions, the question of content validity in terms of the concept of *ta'leem* has therefore been established.

Relationship of the concept with the other concepts of the theory: The concept of *ta'leem* relates to each of the other three concepts of the theory, that is, the concepts of the *learner, knowledge* and *tarbiyah*. It does so in the following three basic ways:

Ta'leem and the learner: based on the understanding of *ta'leem* as being religious and functional, then, *ta'leem* should be accompanied by an emphasis on the type of learner who embarks on *ta'leem*. The learner who undergoes the *ta'leem* process is one who has a sincere intention and has the purpose of turning what they learn into what benefits themselves, their countries, and the world. If the learner does not have this intention, then *ta'leem* loses its value.

Ta'leem and knowledge: since *ta'leem* is a religious act and is meant to lead to good action, then knowledge also should abide by certain guidelines that will enable *ta'leem* to occur. Such guidelines of praiseworthy knowledge and the distinctions of *fardh 'ain* vs *fardh kifayah* will ensure that knowledge is aligned with the same principles to qualify for the process of *ta'leem*. Knowledge also has to follow the rules of *fardh 'ain* and *fardh kifayah*, which were discussed in section 4.1 under the development of the concept of knowledge above, so that *ta'leem* can lead to increased awareness and action. In such a type of knowledge, relativism and scepticism are not accepted (al-Attas 1995).

Ta'leem and tarbiyah: for education to be religious and functional, it must be implemented within a holistic system. This means that education which manifests *ta'leem* is education that also implements *tarbiyah* principles. Furthermore, based

on the basic needs of the learner, education does not achieve *ta'leem* when *tarbiyah* is not fulfilled. *Ta'leem* in Islamic education demands an integrated perspective and understanding that the implementation of *tarbiyah*, in teaching and learning facilitate the *ta'leem* process. This will be discussed further in the following section on *tarbiyah*.

4.1.2.5. The Concept of *Tarbiyah*

The root word of *tarbiyah* is *raba* which means to increase and to grow. According to the Lisan al-'Arab, *tarbiyah* refers to nurturing and nourishing what grows like children and plants. While the above is the literal meaning of the word *raba*, this meaning has been transferred by scholars to the domain of education according to different interpretations. *Tarbiyah* has been defined as 'the goal oriented process of rearing or bringing a child up to state of completeness or maturity' (Halstead 1995, p. 244). *Tarbiya* is also defined as 'the process of nurturing a child into becoming an adult' (Al-Ramli 2013, p. 18).

Al-Attas (1999) argues that this term, with respect to its use in the context of education, is comparatively recent as it cannot be found in any of the great Arabic lexicons. Moreover, the titles of works on education of earlier scholars used the term *ta'leem* or *ta'deeb* but did not use the term *tarbiyah* (Wan Daud 1998). Al-Attas (1999) argues that since *tarbiyah* is not restricted to 'rational animals' as stated in the Lisan al-'Arab, this term does not accurately reflect the Islamic philosophy of education that considers education as particular to man alone. Due to this feature of *tarbiyah* that relates to the qualitative elements inherent in the term, al-Attas suggests that *tarbiyah* is not suitable to stand exclusively for Islamic education. Arshad (2000) makes a similar argument in stating that *tarbiyah* is extended to other species like animals, plants and minerals, therefore it alludes to cherishing in general. Additionally, the basic meanings of *tarbiyah* that include feeding, nourishing, and nurturing, do not naturally lend themselves to the essential elements of true education which are knowledge, intelligence, and virtue (Al-Attas 1999).

Several scholars, since the beginning of the 20th century, have adopted *tarbiyah* as the ultimate term in defining education and associated this concept with the notion of holistic education (Nasr 1989; Tauhidi 1995; Rashid 2002; Bagheri & Khosravi 2006; Rashid 2010; Ahmed 2012; Nor et al. 2012). The term has been found to be similar to the Latin linguistic meaning of the word 'education' which means to spring up into existence, nurture, develop, and lead. Sabki and Hardaker (2013) who translate education as *tarbiyah* indicate that this word includes learning by doing and watching others. Abdul Hamid (2010) argues that *tarbiyah* connotes the process of bringing out, developing, fostering, nourishing, and cherishing as applied to objects under one's possession. Cook (2010) adds that this meaning implies a state of spiritual and ethical nurturing in accordance with the will of the Lord, *al-rabb*. In addition, Sahin (2013) conceives the term *'tarbiyah'* to include all processes that contribute to one's upbringing: physical and spiritual nourishment, care and guidance. Furthermore, Nasr (1989) concurs with this conception in his definition of *tarbiyah* as being the goal-oriented process of rearing or bringing a child up to a state of completeness or maturity. He also argues that this term is applicable to adult education in areas of intellectual knowledge, personal conduct, and spiritual growth due to the embedded meaning in *tarbiyah* of driving knowledge acquisition through a holistic perspective. Similarly, Ahmed (2012) defines *tarbiyah* as holistic upbringing.

The development of each concept has significant implications on the conceptual framework of education as a whole. Al-Attas (1999) has critiqued the relationship between the decline in applying authentic Islamic education and the adopting of the term *tarbiyah* to represent education. According to him, the term does not provide an accurate reflection of the essence of education in Islam due to the limitations embedded in its semantic structures that do not include the element of knowledge. *Tarbiyah* is applicable mostly to only the upbringing of children in the way education should include care and nurturing of the learners until they transfer from childhood to adulthood. *Tarbiyah* implies preservation of the child's natural state (*fitra*), providing the conditions for growth and ensuring this growth leads to what is best for the child. *Tarbiyah* can be manifested at this level in acting as a guardian (Arshad 2000) or in providing children with positive guidance (Halstead 1995).

Nevertheless, it is important to note that since the term *tarbiyah* is physical and material by nature, rational values related to the intellect and which result in the recognition and acknowledgment of man's position in relation to God are not included in the *tarbiyah* process (al-Attas 1999).

In conclusion, *tarbiyah* is expressive of the practice of nurturing children in a holistic way to develop their potential gifts and abilities. While this process is primarily the responsibility and role of the family, it can be assumed that teachers need to take a primary role in this process due to the current changes in family structure and the prolonged hours spent in schools. Based on the discussion above one can understand *tarbiyah* as having a primary role as a prerequisite for children's education. *Tarbiyah* of a child learner needs to be fulfilled by the family and the teacher in order to experience a successful education process. If *tarbiyah* is not fulfilled, the learner will find it challenging to become educated due to the absence of *tarbiyah*-related basic needs. Due to *tarbiyah* not including knowledge, according to its semantic structures discussed above, and since *tarbiyah* applies to man, animals, plants, and non-living things, this term cannot be used alone to describe Islamic education which places knowledge in a central position and that values the unique features of man's intellect. Therefore, this term can be used in the context of developing children's personalities and fulfilling their needs. Given the primary and secondary sources that have been examined above, one can conclude that based on the semantic structures of the term *tarbiyah*, the question of content validity in terms of the concept of a *tarbiyah* has therefore been established.

4.1.3. A summary of the concepts

The preceding section accomplished Step 1 of the conceptual development phase based on Swanson and Chermack (2013) theory building research methodology. The resulted concepts were knowledge, the learner, *ta'deeb*, *ta'leem*, and *tarbiyah*. This outcome answered the first research question, namely, what are the concepts of the theory of Islamic education? These terms were analysed in terms of their definitions, description and conceptual dimensions. The validity of the analysis was also discussed and the relationship between each primary concept and the other primary concepts of the theory was examined. The following step of the conceptual

development phase is that of organizing the concepts by identifying the relationships between them.

4.2. Step 2: Organizing the Concepts

Organizing these concepts for a theory of Islamic primary and secondary education includes identifying and describing the interactions among the three primary concepts of the theory, namely, knowledge, the learner, and *ta'leem.* Relationships also include the principle of *adab* and the moderating concept of *tarbiyah*. In this section the relationships of the theory are specified and described. The relationships are derived by the researcher-theorist from the dynamic interaction among the five concepts of the theory as they are understood in primary and secondary sources that have been investigated.

The specification of the relationships of a theory require a response to the second research question, namely: What are the relationships between the main concepts of a theory of Islamic education? Answering this question involves completion of the second step of Swanson and Chermack's (2013) conceptual development research methodology. The relationships among the concepts will be explained according to the following sequence. First the methodological research for this step is described. Then, the actual relationships of the theory are specified and described. Third, a brief summary of the relationships of the concepts in the theory is presented.

4.2.1. The methodology for developing the conceptual relationships

A relationship is a statement by the researcher-theorist about the connection between concepts and the way concepts of the theory are linked to each other (Swanson & Chermack 2013). The value of relationships resides in that they convert initial lists of reasons that answer the 'what', into a theory by including the 'how'. These explanations answer the 'why' questions that provide direction for research (Whetten 2002). The main role of relationships is that they make explicit and specific the manner in which the concepts of the theory interact with one another (Dubin 1978 in Lynham 2002). For example, the categoric relationship between the primary concepts of *ta'leem*, knowledge, and the learner indicates the

interconnectedness between the three concepts of the theory and the fact that each of these can be redefined based on the conceptual dimensions of the other two primary concepts. Indeed, the main difference between a theory and a list of reasons or examples is the identification and description of relationships between concepts (Whetten 2002). Relationships can be described in the form of laws of interaction, relationships of influence, cognitive mapping, and causal links. According to Whetten (2002), there is no consensus regarding the language of 'how', that is, regarding the types of relationships used. Dubin (1978) highlights three general categories or types of relationships, namely, categoric, sequential, and determinant.

The first type of relationship is the categoric which indicates that two concepts are associated. For example, 'when A then B' (Whetten 2002). This type of a relationship is common in the social sciences and indicates that the concepts are related causally. Two categoric relationships have been identified for the theory of this study, the association between all concepts of the theory and the interconnectedness between the primary concepts of the theory. The second type of relationship is the sequential which invokes a temporal dimension. For example, 'A proceeds B', or 'B follows A'. The sequential relationship can be due to a natural law as in the case of 'X logically follows Y', a historical argument as in 'X generally proceeds Y', or a developmental argument as in 'Y emerges from X' (Whetten 2002). Two sequential type relationships have been identified for the theory of Islamic Education: *tarbiyah* proceeds *ta'leem* and knowledge proceeds *ta'leem*. The third type of relationship is the determinant which relates determinate values of one concept of the theory with determinate values of other concepts. One determinant relationship has been identified for the theory under development: *ta'deeb* has determinant relationship with the concepts of *ta'leem*, the learner, and knowledge. The identified categoric, sequential, and determinant relationships will be presented and discussed in this section. The relationships that will be presented and explained for this theory are concerned with the concepts of the theory and not with the conceptual dimensions of these concepts.

Whetten's (2002) modelling approach was used prior to describing the relationships. He suggests as a first step organizing the main concepts horizontally.

This was conducted by identifying the core construct for this study *ta'leem*. The remaining primary concepts of knowledge and the learner were organised horizontally so that 'contribution to' concept, knowledge, is placed on the left while the 'contribution of' concept, the learner, is placed on the right. Hence, concepts on the left side explain the core construct, why it is, while the concepts on the right side serve as a justification for the core construct, that is, explain its value and significance (see Figure 4.3 below). Next, *tarbiyah*, is organized vertically in reference to the primary concept that is placed on the horizontal axis, *ta'leem*. The concept of the *tarbiyah* is considered a 'moderator' because it changes the relationship between two other concepts, namely, *ta'leem* and the learner when it is present. The final step of the modeling process is to portray the relationships explicitly through 'arrows' which resemble the convention most often used to express relationships which was conducted following the description of the three types of relationships in the following sections.

4.2.2. Specification of the concept relationships of the theory

The theory under development includes five relationships: two of which are categorical, two are sequential, and one is determinant. These relationships make explicit the interactions between the concepts of the theory. Below is a description of each of the five relationships.

4.2.2.1. The Categoric Relationships of the Theory

There are two categoric relationships for the construction of the theory. A categoric relationship indicates that the concepts are associated. The first pertains to the theory as a whole and the second to the nature of the relationship among the concepts of the theory. The theory being constructed here relies on the presence and interrelationship among the three concepts, namely, knowledge, the learner, and *ta'leem*. These three concepts form the essence of the theory and are therefore necessary components of the theory.

Literature on Islamic Education at the primary and secondary levels emphasise the comprehensive holistic nature of education, which includes all five concepts of the theory. In general, once one concept of the five is not considered, the conceptual

framework becomes inadequate to meet the requirements for Islamic education. For example, while many contemporary scholars of Islamic education nowadays (e.g., Sahin 2013) place a great emphasis on the methods of education and exclude or place minimal emphasis on the concept of knowledge, many Muslim scholars (e.g. al-Attas 1999; Wan Daud 1998), emphasise the content of education as more important and of higher priority than the method of education. Historically, Islamic education institutions have placed great attention on the content taught in a dynamic way so that it attends to the needs of the learners. Similarly, in Step 1 of identifying the concepts of the theory, the concepts of knowledge, the learner, *ta'deeb*, *ta'leem*, and *tarbiyah* are all vital for the conceptual framework of Islamic education and hence for the application of Islamic education at the primary and secondary levels. Therefore, the first categoric relationship that follows from this argument is that all five concepts of the theory, namely; knowledge, the learner, *ta'deeb*, *ta'leem*, and *tarbiyah* are associated with and required for Islamic education in the primary and secondary levels. The first law is diagrammatically presented as shown in Figure 4.3 below.

Figure 4.3 A Model of the First Categoric Relationships between the Concepts
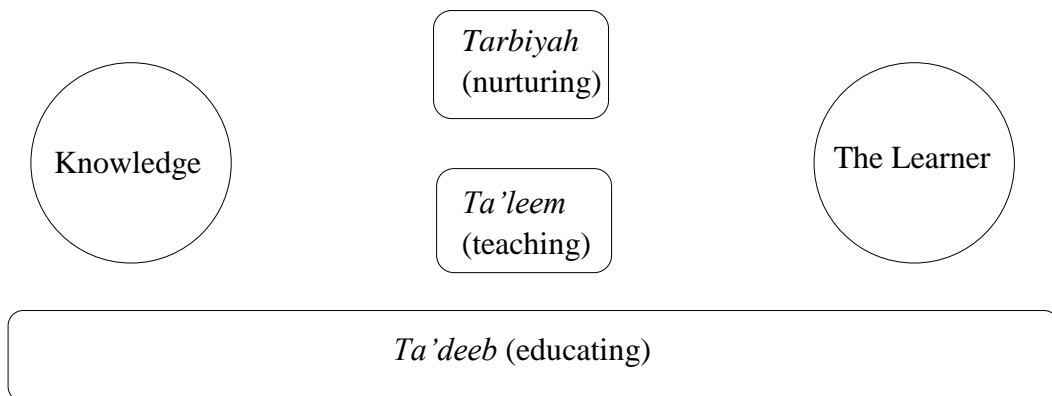
The second categoric relationship pertains to the interconnectedness between the three primary concepts of the theory. As discussed in the conceptual development of each of the three primary concepts, namely, knowledge, the learner, and *ta'leem*, each is closely related and therefore affected by the other concepts. This leads to the second categoric relationship: each primary concept of the theory, namely, knowledge, the learner, and *ta'leem*; interrelates with each other concept of the

theory in the sense of being reshaped based on the dimensions of the two related concepts. The second categoric relationship between knowledge, the learner, *ta'deeb, ta'leem*, and *tarbiyah* can be diagrammatically presented, using two-way arrows, as shown in Figure 4.4.

Figure 4.4 A Model of the Second Categoric Relationships between Primary Concepts
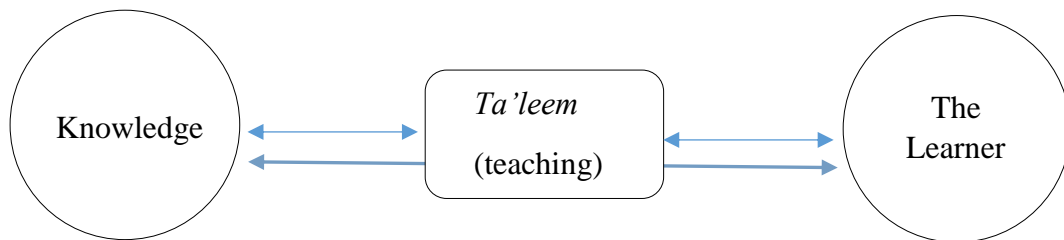
4.2.2.2. Sequential Relationships of the Theory

The second type of concept relationships in the theory is the sequential relationships which refer to a temporal dimension between the concepts. The accurate sequence of framing and hence implementing the concepts has significance implications on the quality of the setting and the outcomes of Islamic education at the primary and secondary levels. There are two sequential relationships identified in this study. The proper consideration of *tarbiyah* by fulfilling the child's physical, emotional, and psychological needs at the different developmental levels is crucial for the readiness of the student for *ta'leem*. Additionally, knowledge to be attained needs to precede the process of *ta'leem*. Both relationships are explained in the following paragraphs.

Tarbiyah is defined by Al-Ramli (2013, p. 18) as 'the process of nurturing a child into becoming an adult.' In the process of bringing up children, care and nurturing the student are essential to bringing about a balanced implementation of *ta'leem*. Without fulfilling *tarbiyah*, by the parent or the teacher or both, the student will not be ready to engage in the process of *ta'leem*. This is articulated in the third relationship of the theory under development and the first sequential relationship of the theory: *tarbiyah* precedes *ta'leem* of students in an adequate theory of Islamic education.

A temporal dimension is also involved in the relationship between knowledge and *ta'leem*. Before deciding on *ta'leem* processes in a given setting of Islamic education, it is important to identify goals pertaining to knowledge acquisition first. The body of knowledge needs to be articulated and made available prior to the *ta'leem* process. This order is expressed through the fourth relationship in the theory, which requires that knowledge identification precedes the process of *ta'leem*. The sequential relationship between *tarbiyah* and *ta'leem*, and knowledge and *ta'leem*, can be diagrammatically represented using dashed lines, as shown in Figure 4.5.

Figure 4.5 A Model of the Sequential Relationships between the Concepts
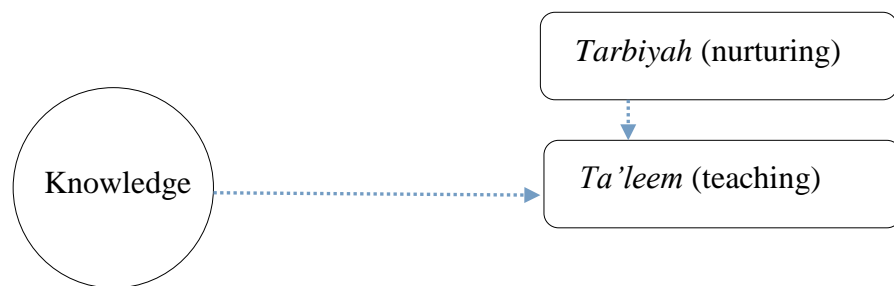
4.2.2.3. The Determinant Relationship of the Theory

The third type of relationship is the determinant. A determinant relationship is one that relates determinate value of one concept of the theory with determinate values of other concepts. That is, *adab* is considered a core value that determines the character of the other concepts that it is related to. This relationship applies to all concepts through the principle of *ta'deeb*. This catalyst role of *ta'deeb* is embedded in the principle that education from an Islamic perspective, and each of its concepts, would not be effective if *adab* is not fulfilled. Indeed, al-Attas (1978) has attributed the major dilemmas that Muslims face in education to the loss of *adab*. It is the desired result of *ta'deeb* that revolves around nurturing a good man that gave rise to the need for Islamic education. As a result of this necessary presence of *ta'deeb* in Islamic education for determining what constitutes knowledge and *ta'leem* in an individual-based system aiming at nurturing good men, that the concept of *ta'deeb* by necessity determines the values of the concepts of *ta'leem* and knowledge in the theory. This gives rise to the fifth relationship in the theory: the level of *ta'deeb* in

'A Theory of Islamic Education for the Primary and Secondary Levels' determines the values of *ta'leem* and of knowledge. The determinant relationship between *ta'deeb* and the primary concepts of the theory can be diagrammatically presented in thick arrows, as shown in Figure 4.6.

Figure 4.6 A Model of the Determinant Relationships between Concepts

```
    ⭘              ┌─────────┐              ⭘
 Knowledge         │ Ta'leem │          The Learner
                   │(teaching)│
    ⬆                  ⬆                     ⬆
┌──────────────────────────────────────────────────┐
│              Ta'deeb (educating)                  │
└──────────────────────────────────────────────────┘
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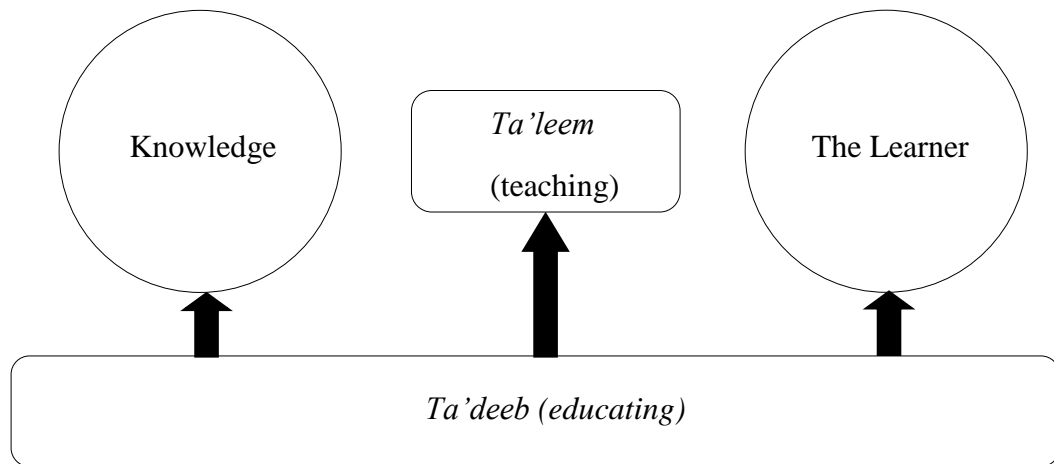
4.2.3. A summary of the relationships

Five laws of interaction have been developed to describe the nature of the relationship among the six concepts in Islamic education. The first two are of a categoric nature, indicating a presence-absence relationship among the concepts of theory, and are as follows.

Relationship 1: all five concepts, namely, knowledge, the learner, *ta'deeb*, *ta'leem*, and *tarbiyah* are associated with and required for Islamic education in the primary and secondary levels.

Relationship 2: Each primary concept of the theory, namely, knowledge, the learner, and *ta'leem*; interrelates with each other primary concept of the theory.

The third and fourth relationships of the theory are of a sequential nature, and introduce a temporal dimension to the interrelationship among the concepts. These two sequential relationships are as follows:

Relationship 3: *tarbiyah* precedes *ta'leem* of students.

Relationship 4: knowledge identification precedes the process of *ta'leem*.

The fifth relationship of the theory is of a determinant nature and is concerned mainly with the principle concept of *ta'deeb* and its effect on the primary concepts of the theory. This determinant relationship is expressed as follows.

Relationship 5: The level of *ta'deeb* determines the values of *ta'leem* and of knowledge.

The preceding section concludes the second step in the Conceptual Development phase of Swanson and Chermack's (2013) theory building research methodology. The outcome of this section is five relationships indicated in Figure 4.7 which present and describe the interrelationship among the six concepts of theory, namely, knowledge, the learner, *ta'deeb*, *ta'leem*, and *tarbiya*. The development of the five relationships of the theory enables the researcher-theorist to answer the second theory development question, namely: What are the relationships of the theory? Having developed the concepts and the relationships of the theory, the next and third step in the theory development phase is to identify and describe the boundaries of a theory for primary and secondary Islamic education.

Figure 4.7 A Model of the Five Relationships among the Concepts of the Theory
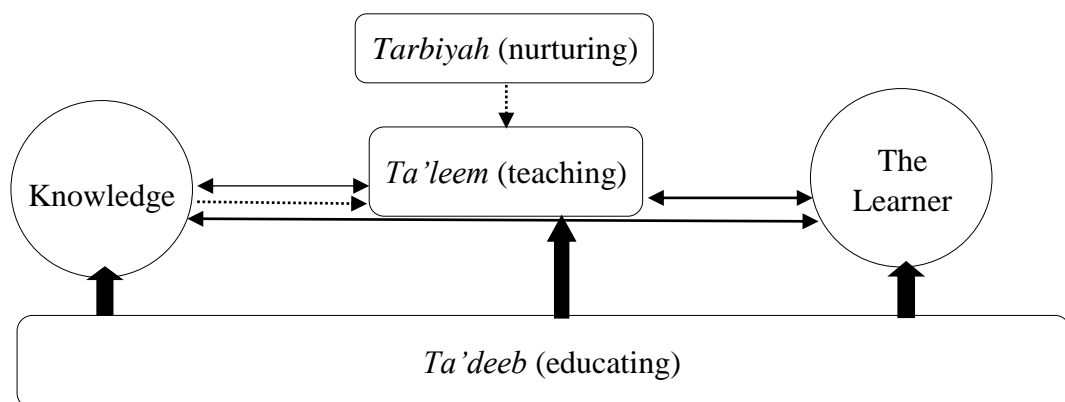
4.3. Step 3: Identifying the Boundaries

The boundaries of the theory are established to identify the domain in which the theory descriptions and explanations are expected to apply (Swanson & Chermack 2013). Since the construction of a theory is an attempt by the researcher-theorist to describe a specific realm of knowledge and to explain the way it works, the theory would apply only within this specific realm that the theory describes. The determination of the boundaries of a theory requires a response to the third of the three conceptual development questions, namely: What are the boundaries of the theory?

This section presents the boundaries of the theory being constructed here in the form of two parts. First, the theory building research methodology for clarification of the boundaries is described. Then, the boundaries of the theory are determined.

4.3.1. The research methodology for defining the boundaries of the theory

The main function of a theory's boundaries is that 'they bind the theory to a particular context' (Swanson & Chermack 2013, p. 68). Whetten (2002) refers to a theory's boundaries as 'contextual boundaries' and defines them as 'conditions that circumscribe a set of theoretical propositions' (Whetten 2002, p. 60). The explicit discussion of a theory's boundaries is essential as part of defining the theory. Good theories should always be sensitive to the context (Whetten 2002) and include boundaries in the form of conditions in which the major proposition is most and least likely to hold (Sutton & Staw 1995). The boundary of the conceptual framework acts to specify 'the furthest extension over the empirical world that the [theoretical] model is expected to operate' (Dubin 1978 in Lynham 2000, p. 74).

According to Swanson and Chermack (2013), boundaries can be far and wide or close and confined. Selecting the scope of the boundaries is made by the researcher-theorist based on the type of theory presented. For example, if the theory is a grand theory, as in the case of the theory under development which is concerned with a conceptualization of the educational system as a whole, then the wider and broader boundaries would be more appropriate. Closer boundaries are more appropriate for midrange or local theories like a reading program at a particular grade level.

Boundaries are determined through a procedure of making the theoretical contextual assumptions explicit (Whetten 2002). When using a theory-then-research strategy of theory building, as in this study, the boundaries of a theory are determined through the use of logic rather than empirical data. The boundaries and corresponding domain of the theory under construction are presented and discussed in the following section. This step in the theory development process answers the third research question, namely, what are the boundaries of a theory of Islamic education?

4.3.2. Determination of the boundaries of the theory

Determining the boundaries of 'A Theory of Islamic Education' requires that the researcher-theorist makes the domain of the theory explicit. It also requires that logic used in determining the boundaries is also made explicit. The boundaries, indicating the domain over which 'A Theory of Islamic Education for the Primary and Secondary Level' apply, are discussed in the remaining parts of this section.

The first boundary of the theory pertains to the purpose of education and the overall approach that emerges from its purpose. Within this boundary, the theory is defined by two important distinctions. The first distinction is between society-centred education and individual-centred education. The second distinction is between education towards cultivating 'good' people rather than education towards meeting market needs or for the sole objective of developing intellectual abilities as an end in itself. This first boundary is indicated by the dashed line in Figure 4.8 to clarify the domain of the theory and to indicate that this theory is only expected to hold up to education systems that aim for preparing the good man on an individual-centred manner. All other forms of Islamic education settings fall outside the realm of this theory.

The first distinction establishes a boundary around individual-centred education which is considered a characteristic for most dominant religious-based educational systems in the world (Wan Daud 1998). In such a context, the student's individual needs, capacities, and interests are prioritised and stressed (Wan Daud 1998). Therefore, the theory of Islamic education would not be applicable to educational

systems that rest wholly on pragmatic and utilitarian ends by perceiving education as a means to producing good citizens and in which the goal of education is only to prepare students for functioning successfully in their society on the basis of that society's valued beliefs, attitudes, knowledge, and skills. In its long-term vision of preparing individuals for change and its circumstances, individual-based Islamic education prepares the student to attain happiness as a means for socio-economic mobility in a particular society on one hand, and to develop students' unique well-balanced personality traits on the other hand (Wan Daud 1998). Therefore, this theory will not function in a context infected with the 'diploma disease' of which the main motives for studying and obtaining diplomas is external.

Figure 4.8 A Model of the First Boundary of the Theory
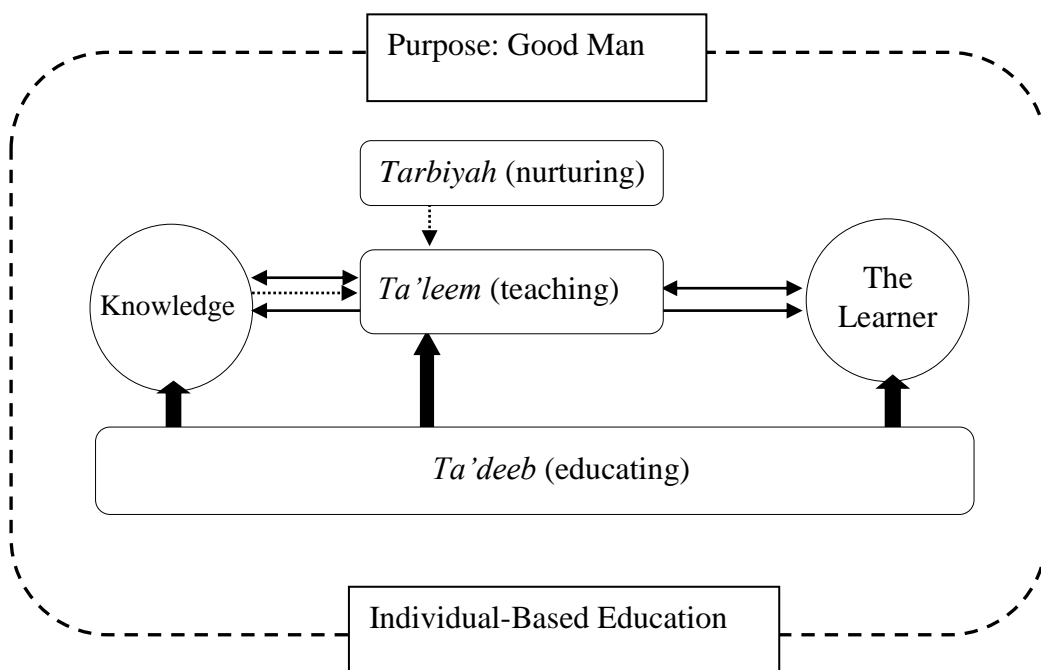
The second distinction establishes a boundary around educational systems that aim at cultivating 'good' people. 'Good' is defined by al-Attas (1999) as a man of *adab* in terms of his spiritual and material life, that is, 'a good man is the one who is sincerely conscious of his responsibilities towards the true God; who understands and fulfils his obligations to himself and others in his society with justice; who constantly strives to improve every aspect of himself towards perfection as a man of *adab*' (al-Attas NA in Wan Daud 1998, p. 133). Hence, this boundary results in

a system that organises and administers knowledge to reflect the Perfect Man, the Prophet Muhammad (Wan Daud 1998) who in educational terms is perceived as the ideal role model. Additionally, the theory under development is not applicable to contexts of preparing good workers or good citizens only without including the purpose of cultivating good men. Similar to the argument presented above, in such systems motives to learn become external and consequently do not allow for the ultimate application of *ta'deeb*, *ta'leem*, and *tarbiyah*. It is important to explain that a good man is necessarily a good worker and a good citizen, while being a good citizen does not imply being a good man (al-Attas 1978). The two distinctions of an educational system that aims at preparing a good man and that adopts an individual-based approach are what separate the domain of this theory from other kinds of educational systems and from the broader external environment of education paradigms and philosophies. This domain establishes the extent of the influence over which the researcher-theorist considers this theory applicable.

The second boundary of the theory binds the knowledge concept within the domain of knowing the essences and the intrinsic meaning embedded in the objective reality of things (Niyozov & Memon 2011). Knowledge from an Islamic perspective is that which strives at reaching the absolute truth and ultimate reality. Nevertheless, diversity in knowledge is recognised and appreciated by many Muslim scholars (Ahmed 2013). According to this understanding of knowledge, multiplicity is considered a manifestation of the ultimate truth (Al Zeera 2001) since ultimate truth can manifest itself differently according to the external conditions. As a result, this boundary bases Islamic education on an approach of inquiry that aims at understanding and attaining truth as the desired outcome. Within this understanding of knowledge, one can differentiate between physical and metaphysical knowledge. While reality in terms of physical knowledge is constructed by people, it is guided by Divine Principles and the absolute truth (Al Zeera 2001). The criteria for true knowledge is that it leads to the happiness of mankind and the indication of attaining true knowledge becomes its good fruit. Acquiring true knowledge should lead to performing good actions since 'there is no useful knowledge without action resulting from it; and there is no worthwhile action without knowledge' (al-Attas 1978, p. 147).

The second boundary of true knowledge is presented in Figure 4.9. Islamic education has been criticised for this boundary by some (e.g., Panjwani 2004) who claim it results in an inclination towards singularity in thinking and narrow mindedness. However, this effect occurs only when the criterion of absolute truth becomes pedagogy rather than being applied as a boundary to guide the overall approach of seeking knowledge. Instead, the approach of seeking absolute truth implies a continuous struggle, lifelong learning, assessing credibility of knowledge, acknowledging diversity, applying divergent thinking, and valuing authentic knowledge.

Figure 4.9 A Model of the Second Boundary of the Theory
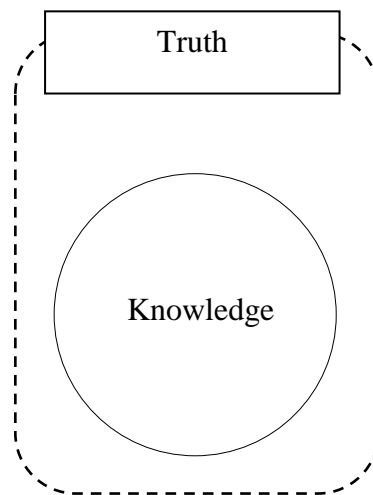
The preceding section concludes the third and the final step in the Conceptual Development phase of Swanson and Chermack's (2013) theory building research methodology. The outcome of this section is two boundaries. The development of these boundaries enables the researcher-theorist to answer the third theory development question, namely: What are the boundaries of the theory? Having developed the concepts, the relationships, and the boundaries, the conceptual framework of the theory which is the desired outcome of the Conceptual Development phase is achieved for the theory construction of this study.

In conclusion, a conceptual framework for a theory of Islamic education for the primary and secondary levels has been developed in this chapter (see Figure 4.91). In this first phase of the theory-building process, the three theory development questions have been addressed: first, by identifying and describing the five concepts of the theory, namely, knowledge, the learner, *ta'deeb, ta'leem,* and *tarbiyah*; secondly, by organising the concepts and discussing the types and nature of relationships between them; and thirdly, by defining the boundaries within which the theory applies. This phase provides a basis for the following phase of theory building which is operationalisation (Lynham 2002) discussed in the next chapter.

Figure 4.91 Conceptual Framework for a Theory of Islamic Education for the Primary and Secondary Levels
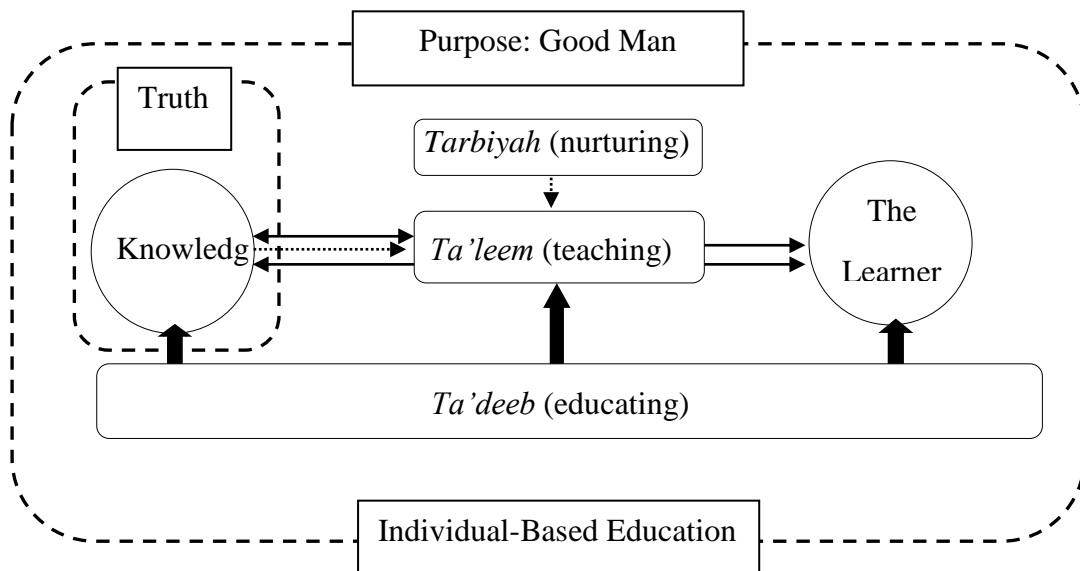
The Fourth Chapter included three steps towards the development of "A Theory of Islamic Education for the Primary and Secondary Levels". These steps are: (1) identifying the concepts of the theory under development, (2) organizing these concepts, and (3) defining the boundaries of the theory. The outcome of each of these three steps allowed for answering the following three corresponding research questions:

(1) What are the concepts of a theory of Islamic education?

(2) What are the relationships between the concepts of a theory of Islamic education?

(3) What are the boundaries of a theory of Islamic education?

In answering the first of these three questions, five concepts and their conceptual dimensions were described for the theory. These were: (1) knowledge, (2) the learner, (3) *ta'deeb (*educating*)*, (4) *ta'leem (*teaching*)*, and (5) *tarbiyah (*nurturing*)*. In answering the second theory development question, five relationships were specified for the theory, two of a categoric nature, two of a sequential nature, and one of a determinant nature. Finally in responding to the third theory development question, two boundaries were determined and clarified. As a result, it can be concluded that, by applying the three steps of Swanson and Chermack's (2013) theory building research methodology, the first, second, and third research questions of the study were answered. This concludes the first phase of theory building, that is, that of conceptual development. The second phase of theory building is that of operationalisation of the theory and will be achieved by completing steps one and two of the operationalisation phase (Swanson & Chermack 2013).

CHAPTER FIVE: FINDINGS OF THE OPERATIONALISATION AND THE CONFIRMATION

The purpose of this fifth chapter is to conduct an operationalisation of curriculum at the primary and secondary levels, based on the conceptualization of education in Islam, in a way that will produce confirmable propositions and empirical indicators. The operationalisation process is considered the second phase in the theory-building process. The operationalisation phase connects the conceptual framework with the world of practice by linking concepts and action (Lynham 2002). During this phase, strategies for judging the theory in terms of its accuracy and its fit in its context are developed to convert the conceptual framework into observable components that can be applied and confirmed in practice (Swanson & Chermack 2013). A conceptual framework in applied disciplines is not considered by itself a theory (Swanson & Chermack 2013) because a good theory in an applied discipline has to be applicable and practical (Whetten 2002; Wang & Korte 2010). In the context of Islamic education, most studies do not provide the feasible and creative solutions needed to address the current challenges of education in practice (Panjwani 2004). The structured process of operationalisation that allows for logical innovation presents a rigorous method towards the development of such desired solutions for the practice of Islamic education. The developed conceptual framework enables for operationalising multiple aspects around the educational process such as the school system, school policies, teacher's profile, Islamic education syllabus, pedagogical practices, learning methods, leadership style, *tarbiyah* (nurturing) approach, teaching materials, curriculum outcomes, etc. The operationalisation phase in this chapter has been limited to that of the curriculum. Deriving an operationalised curriculum from the conceptual framework developed in Chapter Four ensures the alignment and consistency between theory and practice. The operationalisation process was followed by a confirmation phase in which scholars' evaluation on the theory was sought.

The inputs to the operationalisation process are mainly the outputs from the conceptualization phase (Swanson & Chermack 2013) supported by the synthesised findings from the literature review as the raw material. These include the analysis of the purpose of Islamic education, the history of Islamic education, and the pedagogy of Islamic education. Therefore, for this study, the constructed framework of Islamic education is considered the basic organiser for the operationalisation process. The framework consists of the primary linked concepts of the learner, knowledge, *ta'leem*, *ta'deeb*, and *tarbiyah* (Figure 4.91). In this chapter, the conceptual framework is advanced through a qualitative approach into observational falsifiable statements that describe criteria for assessing the theory's accuracy. The findings of this phase are confirmable propositions and empirical indicators such as the indicator of the referral to authoritative books frequently as part of the curriculum. As discussed in Chapter Three, operationalisation requires responding to three operationalisation questions which correspond with the three steps of Swanson and Chermack's (2013) operationalisation research methodology (see Table 5.1), namely: specifying the propositions, identifying the empirical indicators, and identifying the research questions. It is important to note that the purpose of the theory-building effort in this study is to explain the philosophy of Islamic education and to articulate it as a theory for curriculum that is operationalised for the world of today.

Table 5.1 Steps of the Operationalisation Phase

Step	Question to be Answered
Identify the Propositions	What are the propositions of the theory?
Describe the Results Indicators	What are the results indicators of the theory?
Identify the Research Questions	What are the research questions of the theory?

(Source: Swanson and Chermack 2013)

In order to provide a clear discussion towards the findings of each of the three steps, a consistent framework is used in the following sections of Chapter Five. The framework consists of providing a description of each step of the operationalisation, followed by developing the findings of the actual step (that is, the propositions and

the empirical indicators) through deriving these statements logically from the conceptual framework.

5.1. Step 1- Identifying the Propositions

Operationalising the "Theory of Islamic Education at the Primary and Secondary Levels" was conducted by focusing on the curricular part of education. In this section, the propositions are derived by the researcher-theorist from the conceptual framework (Figure 4.91) which is considered the output of the conceptual development phase of the theory building process. The specification of the propositions pertaining to curriculum require responses to the first of the two operationalisation questions. The first question was: What are the propositions of the theory relevant to the curriculum at the primary and secondary levels? Answering this operationalisation question involves completing the first step of Swanson and Chermack's (2013) research methodology. The propositions will be explained according to the following sequence: first the methodological research for this step is described; and second, the actual propositions of the theory are specified and described.

5.1.1. Proposition Development Research Design

The first step in the operationalisation process is that of describing the propositions for the theory (Swanson & Chermack 2013) which are "truth statements about the theory" that are concerned with "the way in which a theoretical model is put to use" (Dubin 1978 in Lynham 2000, p. 92). Propositions are required to satisfy logical rules, not empirical rules, to establish their truth by reference to the conceptual framework (Dubin 1978). Propositions are also considered "theoretical assertions in need of research evaluation" (Kozlowski 2000 in Upton 2006). According to Swanson & Chermack (2013), these statements can be named truth statements, logical consequences, or natural outcomes that allow one to turn the theory into empirical reality. Propositions identify the expected outcomes once the construction of a set of concepts is established (Swanson & Chermack 2013). For example, a truth statement would be that Muslims are requested to strive at reaching the absolute truth and ultimate reality. In education this has been actualized throughout the history of Islamic civilization manifested in the emphasis on the chain of

narration and on the referral to authoritative knowledge sources and authors. A logical consequence would be that the curriculum should put students into contact with authentic sources from the Islamic tradition produced by true scholars. A natural outcome as an empirical indicator would be the referral to authoritative books frequently as part of the curriculum. For the sake of this study and in alignment with the interpretive paradigm adopted for this research, propositions are defined as "logical consequences of the conceptualization phase". The role of propositions is that they enable one to bridge the conceptual aspect of the theory with practical conditions and requirements in the real world by creating statements that describe the outcomes of the theory once it is applied through "if … then" statements (Swanson & Chermack 2013). Examples of these would be: if the curriculum is aligned to the principles of Islamic education, then the curriculum would be of a dual nature: it addresses the spiritual and the material aspects of the human beings in a holistic manner.

In order to further explain these propositions and indicators in relation to the educational field that is in practice today, these propositions and indicators are compared with the four philosophical schools that are widely spread and that are considered most influential in the field of education. These are perennialism and essentialism, which resemble traditional schools of thought, as well as progressivism and reconstructionism, which resemble contemporary school of thought (Ornstein 2011). These four schools of thought are also considered the dominant theoretical orientations to curriculum thought (Schubert 2010). A brief about each school of thought is provided below to allow for the contrast with the Islamic operationalized curriculum. The perennialism, or the intellectual traditionalism, emphasize the great works as the best expression of human wisdom. They also based the curriculum on the organized disciplines of knowledge as being created by the experts of each field. The aim of exposure to great works is to focus on great ideas which perennialists consider as what makes human beings human. The essentialists and social behaviourists start with identifying the behaviours that students need for them to be successful in the world of today and particularly in the society of today. They base the curriculum on the belief that "our culture has an [essential] core of common knowledge that should be transmitted to students in a

systematic disciplined manner" (Bagley 2010, p. 32). Progressivists and experiantialists consider curriculum as the experiences which lead to the acquisition of knowledge, skills, and values. Curriculum, according to the progressive school of thought, should be derived from the interests and the concerns of the learners. Finally, the reconstructionists are concerned with achieving equal access to knowledge and to diminish hegemony.

The propositions in this chapter were developed by following the logic of transforming the aspects of the conceptual framework into principles that apply to the real world actualization such as the practice of balancing the emphasis on the intellectual and the spiritual aspects of the curriculum. This transformation from the abstract to the concrete realm was achieved by describing the application of certain elements in the educational field relevant to curriculum once the theory is put into practice. The propositions are considered true by virtue of fulfilling an internal truth because they were logically derived from the theory itself (Dubin 1978 in Lynham 2000). This applies to propositions derived from concepts, relationships, and boundaries (Lynham 2000). The development of the propositions was achieved by taking a certain concept, relationship, or boundary involved in the theory and deriving from it descriptions of how its application manifests in the real world of today based on the assumption that the theory's conceptual framework is accurate. This step in the theory development process answers the fourth research question, namely, what are the propositions of curriculum, operationalised from the theory of Islamic education?

5.1.2. Propositions of the Theory

The theory under development includes seven propositions (Table 5.2) pertaining to the curriculum that take the theory from the abstract realm to the practical. Based on the findings in Chapter Four, these propositions follow as logical consequences of the conceptual framework of Islamic education. Therefore, if the curriculum is aligned to the principles of Islamic education then:

Table 5.2 Propositions of the Curriculum for Primary and Secondary Levels based on the Theory-Development of Islamic Education

N	Proposition
1	The curriculum is individual-based.
2	The curriculum is of a dual nature: it addresses the spiritual and the material aspects of the human beings in a holistic, yet hierarchical, manner.
3	The curriculum is composed of two spheres: *fardh 'ain* (the core curriculum) and *fardh kifayah* (the branch curriculum).
4	Each student is provided with direction and guidance on the individualisation of their curriculum upon an assessment of their prior knowledge, needs, capabilities, and interest.
5	The curriculum adopts an inter-disciplinary and transdisciplinary approach in which core and branch knowledge as well as the different subject areas within branch knowledge are integrated.
6	The curriculum adopts an inquiry instructional approach of aspiring towards reaching "true knowledge".
7	The content in the curriculum is emphasised more than pedagogy.

Proposition 1: The curriculum is individual-based.

Unlike other schools that solely address the needs of the society, education in Islam recognizes the autonomy of the individual student as the primary criteria for the selection of the curriculum subjects and approach. According to this proposition, the curriculum should be adjusted in order to meet the needs, suit the capabilities, and to be in line with the interests of each student. The criteria during the customisation process includes: (a) assessing the students' prior knowledge, attitude, implementation of *adab*, needs, abilities, and interests (b) identifying core knowledge (*fardh 'ain*) for this student based on his prior knowledge and in relation to his attitude, implementation of *adab*, and areas of activity, and (c) identifying branch knowledge (*fardh kifayah*) for this student in accordance with his needs, abilities, and interests.

This proposition seems to be not particular to curriculum derived from a theory of education in Islam only. Indeed, all religious educational systems are considered to be individual-based. The effects of a society-based versus an individual-based as the primary driver for curriculum has been a major philosophical debate in Western

societies for centuries (Ornstein 2011). Amongst the contemporary educationists who supported and advocated the individual-based curriculum is John Dewey (1859-1952). However, the influence of contemporary reforms under the progressive and the reconstructionist paradigms, who prioritize pragmatic goals and the purposes of improving and reconstructing society as well as social reform, has resulted in many primary and high school nowadays reverting to tailoring the curriculum to aspects that ultimately meet the needs of the society and scarifying those of the individual student. A major difference between the interpretation of "individual-based" for progressivism and that of Islamic education, is that the wellbeing, happiness, success and fulfilment of the individual is perceived along the domain of the worldly life while education in Islam considers these aspects along the worldly and the eternal life. Additionally, the focus that Islamic education places on the individual is closely accompanied with a system that ensures the fulfilment of societal needs, that is, *fardh kifayah*, which is further articulated in Proposition 3.

Proposition 2: The curriculum is of a dual nature: it addresses the spiritual and the material aspects of the human beings in a holistic manner.

At its core, the curriculum of Islamic education reflects the conceptual development of man as being of a dual nature, the spiritual and the physical. The spiritual and the physical are comprehensive domains and each is arranged hierarchically with the spiritual as the one that governs the physical aspect. Hence, the spiritual aspects are always evident and interwoven throughout the multiple aspects and spheres of the curriculum. Emotional, intellectual, and social development are examples of curriculum goals in which the dual nature of the human being needs to be considered. Dewey also based his theory of progressive education on the conceptual development of man. To him, this was mainly derived from the discoveries in the field of modern psychology as an updated conception of human cognition which he considered to be closer to the truth scientifically than are the older methods (Jackson 2012). With this approach, progressivists have set the criteria of basing the development of the curriculum on the understanding of man as portrayed by empirical sciences: psychology at Dewey's time and neuroscience for

contemporary progressivists. Jackson (2012) suggests an alternative of basing the understanding of man that directs efforts of curriculum development on "the humanities" which he states are composed of art, philosophy, and religion to subordinate the position of empirical sciences. However, Islam transcends this level by basing the understanding of man in the first place on the true reports of religion based on revelation while also considering the insights gained from new discoveries as long as they are valid and in line with the basic principles acquired from the true reports. The second proposition of the current theory under development suggests that it is through such a holistic, yet hierarchical, curriculum that the spirit of humanity is recognized. A curriculum should balance religious studies, arts, music, philosophy, and language with math and sciences. It is one that attends to the spiritual as well as the material needs of students, reflecting the dual nature of man.

Proposition 3: The curriculum is composed of two spheres: *fardh 'ain* (the core curriculum) and *fardh kifayah* (the branch curriculum).

Based on the conceptual development of knowledge and its categorization into *fardh 'ain* and *fardh kifayah*, the curriculum according to Islamic education also reflects such a categorization into *fardh 'ain* (core) curriculum and *fardh kifayah* (branch) curriculum. *Fardh 'ain* curriculum is reflective of the compulsory pertaining to the learner's needs and *fardh kifayah* curriculum is that which is optional and pertains to the societal needs in which the student lives. This categorisation is important functionally for curriculum developers since it establishes the hierarchical dimension of the curriculum with the individual's needs prioritised. However, this categorisation does not imply creating divisions between the disciplines of knowledge. Both spheres of curricula are to be viewed integrated harmoniously reflecting the unity of knowledge through the principle of *tawheed* that is evident in the practice of Islamic tradition and that results in reconciling contradictions. T*awheed* method of education is a particular feature of Islamic education and epistemology (Alawani 1989; Wan Daud 1998; Ahmed 2012; Al-Hudawi 2012). In the same way that the two categories of *fardh 'ain* and *fardh kifayah* knowledge are considered complementary rather than mutually exclusive,

the two spheres of curriculum are also considered complementary rather than mutually exclusive.

Firstly, the core curriculum, which includes mainly *fardh 'ain* knowledge, is identified in accordance to the learner's needs, situation, and *fardh kifayah* knowledge that he studies. *Fardh 'ain* knowledge is the aspect that serves the permanent intellectual and spiritual dimension of man (Wan Daud 1998). Hence, the importance of the *fardh 'ain* curriculum stems from its critical effect on "nurturing the good man" which is the ultimate purpose of education in Islam (al-Attas 1999). In that sense, core curriculum is not static but dynamically growing reflecting the continuous growth of the learner. It is also dynamic in the way it responds to the needs of the contemporary world and addresses its changing issues at the individual and the societal levels. The core curriculum is characterized by being obligatory to all students since it meets the necessary needs of the intellect and the spirit of every human being. Although "core curriculum" is used here as an English translation of *fardh 'ain* curriculum, however, this term has a unique meaning in the Islamic tradition which is inclusive of a flexible and dynamic character. Core curriculum as understood within the Islamic philosophy of education is characterised by the following traits: it is of a normative nature in the way every Muslim needs to know it and apply it in his life, it is a lifelong process, and is rooted in Divine revelation and Prophetic tradition (Wan Daud 1998). *Ta'deeb*, in the form of morality and ethics embodied in the model of the Prophet Muhammad, is emphasised as a foundational element of *fardh 'ain* curriculum. A similar emphasis was resonated by Jackson (2012), who considers education at root as a moral enterprise and claims that for this to happen, students are to be known by a few people who are responsible for the students' conduct of education through a process that is described by Hegel as "mutual recognition" or personhood.

For perennialists, liberal arts was based on a categorization of knowledge in which core curriculum was based on intellectual required knowledge. In such a tradition, the techniques of grammar, rhetoric, and logic which are the methods required for reading, understanding, and talking about things intelligently were considered the core curriculum. Hutchins (2010) points out that the lack of these skills resulted in

our students' deficiency in the basic abilities such as knowing how to read a book. Hence, a basic element of the liberal art education tradition is the Great Books which include what is considered amongst the best works of the Western civilizations and that which deal with the fundamental questions.

Secondly, the branch curriculum, which includes mainly *fardh kifayah* knowledge, is identified in accordance to the learner's needs, situation, abilities, and interests. It is the aspect that serves the material and emotional aspects of man (Wan Daud 1998). This is the sphere in which the needs of the society and of the contemporary global demands are considered. The branch curriculum is characterized by being further differentiated amongst students as long as an adequate number of Muslims master each discipline in branch knowledge so that they can suffice the needs of their communities and fulfil the demands of the society which is an essential concept in Islam. Once a student selects a specialisation or is advised to study a certain branch of knowledge, the mastery of this branch of knowledge becomes compulsory for that student in the way he is required to master the discipline and excel in it.

The organization of knowledge into core knowledge and branch knowledge can be put in relation to the two philosophical considerations that have direct impact on curriculum which are the considerations of the direction in time and of values. In comparing the traditional schools of perennialism and essentialism to the contemporary schools of progressivism and reconstructionism, one finds that the traditional schools of thought's direction in time is characterized by a superiority of past and a purpose of preserving the tradition. On the other hand the contemporary schools of thought view education as growth, aim at reconstructing present experiences, changing society and have a concern for shaping the future (Ornstein 2011). The curriculum categorization into *fardh 'ain* and *fardh kifayah* reconciles these two views by preparing the learners for the world of today and for the future through *fardh kifayah* curriculum while being guided by lessons from the preserved tradition. *Fardh 'ain* curriculum emphasizes the existence of universal and permanent values and truths that should be instilled regardless of time and location. These values that are fixed and absolute, as viewed by the traditional

schools of thought, rather than the position of contemporary schools of thought which view values as changeable, subjective, and relative (Ornstein 2011). The benefit of these for the individual is that they form a framework according to which the learner can assimilate and comprehend the facts and opinions encountered on a daily basis and reconcile the contradictions between these based on the *fardh 'ain* coherent foundation. At the same time, *fardh kifayah* curriculum provides a system that ensures meeting societal needs, by capable and interested students, and not scarifying those due to the emphasis on the individual.

Proposition 4 is a prerequisite for the implementation of Proposition 3:

Proposition 4: Each student is provided with direction and guidance on the individualisation of their curriculum upon an assessment of their prior knowledge, needs, capabilities, and interest.

The selection of a certain specialisation by a student needs to be facilitated or guided, based on the student's readiness, by an academic advisor who assists the student in identifying the subjects that will help him experience the unitary aspects of the curriculum

Proposition 5: The curriculum adopts an inter-disciplinary and transdisciplinary approach in which core and branch knowledge as well as the different subject areas within branch knowledge are integrated.

This principle is also a manifestation of the *tawheed* principle that differentiates the integrative position of Islamic education towards the curriculum from the Christian position, for example, that negates the spiritual significance of matter. It also signifies the concept of curriculum in Islam from the dominant curriculum implemented in the public schools of the 19[th] and the 20[th] centuries worldwide and in most of contemporary public schools in which subjects are taught in isolation of each other. The transdisciplinary and the inter-disciplinary approach adopted for the Islamic education curriculum is based on the notion that "knowledge is universal", that is, it compasses all aspects of life and creation (Wan Daud 2013, p. 24). The universality of knowledge originates from the unitary nature of knowledge in the Islamic tradition. This universal and unitary nature of knowledge implies the

breadth and comprehensiveness of the curriculum adopted for Islamic education as evident in the practice of traditional Muslim educators. The integrative nature of curriculum leads to meaning-making. Mctighe (2010) agrees that learning is about making meaning and gaining understanding which can be possible only when the learner links information and facts to "big ideas" (p. 372). In the Islamic education curriculum, the big ideas are found in the *fardh 'ain* curriculum.

Proposition 6: The curriculum adopts an inquiry-based instructional approach of aspiring towards reaching "true knowledge".

True knowledge in Islam is one that is obtained through the channels of true reports, sound reason, and sensory experience. The three are considered complimentary and hieratically valid in Islam. Such inquiry is conducted based on inductive as well as deductive principles of inquiry. This is different from the epistemological views of empiricists who prioritize sensory experience and that of rationalists who prioritize rationality. The element of "true knowledge" has also been of emphasis for perennialists. Hutchings (2010) explains that one of the key elements of the perennialist educational philosophy is the search for truth which he describes as "universal and timeless" (p. 29). He also prioritizes the cultivation of human rationality and intellect through the means of stimulating critical thinking about significant ideas. This is an aspect that was not considered as important to progressivists and reconstructionists.

Proposition 7: The content in the curriculum is emphasised more than pedagogy.

Pedagogy and teaching strategies have been placed at the centre of the educational process nowadays. Contemporary educational philosophy considers the engagement in problem-solving and social activities as the primary intellectual emphasis in the education reflecting the overall response to the pragmatic technical ends. This global trend resulted in curriculum being defined in relation to method more than it being related to content. According to the Islamic view, as per the conceptual development of the concept of knowledge, it is content that is most emphasized and is prioritized. As a result, curricula that students learn should be thoroughly developed and reviewed to ensure the accuracy and comprehensiveness

of knowledge. This approach requires teachers who are academically authoritative. It also implies putting students into contact with authentic sources and true scholars. It is because of this proposition that one notices the high emphasis which traditional Islamic education places on authoritative references and highly qualified teachers in every branch of knowledge.

Vail (2010) describes the trend of placing the higher priority on skills rather than content in curricula today as anti-intellectualism. He attributes the spread of this trend to the technological advancements that resulted in an apparent quick change of information. Consequently, many educators argue that students need to know how to find information rather than knowing information. This trend is also a result of the shift in the purpose of education to that of training students to perform specific jobs. Vail (2010) argues that the use of technological means will be random if students are deprived of content and context. In his view, the best way for education to regain the focus on intellectualism is to reintroduce liberal arts: literature, history, poetry, philosophy, and art so that students can learn the great ideas. This view is in line with perennialism and essentialism that consider the intellectual emphasis of education by training or disciplining the mind through an emphasis on subject matter (Ornstein 2011). The emphasis on the content knowledge has been noted by Berglund (2015) as a practice that appears to be consistent recently across Europe and the United States in the forms of "establishing high academic standards for teacher training programs for both Islamic Religious Education (IRE) teachers and those who teach about Islam and other religions in a non-confessional manner, and allocating adequate resources to ensure these standards are met" and "providing factual textbooks informed by academic scholarship, both for IRE and non-confessional school subjects that teach about Islam" (p. 3). Some may mistakenly derive from this proposition an indication to the marginalization of higher order thinking skills such as creativity. On the contrary, this mastery of content is acknowledged logically as the enabler of authentic creativity since it enables the progress through thinking from "what-has-already-been-known" to "what-is-still-unknown" (Ismail 2014).

In the above section, seven possible propositions (see Table 5.2) were identified and described for the curricular implications of the theory of Islamic education at the Primary and Secondary levels. The propositions of the theory articulate the key features that give the theory as it pertains to curriculum its unique identity. These propositions are further developed through the derivation of empirical indicators in the following section.

5.2. Step 2: Describing the Empirical Indicators

The step of describing the empirical indicators leads to answering the second operationalisation question, namely: What are the empirical indicators of the theory?. Answering this question involves completion of the second step of Swanson and Chermack's (2013) operationalisation research methodology. This section includes two parts: the first provides a description of the methodology for this step and the second provides a description of the actual resulting indicators of the theory.

5.2.1. Empirical Indicators Development Research Design

Describing the results indicators of this study includes extending the propositions by adding the measurement instruments or the confirmation criteria to the theory (Swanson & Chermack 2013). An empirical indicator is "an operation employed by the researcher-theorist to secure measurements of values on a unit" (Dubin 1978 in Lynham 2000, p. 95). Indicators are determined through the explicit stating of the possible empirical evidence related to each proposition such as the curriculum development, design, and planning. The logical development and the selection processes are based on the choice of the researcher-theorist based on the criteria of the evidence, in the form of an empirical indicator that can confirm the theory empirically (Swanson & Chermack 2013). Dubin (1978) suggests the use of "the value of concept X as measured by …" (in Lynham 2000, p. 97). In a theory under the interpretive paradigm such as "A Theory of Islamic Education for the Primary and Secondary Levels", the indicators will reflect a description of the logical results if the theorizing is accurate (Swanson & Chermack 2013). This step in the theory development process answers the fifth research question, namely, what are the

empirical indicators of curriculum operationalised from the theory of Islamic education?

5.2.2. Empirical Indicators Development Research Design

The empirical indicators for curriculum in this study are developed in alignment with the conceptual framework developed in Chapter Four which is composed of the theory five concepts, five relationships, and two boundaries. The resulting ten empirical indicators corresponding to the seven propositions are as in Table 5.3.

Table 5.3 Empirical Indicators of the Curriculum for Primary and Secondary Levels based on the Theory-Development of Islamic Education

Proposition	Empirical Indicators Derived from the Proposition
1	1. Customisation of curriculum to the needs of individual students is confirmed through an examination of the duration of one-to-one teacher-learner interaction in minutes and the variety and availability of support and enrichment services to meet learners' needs.
	2. Individual students' levels are the basis of student segregation rather than age.
	3. Students are dealt with as individuals rather than nameless and faceless members of the "student body". That is students are known individually by the staff members of the school.
2	4. Curriculum documents (the written curriculum) reflect an emphasis on both the spiritual and the intellectual dimensions, as well as the physical and the material. Evidence of balance, connections, and relevance between those two aspects is indicated.
3	5. The analysis of curriculum documents reveals a structure of core knowledge and branch knowledge based on explicit hierarchy and criteria that are aligned with the Islamic philosophy of knowledge.
4	6. Beyond standardization, curriculum documents reflect a degree of flexibility that allows for variations from a learner to another.
5	7. Analysis of curriculum documents shows alignment and integration between core and branch knowledge at a conceptual level.
	8. Connections between the disciplines are evident in teachers' planners.

	9. Curriculum documents reflect a focus on transdisciplinary learning skills (the basic tools of learning) such as language and thinking skills.	
6	10. Curriculum documents and classroom observations show the appreciation and recognition for true knowledge.	
	11. Authoritative books are referred to frequently as part of the curriculum.	
	12. Inquiry trains students to find true knowledge, recognise it, and put it into practice.	
7	13. Content to be mastered is specified and is drawn from authentic sources.	

Therefore, the output from the operationalisation phase are confirmable propositions and empirical indicators that were developed based on the logical reference to the propositions. According to Swanson and Chermack (2013), a theory without these propositions and indicators does not constitute a theory in applied disciplines since there would be no way to judge its accuracy in terms of description or in terms of explanation. The third step of the Operationalisation process, requires generating research questions of the theory. These are presented in the Recommendations section.

5.3. The Phase of Confirmation/Disconfirmation

The approach that was used to confirm this study was that of theory evaluation. The purpose of the evaluation phase was to synthesise external reviews as to whether the theory met established criteria for evaluating theory based on Lincoln and Lynham (2011). Twelve highly knowledgeable authors/scholars were identified based on the quantity and the quality of their participation in the scholarly field of Islamic education. An invitation letter along with the synopsis of the study (Appendix C) was sent to each of the twelve scholars asking them to participate in the evaluation of the theory. A second letter was sent to scholars who did not respond to the first email. Seven scholars agreed to participate in the theory evaluation process and two scholars actually sent back the filled evaluation form. Table (5.4) includes the names, titles, institutes, experience, and field of research of the scholars who actually evaluated the theory. These are Prof. Yusuf Waghid, Stellenbosch University and Dr. Nadeem Memon, affiliated to University of Toronto and Director at Razi Education.

Table 5.4: Scholars who evaluated the Theory of Islamic Education at Primary and Secondary Levels

Name	University	Field of Research and Notable Experience
Prof. Yusuf Waghid	Professor of Philosophy of Education. Department of Education Policy Studies, Stellenbosch University.	Analytical and evaluative inquiry vis-à-vis democratic citizenship education and cosmopolitan education focussing on teaching and learning, educational policy and higher education transformation (mostly in Africa), and Islamic education. Has 25 years of experience in the field of Islamic education
Dr. Nadeem Memon	Director of Education for Razi Education and Program. Director for the Islamic Teacher Education Program, a project of Razi Education.	Teacher education with an emphasis on faith-based schooling, philosophy of religious education, and culturally relevant teaching. Has 15 years of experience in the field of Islamic education

Prof. Yusuf Waghid and Dr. Nadeem Memon were provided with a draft of Chapter (4) and Chapter (5) of the theory as well as the Evaluation Package (Appendix B) for them to evaluate the theory. The evaluation of the theory provided a rating on a scale of one to five, with one being very low and five being very high, and provided a comment for each of the twelve evaluation criteria which the scholars responded to by filling out the evaluation form and returning it by email. The theory was evaluated based on Lincoln & Lynham's (2011) twelve indicators for evaluating theory which definitions included in Table (3.2). These criteria are suitable for the theory under study because they evaluate theories developed based on an interpretive paradigm. A summary of the ratings is found in Table (5.5) and a complete account of the response can be found in Appendix (A). Evaluation will be sought from more scholars to establish a better understanding of the evaluation of the theory. The Scholars' evaluation will inform the following enhancement phase which is out of the scope of this study.

Table 5.5: Summary of Scholarly Rating

	Rating Criteria (1: very low- 5: very high)	Scholar 1	Scholar 2
1	Meaningfulness/understandability	4	5
2	Thick Description and Insightfulness	-	5
3	The Narrative Elegance	-	5
4	The Transferability	-	5
5	The Mutuality of Concepts and Descriptive Logic	4	5
6	The Fruitfulness and Provocativeness	3	5
7	The Usefulness and Applicability	4	5
8	The Compellingness	3	5
9	The Saturation	4	5
10	The Prompt to Action	4	5
11	The Fittingness	4	5
12	The Transferability and Transportability	4	5

Additional evaluations will be sought from four additional scholars to provide a larger body of feedback. The comments will be analysed and will be used to develop the theory further where needed in terms of its conceptual framework (concepts, relationships, boundaries) and in terms of its operationalisation (propositions and empirical indicators). According to Swanson and Chermack (2013), transferability rather than generalisability is often the objective of the theory with transferability defined as the ability to use and "transfer" portions of the theorising to other contexts and situations. Transferability can be further examined during the evaluation phase.

CHAPTER SIX: CONCLUSION

The aim of this research was twofold: 1) to develop a theory of Islamic education as a means for strengthening the theoretical connection between curriculum for contemporary primary and secondary schools and the philosophy of Islamic education; and 2) to contribute to a meaningful convergence amongst existing Islamic education frameworks. This chapter concludes this study with five sections. The first section includes a summary that synthesises the previous chapters. This is followed by a section that addresses the five research questions of the study. Thirdly, the implications section includes recommendations related to the research and the practice of Islamic education at primary and secondary schools. Forth, the scope of the study is specified. And finally, the concluding remarks section includes comments on the major findings of the theory.

6.1. Summary of the Study

Chapter One of this thesis establishes a foundation for the study through a high level literature review, the statement of the problem, the purpose of the study, the significance of the study, and ends with the structure of the study. Chapter Two presented a literature review that consists of an analysis of the typology of Islamic education, the discussion around the purpose of education, the historical analysis of Islamic education, and a critical examination of Islamic education pedagogy. The third chapter consists of a review of the term 'Theory', the five components of theory-building, the five phases of theory-building, the quality criteria in theory-building research, the limitations for the study, and the role of the researcher-theorist.

The findings of the study were discussed in Chapter Four and Five which represent the Conceptual Development and the Operationalisation phases of theory development respectively. Chapter Four presented the actual development, in terms of process and outcome of the theory. Three theory development questions were answered in the fourth chapter, namely, what are the concepts of the theory? What are the relationships between the concepts of the theory? And what are the boundaries of the theory? The developed Theory was then presented as an

integrated conceptual framework (see Figure 4.91). Chapter Five described the process and outcomes of the second phase of theory building research, namely, operationalisation of the theory. Seven propositions and thirteen corresponding empirical indicators of the theory were identified and discussed. In the end, the purpose of the study outlined in the introduction was accomplished. This chapter addresses the research questions, the research and the practice implications of the theory, and ends with concluding remarks.

The thesis offered an integrated framework for Islamic education that is interpreted in relation to the practical field of today. Corley and Gioia (2011) identify the elements of originality and utility as the main two criteria used to assess a theoretical contribution. Originality can be considered either revelatory or incremental with revelatory originality referring to offering critical redirection of existing views and entirely new points of phenomena while incremental originality extends current understanding. Huff (1999) considers the distinction between revelatory and incremental originality as that between "contributing to a current conversation and starting a new conversation" (in Corley & Gioia 2011, p. 16). The developed theory is considered original in the way it contributes to the current conversation of conceptual development and starts a new conversation of operating aspects of the conceptual framework for the schools of today, such as curriculum in the case of this study. Furthermore, the conceptual framework is original in the way it provides new connections among previous concepts.

A theory is considered 'significant' if it advances understanding and provides a value-added contribution. Particularly, the "value added contribution" of a theory-building research is judged by the level of original insight that a work provides through the advancement of knowledge in a way that offers utility or usefulness for some purpose (Corley & Gioia 2011). Utility is judged by the level by which the theory provides clear implications for problem-solving. As suggested by Whetten (2002) good theory is practical while bad theory is dysfunctional, and even harmful. The utility of this study lies in the possibility of comparing the application of Islamic education against the conceptual framework to identify the aspects that need to be eliminated, reviewed, or embedded. Following the conceptual development

phase, the operationalisation process explored the practical implications of the conceptual framework connections. Based on Corley and Gioia's (2011) dimensions for theoretical contribution, this study is categorized as a practically useful incremental study. This study is also revelatory to an extent in the way it offered unconventional novel and unique insights related to the operationalisation of the position of Islamic education towards curriculum which challenges the current application of Islamic education curriculum.

6.2. Research Questions

This section reviews the five research questions that were answered based on the General Method for Theory-Building (Swanson & Chermack 2013) and elaborates on those answers. The answers from these questions resembled the conceptual development, operationalisation, and confirmation phases of this theory-building study. The application and refinement phases of the theory, steps four and five of Swanson and Chermack's (2013) theory-building method, is beyond the scope of this study.

Research Question 1: What are the Concepts of a Theory of Islamic Education?

The concepts represent the elements which the researcher-theorist is trying to define and to develop the conceptual dimensions of and are informed by literature and experience. There are five concepts identified as critical components in a theory of Islamic education for the primary and secondary Levels. The concepts are: (1) knowledge, (2) the learner, (3) *ta'deeb (*educating*)*, (4) *ta'leem (*teaching*)*, and (5) *tarbiyah (*nurturing*)*. These concepts are the basic elements of Islamic education. It is through a comprehensive understanding of the conceptual dimensions of these five elements that Islamic education can be developed or assessed. The five concepts portray the main features of Islamic education and articulate its unique identity that differentiates it from other schools of educational thought.

Research Question 2: What are the relationships between the concepts of a theory of Islamic education?

The second step of the theory-building method was to identify the relationships between the concepts of the theory. A relationship is a statement by the research-theorist about the connection between concepts and the way concepts of the theory are linked to each other (Swanson & Chermack 2013). Relationships take the theory further to describe not only "what", but also "how" the concepts of the theory formulate the overall conceptual framework. The relationships also provide an explanation of the manifestations of Islamic education and the way it is applied across different times and contexts. The result of this phase is five relationships that describe the ways of interaction between the six concepts of Islamic education. These relationships are as follows:

> Relationship 1: all five concepts, namely, the learner, knowledge, *ta'leem*, *ta'deeb*, and *tarbiyah* are associated with and required for Islamic education in the primary and secondary levels.

> Relationship 2: Each primary concept of the theory, namely, the learner, knowledge, and *ta'leem*; interrelates with each other primary concept of the theory.

> Relationship 3: *tarbiyah* precedes *ta'leem* of students.

> Relationship 4: knowledge identification precedes the process of *ta'leem*.

> Relationship 5: The level of *ta'deeb* determines the values of *ta'leem* and of knowledge.

Relationships one and two are of a categoric nature since they indicate a presence-absence relationship among the concepts of the theory. The third and the fourth relationships are of a sequential nature because they introduce a temporal dimension to the interrelationship among the concepts. The fifth relationship describes the effect of a principle concept on the primary concepts of the theory, and therefore is considered determinant.

Research Question 3: What are the boundaries of a theory of Islamic education?

Boundaries are considered the 'conditions that circumscribe a set of theoretical propositions' (Whetten 2002, p. 60). These need to be defined so that 'they bind the theory to a particular context' (Swanson & Chermack 2013, p. 68). The first boundary pertains to the purpose of education and the overall approach that emerges from its purpose. Within this boundary, the theory is defined by two important distinctions. The first is between society-centred education and individual-centred education. The second distinction is between education towards cultivating 'good' people rather than education towards meeting market needs or for the sole objective of developing intellectual abilities as an end in itself. It is based on these two boundaries that one can analyse the deficiencies of several applied models of Islamic education. In such cases, the five concepts of Islamic education become disoriented due to the application of the theory in a mismatching context. Without identifying the boundaries, one cannot judge the limits of the theory and the possible contexts in which it may apply. These boundaries can be viewed as prerequisites for Islamic education application whether it is that of a school, curriculum or a teacher training program.

Research Question 4: What are the Propositions of curriculum, operationalised from the theory of Islamic education?

Many studies investigated the philosophy of Islamic education and many surveyed the application of Islamic education in contemporary and in past times. This study took a different route in which it established a conceptual framework and used it as a basis for drawing curriculum propositions through a logical sequence in attempt to bridge theory and practice. Propositions are "truth statements about the theory" that are concerned with "the way in which a theoretical model is put to use" (Dubin 1978 in Lynham 2000, p. 92). The operationalisation phase resulted in developing seven propositions for the curriculum (Table 5.2).

Research Question 5: What are the empirical indicators of curriculum operationalised from the theory of Islamic education?

Towards taking the conceptual framework further into the realm of practical curriculum development, this study proceeded to identifying the empirical

indicators that follow from the previously developed propositions. An empirical indicator is "an operation employed by the researcher-theorist to secure measurements of values on a unit" (Dubin 1978 in Lynham 2000, p. 95). The empirical indicators that could be used in the next stage of development are described in Table 5.3.

6.4. Research Implications of the Study

This study implies multiple research and practice implications pertaining to the field of Islamic education in general and that of Islamic education curricula in particular.

6.4.1. Research Implications of the theory

Since theory-building is a long-term process, the researcher-theorist will use these as the research questions and the next steps in an action plan towards the further development of the current theory. Theories in applied disciplines require continuous refinement and progress. As noted by Lynham (2002, p. 230), 'an applied theory is never considered complete but rather "true until shown otherwise" (Cohen 1991; Dubin 1978; Kaplan 1964; Reynolds 1971; Root 1993)'. This section will present five potential research implications and recommendations that follow from the results of this study. Addressing these potential areas of research could result in the development of original Islamic education scholarly contributions. As a result, these theoretical contributions will enhance the professionalism of Islamic education in practice according to the authentic tradition. The recommendations below can also provide Islamic education experts with a research agenda towards bridging the gap between theory and practice.

The study was limited to the phases of conceptual development, operationalisation, and confirmation of theory-building. Therefore, the steps that follow this thesis are those of application and refinement of the theory. Once the theory is confirmed, an action research can take place in which the theory is applied for utility. The results of the action research will be used in the refinement

phase of the theory. The process of application and refinement need to be repeated several times in order for the theory to be ready for dissemination.

A second area of study is further research on instruments and tools that accurately measure or inform (quantitatively or qualitatively) empirical indicators. The instruments will need to be developed, applied, and tested for validity and trustworthiness. The validity and the trustworthiness of the instruments are important because empirical indicators need to result in similar outcomes once duplicated by different observers as described by Dubin (1978, p. 185): "the observing operation produces equivalent values for the same sample when employed by different observers". An example of these indicators is an observational tool that can be employed by an observer to measure the one-to-one teacher-student interaction time in minutes. The result of this tool will explicitly conform to the proper implementation of the proposition related to the empirical indicator. In relation to this gap, Memon (2011) noted that educators need to know how principles and practices derived from the vast intellectual and spiritual tradition of Islam are manifested in the contemporary classroom.

One of the potential areas for further research is that of operationalising the different aspects of the educational system based on the conceptual framework developed in this study. This study explained explicitly the process of operationalising the curriculum. Other aspects that can be operationalised include: the school system, school policies, teacher's qualifications profile, Islamic education syllabus, pedagogical practices, learning methods, leadership style, *tarbiyah* (nurturing) approach, and teaching materials. Propositions and empirical indicators can be developed for each of the above identified respects through a direct derivation from the conceptual framework which was the outcome of the Conceptual Development chapter of this study. The development of these areas will promote connections between the different philosophical theses of Islamic education and their practical implications. As a result, such a framework can provide educators, whether Muslim or non-Muslim, with an alternative comprehensive paradigm. It will also enrich the Muslims' studies on indigenous knowledge. This is consistent with the recommendation made by Dangor (2005)

who proposed a methodology of Islamizing disciplines in order to revive an indigenous educational system in Durban, South Africa.

The articulation of a theory on Islamic education that is operationalised for primary and secondary contemporary schools is of critical importance to inform the research on institutions oriented towards extremism. By conducting a constant comparative analysis of the educational structure, curricula, teaching methods, and resources against the conceptual framework, researchers can pinpoint misaligned aspects which can be considered root causes of extremism. Finally, the General Method of theory-building employed in this study within an interpretive paradigm in alignment with the Islamic philosophy could inform further theory-building research that belongs to paradigms other than the dominant positivist paradigm. It can also provide explicit steps to Muslim researchers who require alternative methods to theory-development.

6.4.2. Practice Implications of the Theory

The "Theory of Islamic Education at Primary and Secondary Levels" has multiple practical implications for parents, teachers, administrators, curriculum developers, and policy makers. This section will focus on five potential implications on the practice of Islamic education at the primary and secondary levels. Practitioners need to be cautious before basing their practice solely on the current theory since it is still under-development and will need to go through the application and refinement phases several times for it to become considered trustworthy and reliable. However, the current conceptual framework and the operated propositions and empirical indicators have the potential to provide practical contributions.

First, the set of propositions and empirical indicators can be employed for an analysis of the Islamic education curriculum of the United Arab Emirates. The analysis could inform the stages of curriculum design, development, or review. Such analysis can provide decision makers and curriculum developers with a deeper understanding of the alternative model based on the Islamic tradition and

philosophy which they can consider in making informed decisions relevant to the curriculum.

The conceptual framework can also be used as an analytic tool against which different aspects of the educational system can be compared to support innovative decision making through an increased range of options. An example of a recommendation that would inform policy-making is that of the categorisation of curriculum into *fard 'ain* (core) and *fardh kifayah* (branch) curriculum and the personal as well as the societal criteria upon which such a cateogrisation is determined. Another recommendation that would inform policy-makers, parents and teachers alike is the mindfulness of the duality and the hierarchy of curriculum. Throughout the phases of curriculum planning, implementation, and evaluation educators need to consider both the spiritual and material aspects of the learner. Including appropriate pedagogical practices that would assist the learner in developing the faculties for him to become a good man should be a basic component of any learning experience. Practical implications can be extended to include higher education institutions such as the literature that can be made available to faculty or college of education students. Curricular implications include those of providing teachers with authentic references that students can refer to during the learning experience. These can be used to build up school and classroom libraries that can be effectively used for learning knowledge.

A second practical implication of this research is the use of the curriculum operationalised propositions and empirical indicators as an analytic tool for the purpose of evaluation. The curriculum analysis tool could be employed to investigate the alignment between the curriculum documents and the Islamic education conceptual framework and consequently draw insights related to curriculum policies. The curriculum analysis tool can also be deployed to conduct a comprehensive review of the curriculum design and to draw pedagogical implications. Additionally, curricular conclusions can be extracted through the use of the analytic tool against a particular set of curriculum resources.

Thirdly, this study can provide rich input to the process of implementing borrowed models. Prior to the adaptation process, examining borrowed programs through

the lens of the developed theory could reveal aspects that can be considered for integration and adaptation. The framework can specify the different components of the adopted program and support the process of modifying the program or curriculum for it to suit the local context. Fourthly, a curriculum analysis tool based on the seven developed propositions can be developed to analyse existing curricula of Islamic education. Finally, it is through spreading the awareness of scholarly theoretical knowledge, such as that found in the developed theory, that atheoretical knowledge and misleading ideas resulting in destructive practices can be refuted and eliminated. Communicating the Theory of Islamic Education at Primary and Secondary Levels will eliminate atheoretical practices and can clarify correct practices. Examples of these practices can be seen in Islamic education "one-size-fits-all" models, the mere focus on memorisation in Islamic education classes, and the imbalance between *fardh 'ain* (core) curriculum and *fardh kifayah* (branch) curriculum.

Berglund (2015) points to the pattern of building upon the effective curricular and pedagogical practices by Islamic education educators through international exchange and dialogue of scholars in Europe and in the United States. It is through the expansion of such dialogues to a world-wide scale that Islamic education can be established on authentic grounds and can nurture the "good man" who make a positive impact at the individual, societal, and the global levels.

6.5. Concluding Remarks

The position of many Muslim educators towards Islamic philosophy seems to be inclined towards one of the following two extremes. The first is the politicising of education by some groups to serve certain goals. This position has been recently described by the British Prime Minister David Cameron as religious schools that fill children's heads with poison and their hearts with hate (Sellgren 2015). This position has also been described as one of militant Islamic schools that have spread in dozens of countries from Pakistan to Indonesia and are inculcating thousands of students with an ideology of intolerance violence, and hate (Coulson 2004). The other extreme is that of the complete neglecting of the Islamic philosophy of education which implies neglecting the identity, the history, the religion, and the

culture of thousands of students. This phenomenon had been described by Grace (2004) as a 'secularisation of consciousness paradigm" (p. 47) in which the sophisticated insights of religion are being over-simplified. Between the two extremes, Cook (1999) considers the task of creating an education system that is based on Islamic principles while also meeting the technological world demands a daunting or an impossible task. However, during the past 15 years, such exemplars of educational institutions have been established such as the Center for Advanced Studies on Islam, Science and Civilisation, Cambridge Muslim College, and Zaytuna College. Cook (1999) also proposes that it is only through the systematic operationalisation that the educational dualism between Islamic education and contemporary education institutions can be reconciled. Beyond such a resolution, a balanced position based on authentic sources of Islamic education philosophy has the potential for an innovative production of knowledge that start new conversations about the implementation of Islamic education and that can contribute to the current conversations around the challenges of education in the twenty-first century.

In conclusion, this study attempted to achieve the twofold purpose of developing a theory of Islamic education as a means of strengthening the theoretical connection between curriculum for contemporary primary and secondary schools and the philosophy of Islamic education as well as contributing to meaningful convergence amongst existing Islamic education frameworks. Niyozov and Nadeem (2011) emphasise the need for Islamic education to produce new knowledge and to re-define its content, goals, and pedagogy for it to face common human and global challenges. This study attempted to contribute to the production of new knowledge by developing a theory of Islamic education for primary and secondary levels that investigates its implications for curriculum. This was achieved through the development of the theory's concepts, relationships, and boundaries then operationalising it through the development of propositions and empirical indicators that are related to curriculum. Future research will aim at verifying the theory and developing as well as validating the empirical indicator measurement tools. Since "theory is the currency of scholarly research" (Corley & Gioia 2011, p. 12), continued progress on the development of this study along

with the theoretical contributions of other scholars, will provide a theory that is rigorous, valid, and that has both scholarly and practical value and relevance.

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APPENDICES

APPENDIX A: SCHOLARLY EVALUATION FORMS

A Theory of Islamic Education and an Operationalization of the Curriculum

At the Primary and Secondary Levels

Evaluator: Yusef Waghid

Title: Distinguished Professor

Organization: Faculty of Education, Stellenbosch University, South Africa

Field of Research: Philosophy of Education

Years of Experience in the Field of Islamic Education: 25 years

This evaluation form is based on aspects of meaningfulness and understandability of the thesis findings for "A Theory of Islamic Education and an Operationalization of the Curriculum at the Primary and Secondary Levels". The evaluation is based on criteria established by Lincoln and Lynham (2011). Please rate and comment on each of these.

1. **The general <u>Meaningfulness and Understandability</u> : "to provide an explanation and deep understanding of actual meaning-making activities of stakeholders and respondents; be accepted by professionals and stakeholders".** That is, the explanations included in the Conceptual Development and the Operationalisation chapters are accepted by Islamic education researchers, Islamic studies scholars, and practitioners.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
1	Meaningfulness/ understandability				X	

Comments: The impending contribution can enhance the theory-practice continuum akin to the implementation of Islamic education

2. **<u>Thick Description and Insightfulness:</u> "to be insightful; exhibit reasonable structural corroboration (be internally and contextually consistent); accommodate some ambiguity (a hallmark characteristic of human affairs) inherent in the sense- and meaning-making activities of respondents and stakeholders".** That is, the description included in the Conceptual Development and the Operationalisation chapters is internally and contextually consistent and also accommodates some ambiguity.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
2	Thick description/ Insightfulness					

Comments:

3. **The <u>Narrative Elegance</u>: "to be either simple or complex, depending on the matter or phenomenon being theorized; be understandable beyond the scientific community (i.e. accessible in natural language), narratively elegant, and conceptually rich, provocative and evocative".** That is, the language used in the Conceptual Development and the Operationalisation chapters is accessible, conceptually rich, provocative, and evocative.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
3	Narrative elegance					

Comments:

4. **The <u>Transferability</u>: "to be as complete as is possible, given its intended range (local, regional or other), so that other users may see the extent to which the theory may be useful in their own situation/context; enable individuals to carry propositional and/or tacit knowledge from one context to inform another, or multiple other contexts".** That is, the Conceptual Development and the Operationalisation (in relation to the curriculum aspect) include tacit information that can inform multiple other contexts.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
4	Transferability					

Comments:

5. **The <u>Mutuality of Concepts and Descriptive Logic</u>: "to display mutuality of concepts and descriptive logic; be made operational, i.e. the descriptive and explanatory framework (concepts, logic and propositions) are made explicit and thus able to be put into action; be capable of being verified by other researchers, and enjoy stakeholders assent to its usefulness for their lives and contexts".** That is, the process of Conceptual Development and Operationalisation is well described and made explicit.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
5	Mutuality of Concepts and Descriptive Logic				X	

Comments: Meanings will hopefully be clarified in relation to deeper analysis of concepts pertaining to the mileau of Islamic education

6. **The Fruitfulness and Provocativeness: "to be fruitful and provocative, i.e. illuminate some aspect of social life, and suggest new avenues of research and/or description and/or action".** That is, the theory findings in the Conceptual Development and the Operationalisation can provoke multiple research and action avenues.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
6	Fruitfulness and Provocativeness			X		

Comments: The potential for the research to to provocative is there as theoretical debate in and about Islamic education have reached some saturation in the literature

7. **The Usefulness and Applicability: "to be useful and applicable to ordinary persons, suggesting ways of being in the world, or ways of altering one's circumstances in some context; provide new ways of seeing old situations, such that meaningful human change can occur; provide models for human flourishing, as living knowledge, and for practical application and high organizational performance".** That is, the findings of the theory can be useful and practical to ordinary people in multiple ways.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
7	Usefulness and applicability				X	

Comments: The thrust of this project is to bridge the divide between theory and practice. By implication the potential for its practical usefulness is there

8. **The Compellingness: "to demonstrate the ability to move stakeholders to action by satisfying two components: (1) findings that mirror the ineffable experience of respondent audiences (fidelity, or internal validity), and (2) creating a prompt to action on the part of a wider set of**

audiences/stakeholders (not just the researcher or research funders) who have a legitimate stake in the findings, including for example, other communities, policy circles, legislators, and those who participated in the research". That is, the operationalisation phase findings can move researchers, policy makers, curriculum developers, teachers, principals, and parents to action.

Rating criteria (see attached criteria)		1 Very low	2 low	3 moderate	4 high	5 very high
8	Compellingness			X		

Comments: The candidate, through her writing, has the ability to persuade others.

9. **The <u>Saturation</u>: "to invoke informing meaning-making narratives such that little new knowledge is forthcoming, i.e.: (1) narratives and respondents' explanations are exhaustively sampled; (2) multiple examples of the phenomenon can be found independently (other researchers). Be buttressed by multiple examples of the phenomenon; be saturated with exemplars".** That is, the conceptual development and the operationalization in the way they encompass a comprehensive synthesis of relevant literature.

Rating criteria (see attached criteria)		1 Very low	2 low	3 moderate	4 high	5 very high
9	Fruitfulness and Provocativeness				X	

Comments: Through argumentation throughout the dissertation, the possibility to evoke further understanding is there

10. **The <u>Prompt to Action</u>: "to provide a good conceptual understanding of practice; proceeding from compellingness (an inextricably linked criterion) such that researchers and respondents understand where and how to move next in a given context, including how to refine, hone, sharpen, and revise practice, and to alter performance in the light of new information; connect theory with action and learning for continuous refinement and improvement, illustrating practicality of the theory".** That is, the propositions and the empirical indicators of the theory are practical in the way they enable practitioners to revise and alter their practices, relevant to curriculum, based on the new information.

Rating criteria (see attached criteria)		1 Very low	2 low	3 moderate	4 high	5 very high
10	Prompt to Action				X	

Comments: As has

11. **The <u>Fittingness:</u> "to be rooted in local context, native and indigenous perspectives, meanings and narratives, and exhibit 'fit''.** That is, the theory is derived from authentic sources of the Islamic tradition and can exhibit 'fit' to the applied practices and/or institutions of Islamic education.

Rating criteria (see attached criteria)					
	1 Very low	2 low	3 moderate	4 high	5 very high
11	Fittingness				X	

Comments: This research is undertaken within a specific context

12. **The <u>Transferability and Transportability</u>: "to enable transferability – i.e. the ability in individuals (through interaction between the knower and the known) to carry propositional and/or tacit knowledge from one context to inform another, or multiple other, contexts; and transportability –, i.e. the applicability to different populations, of utility in varying contexts, with varying populations".** That is, the conceptual framework as well as the propositions and empirical indicators are transportable to different populations and provide transferable insights that can inform other contexts.

Rating criteria (see attached criteria)					
	1 Very low	2 low	3 moderate	4 high	5 very high
12	Transferability and transportability				X	

Comments: Those interested in a non-dichotomous view of Islamic education might be convinced by the argumentation against the bifurcation of theory and practice.

A Theory of Islamic Education and an Operationalization of the Curriculum

At the Primary and Secondary Levels

Evaluator: Nadeem Memon

Title: Dr.

Organization: Razi Education

Field of Research: History and Philosophy of Islamic Education

Years of Experience in the Field of Islamic Education: 15 years

This evaluation form is based on aspects of meaningfulness and understandability of the thesis findings for "A Theory of Islamic Education and an Operationalization of the Curriculum at the Primary and Secondary Levels". The evaluation is based on criteria established by Lincoln and Lynham (2011). Please rate and comment on each of these.

1. **The general <u>Meaningfulness and Understandability</u> : "to provide an explanation and deep understanding of actual meaning-making activities of stakeholders and respondents; be accepted by professionals and stakeholders".** That is, the explanations included in the Conceptual Development and the Operationalisation chapters are accepted by Islamic education researchers, Islamic studies scholars, and practitioners.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
1	Meaningfulness/ understandability					x

Comments:

Yes, the conceptual development of key concepts is concise and reflects a deep understanding of the field of Islamic education.

2. **<u>Thick Description and Insightfulness:</u> "to be insightful; exhibit reasonable structural corroboration (be internally and contextually consistent); accommodate some ambiguity (a hallmark characteristic of human affairs) inherent in the sense- and meaning-making activities of respondents and stakeholders".** That is, the description included in the Conceptual Development and the Operationalisation chapters is internally and contextually consistent and also accommodates some ambiguity.

Rating criteria (see attached criteria)

		1 Very low	2 low	3 moderate	4 high	5 very high
2	Thick description/ Insightfulness					x

Comments:

Yes, it is insightful – in particular the weaving back and forth between Islamic educational concpets and contemporary perspectives and positions in the broader field of education.

2. **The <u>Narrative Elegance:</u> "to be either simple or complex, depending on the matter or phenomenon being theorized; be understandable beyond the scientific community (i.e. accessible in natural language), narratively elegant, and conceptually rich, provocative and evocative".** That is, the language used in the Conceptual Development and the Operationalisation chapters is accessible, conceptually rich, provocative, and evocative.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
3	Narrative elegance					x

Comments:

Yes, the writing is accessible and cogent. There are a few places that I feel clarificaitons can be made. I have attached my list of comments at the bottom of this form.

3. **The <u>Transferability:</u> "to be as complete as is possible, given its intended range (local, regional or other), so that other users may see the extent to which the theory may be useful in their own situation/context; enable individuals to carry propositional and/or tacit knowledge from one context to inform another, or multiple other contexts".** That is, the Conceptual Development and the Operationalisation (in relation to the curriculum aspect) include tacit information that can inform multiple other contexts.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
4	Transferability					x

Comments:

Absolutely. The transferability is high especially because of the emphasis on the contemporary context and theory of education that allows a reader to appreciate the immediate relevance.

4. **The <u>Mutuality of Concepts and Descriptive Logic</u>: "to display mutuality of concepts and descriptive logic; be made operational, i.e. the descriptive and explanatory framework (concepts, logic and propositions) are made explicit and thus able to be put into action; be capable of being verified by other researchers, and enjoy stakeholders assent to its usefulness for their lives and contexts".** That is, the process of Conceptual Development and Operationalisation is well described and made explicit.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
5	Mutuality of Concepts and Descriptive Logic					x

Comments:

Yes, process and logic is a major strength. Well articulated.

5. **The <u>Fruitfulness and Provocativeness:</u> "to be fruitful and provocative, i.e. illuminate some aspect of social life, and suggest new avenues of research and/or description and/or action".** That is, the theory findings in the Conceptual Development and the Operationalisation can provoke multiple research and action avenues.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
6	Fruitfulness and Provocativeness					x

Comments:

It is a unique way of looking at the curriculum of Islamic education. I look forward to readin the rest of the dissertation because it will help put much of this into perspective – in particular, the new avenues of research and application that this study can lead to.

6. **The <u>Usefulness and Applicability</u>: "to be useful and applicable to ordinary persons, suggesting ways of being in the world, or ways of altering one's circumstances in some context; provide new ways of seeing old situations, such**

that meaningful human change can occur; provide models for human flourishing, as living knowledge, and for practical application and high organizational performance". That is, the findings of the theory can be useful and practical to ordinary people in multiple ways.

Rating criteria (see attached criteria)		1 Very low	2 low	3 moderate	4 high	5 very high
		1 Very low	2 low	3 moderate	4 high	5 very high
7	Usefulness and applicability					x

Comments:

Definitely. Same as above. I think this study (from what I have seen thus far) has a significant potential in influencing policy and curriuclum in Islamic Education.

7. **The Compellingness: "to demonstrate the ability to move stakeholders to action by satisfying two components: (1) findings that mirror the ineffable experience of respondent audiences (fidelity, or internal validity), and (2) creating a prompt to action on the part of a wider set of audiences/stakeholders (not just the researcher or research funders) who have a legitimate stake in the findings, including for example, other communities, policy circles, legislators, and those who participated in the research".** That is, the operationalisation phase findings can move researchers, policy makers, curriculum developers, teachers, principals, and parents to action.

Rating criteria (see attached criteria)		1 Very low	2 low	3 moderate	4 high	5 very high
		1 Very low	2 low	3 moderate	4 high	5 very high
8	Compellingness					x

Comments:

I find it compelling but I assume someone else such as someone in education policy and practice would need to read the findings and framework to find it compelling. At this point, yes, from what I read, it is in the right direction to be compelling. It certainly left me intrigued.

8. **The Saturation: "to invoke informing meaning-making narratives such that little new knowledge is forthcoming, i.e.: (1) narratives and respondents' explanations are exhaustively sampled; (2) multiple examples of the phenomenon can be found independently (other researchers). Be buttressed by multiple examples of the phenomenon; be saturated with exemplars".** That is, the conceptual development and the operationalization in the way they encompass a comprehensive synthesis of relevant literature.

Rating criteria (see attached criteria)		1 Very low	2 low	3 moderate	4 high	5 very high
9	Fruitfulness and Provocativeness					x

Comments:

Yes, I am intrigued to see what comes out of this.

9. **The <u>Prompt to Action:</u> "to provide a good conceptual understanding of practice; proceeding from compellingness (an inextricably linked criterion) such that researchers and respondents understand where and how to move next in a given context, including how to refine, hone, sharpen, and revise practice, and to alter performance in the light of new information; connect theory with action and learning for continuous refinement and improvement, illustrating practicality of the theory".** That is, the propositions and the empirical indicators of the theory are practical in the way they enable practitioners to revise and alter their practices, relevant to curriculum, based on the new information.

Rating criteria (see attached criteria)		1 Very low	2 low	3 moderate	4 high	5 very high
10	Prompt to Action					x

Comments:

The propositions certainly are practical and can lead to transformation in the field once fully conceptualized.

10. **The <u>Fittingness:</u> "to be rooted in local context, native and indigenous perspectives, meanings and narratives, and exhibit 'fit''.** That is, the theory is derived from authentic sources of the Islamic tradition and can exhibit 'fit' to the applied practices and/or institutions of Islamic education.

Rating criteria (see attached criteria)		1 Very low	2 low	3 moderate	4 high	5 very high
11	Fittingness					x

Comments:

Absolutely, the the fittingness is the major strength of this work. It reflects the needs of a partiuclar context and yet the findings can have global relevance to contribute to a global discussion on how to enhance the quality of Islamic education.

11. **The <u>Transferability and Transportability</u>: "to enable transferability – i.e. the ability in individuals (through interaction between the knower and the known) to carry propositional and/or tacit knowledge from one context to inform another, or multiple other, contexts; and transportability –, i.e. the applicability to different populations, of utility in varying contexts, with varying populations".** That is, the conceptual framework as well as the propositions and empirical indicators are transportable to different populations and provide transferable insights that can inform other contexts.

Rating criteria (see attached criteria)		1 Very low	2 low	3 moderate	4 high	5 very high
12	Transferability and transportability					x

Comments:

Yes, as stated in #11.

APPENDIX B: EVALUATION PACKAGE

Evaluation Package

Instructions for the Evaluation of "A Theory of Islamic Education for Primary and Secondary Levels: Implications for Curriculum Development"

- Please read "A Theory of Islamic Education for Primary and Secondary Levels: Implications for Curriculum Development" found in Chapter 4 and Chapter 5 of the thesis and Criteria for Evaluating Theory found below.

- Also included is a set of questions with rating scale intended to serve as a guide for your evaluation of "A Theory of Islamic Education for Primary and Secondary Levels: Implications for Curriculum Development". Please review these prior to the interview. If you wish to respond in writing, please send your response to me by email at ummahmed@gmail.com.

- If you wish to write comments directly on the PDF files of "A Theory of Islamic Education for Primary and Secondary Levels: Implications for Curriculum Development" or you may add your comments on the hard copy and I will arrange for picking it up from you.

- If an interview is preferred, an interview time will be arranged prior to October 16, 2015.

- The transcribed answers will be shared with you for your approval.

- All evaluations will be reviewed and will serve as the basis for modifying "A Theory of Islamic Education for Primary and Secondary Levels: Implications for Curriculum Development".

- The interview is completely voluntary and at any time during the interview, if you wish to stop, you may do so without any consequences. There are no risks associated with this interview and if any question causes you discomfort, you have the choice of not answering it.

- If you have any questions, I can be reached by email at ummahmed@gmail.com and at 055-4937274.

_____ I agree to participate in the research project, Evaluation of "A Theory of Islamic Education for Primary and Secondary Levels: Implications for Curriculum Development". I am willing to allow the information from my written response or interview to be included in the data set for this project. I understand that individual names will be associated with my individual rating and comments.

_____

_____
Your Printed Name

_____   _____
Your Signature   Date

_____   _____
Researcher's Printed Name   Date

_____
Researcher's Signature

Criteria for Evaluating Theory

The evaluation of 'A Theory of Islamic Education and an Operationalization of the Curriculum at the Primary and Secondary Levels' is based on Lincoln and Lynham's (2011) criteria for evaluating theory. These are suitable for the theory under study because it is developed to evaluate theories developed based on an interpretive perspective of theory-building research.

Lincoln and Lynham's (2011, p. 16-17) twelve criteria for evaluating theory are to be used in this study with the following explanations:

1. Meaningfulness and Understandability: "to provide an explanation and deep understanding of actual meaning-making activities of stakeholders and respondents; be accepted by professionals and stakeholders".

2. Thick Description and Insightfulness: "to be insightful; exhibit reasonable structural corroboration (be internally and contextually consistent); accommodate some ambiguity (a hallmark characteristic of human affairs) inherent in the sense- and meaning-making activities of respondents and stakeholders".

3. The Narrative Elegance: "to be either simple or complex, depending on the matter or phenomenon being theorized; be understandable beyond the scientific community (i.e. accessible in natural language), narratively elegant, and conceptually rich, provocative and evocative".

4. The Transferability: "to be as complete as is possible, given its intended range (local, regional or other), so that other users may see the extent to which the theory may be useful in their own situation/context; enable individuals to carry propositional and/or tacit knowledge from one context to inform another, or multiple other contexts".

5. The Mutuality of Concepts and Descriptive Logic: "to display mutuality of concepts and descriptive logic; be made operational, i.e. the descriptive and explanatory framework (concepts, logic and propositions) are made explicit and thus able to be put into action; be capable of being verified by other researchers, and enjoy stakeholders assent to its usefulness for their lives and contexts".

6. The Fruitfulness and Provocativeness: "to be fruitful and provocative, i.e. illuminate some aspect of social life, and suggest new avenues of research and/or description and/or action".

7. The Usefulness and Applicability: "to be useful and applicable to ordinary persons, suggesting ways of being in the world, or ways of altering one's circumstances in some context; provide new ways of seeing old situations, such that meaningful human change can occur; provide models for human flourishing, as living knowledge, and for practical application and high organizational performance".

8. The Compellingness: "to demonstrate the ability to move stakeholders to action by satisfying two components: (1) findings that mirror the ineffable experience of respondent audiences (fidelity, or internal validity), and (2) creating a prompt to action on the part of a wider set of audiences/stakeholders (not just the researcher or research funders) who have a legitimate stake in the findings, including for example, other communities, policy circles, legislators, and those who participated in the research".

9. The Saturation: "to invoke informing meaning-making narratives such that little new knowledge is forthcoming, i.e.: (1) narratives and respondents' explanations are exhaustively sampled; (2) multiple examples of the phenomenon can be found independently (other researchers). Be buttressed by multiple examples of the phenomenon; be saturated with exemplars".

10. The Prompt to Action: "to provide a good conceptual understanding of practice; proceeding from compellingness (an inextricably linked criterion) such that researchers and respondents understand where and how to move next in a given context, including how to refine, hone, sharpen, and revise practice, and to alter performance in the light of new information; connect theory with action and learning for continuous refinement and improvement, illustrating practicality of the theory".

11. The Fittingness: "to be rooted in local context, native and indigenous perspectives, meanings and narratives, and exhibit 'fit''.

12. The Transferability and Transportability: "to enable transferability – i.e. the ability in individuals (through interaction between the knower and the known) to carry propositional and/or tacit knowledge from one context to inform another, or

multiple other, contexts; and transportability –, i.e. the applicability to different populations, of utility in varying contexts, with varying populations".

Questions for Evaluating

"A Theory of Islamic Education and an Operationalization of the Curriculum at the Primary and Secondary Levels"

Please rate and comment on each of the twelve criteria for evaluating theory (Lincoln & Lynham 2011).

The rating should be based on this scale:

Rating criteria (see attached Criteria for Evaluating Theory)		1 Very low	2 low	3 moderate	4 high	5 very high
1	Meaningfulness and Understandability					
2	Thick Description and Insightfulness					
3	The Narrative Elegance					
4	Transferability					
5	Mutuality of Concepts and Descriptive Logic					
6	Fruitfulness and Provocativeness					
7	Usefulness and Applicability					
8	Compellingness					
9	Saturation					
10	Prompt to Action					
11	Fittingness					
12	Transferability and Transportability					

A Theory of Islamic Education and an Operationalization of the Curriculum

At the Primary and Secondary Levels

Evaluator:

Title

Organization:

Field of Research:

Years of Experience in the Field of Islamic Education:

This evaluation form is based on aspects of meaningfulness and understandability of the thesis findings for "A Theory of Islamic Education and an Operationalization of the Curriculum at the Primary and Secondary Levels". The evaluation is based on criteria established by Lincoln and Lynham (2011). Please rate and comment on each of these.

1. **The general <u>Meaningfulness and Understandability</u> : "to provide an explanation and deep understanding of actual meaning-making activities of stakeholders and respondents; be accepted by professionals and stakeholders".** That is, the explanations included in the Conceptual Development and the Operationalisation chapters are accepted by Islamic education researchers, Islamic studies scholars, and practitioners.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
1	Meaningfulness/ understandability					

Comments:

2. **<u>Thick Description and Insightfulness</u>: "to be insightful; exhibit reasonable structural corroboration (be internally and contextually consistent); accommodate some ambiguity (a hallmark characteristic of human affairs) inherent in the sense- and meaning-making activities of respondents and stakeholders".** That is, the description included in the Conceptual Development and the Operationalisation chapters is internally and contextually consistent and also accommodates some ambiguity.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high

2	Thick description/ Insightfulness					

Comments:

3. **The <u>Narrative Elegance</u>: "to be either simple or complex, depending on the matter or phenomenon being theorized; be understandable beyond the scientific community (i.e. accessible in natural language), narratively elegant, and conceptually rich, provocative and evocative".** That is, the language used in the Conceptual Development and the Operationalisation chapters is accessible, conceptually rich, provocative, and evocative.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
3	Narrative elegance					

Comments:

4. **The <u>Transferability</u>: "to be as complete as is possible, given its intended range (local, regional or other), so that other users may see the extent to which the theory may be useful in their own situation/context; enable individuals to carry propositional and/or tacit knowledge from one context to inform another, or multiple other contexts".** That is, the Conceptual Development and the Operationalisation (in relation to the curriculum aspect) include tacit information that can inform multiple other contexts.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
4	Transferability					

Comments:

5. **The <u>Mutuality of Concepts and Descriptive Logic</u>: "to display mutuality of concepts and descriptive logic; be made operational, i.e. the descriptive and explanatory framework (concepts, logic and propositions) are made explicit and thus able to be put into action; be capable of being verified by other researchers, and enjoy stakeholders assent to its usefulness for their lives and contexts".** That is, the process of Conceptual Development and Operationalisation is well described and made explicit.

Rating criteria (see attached criteria)						
		1	2 low	3 moderate	4 high	5 very high

		Very low				
5	Mutuality of Concepts and Descriptive Logic					

Comments:

6. **The <u>Fruitfulness and Provocativeness:</u> "to be fruitful and provocative, i.e. illuminate some aspect of social life, and suggest new avenues of research and/or description and/or action".** That is, the theory findings in the Conceptual Development and the Operationalisation can provoke multiple research and action avenues.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
6	Fruitfulness and Provocativeness					

Comments:

7. **The <u>Usefulness and Applicability</u>: "to be useful and applicable to ordinary persons, suggesting ways of being in the world, or ways of altering one's circumstances in some context; provide new ways of seeing old situations, such that meaningful human change can occur; provide models for human flourishing, as living knowledge, and for practical application and high organizational performance".** That is, the findings of the theory can be useful and practical to ordinary people in multiple ways.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
7	Usefulness and applicability					

Comments:

8. **The <u>Compellingness</u>: "to demonstrate the ability to move stakeholders to action by satisfying two components: (1) findings that mirror the ineffable experience of respondent audiences (fidelity, or internal validity), and (2) creating a prompt to action on the part of a wider set of audiences/stakeholders (not just the researcher or research funders) who have a legitimate stake in the findings, including for example, other communities, policy circles, legislators, and those who participated in the research".** That is, the operationalisation phase findings can move researchers, policy makers, curriculum developers, teachers, principals, and parents to action.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
8	Compellingness					

Comments:

9. **The <u>Saturation:</u> "to invoke informing meaning-making narratives such that little new knowledge is forthcoming, i.e.: (1) narratives and respondents' explanations are exhaustively sampled; (2) multiple examples of the phenomenon can be found independently (other researchers). Be buttressed by multiple examples of the phenomenon; be saturated with exemplars".** That is, the conceptual development and the operationalization in the way they encompass a comprehensive synthesis of relevant literature.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
9	Fruitfulness and Provocativeness					

Comments:

10. **The <u>Prompt to Action:</u> "to provide a good conceptual understanding of practice; proceeding from compellingness (an inextricably linked criterion) such that researchers and respondents understand where and how to move next in a given context, including how to refine, hone, sharpen, and revise practice, and to alter performance in the light of new information; connect theory with action and learning for continuous refinement and improvement, illustrating practicality of the theory".** That is, the propositions and the empirical indicators of the theory are practical in the way they enable practitioners to revise and alter their practices, relevant to curriculum, based on the new information.

Rating criteria (see attached criteria)						
		1 Very low	2 low	3 moderate	4 high	5 very high
10	Prompt to Action					

Comments:

11. **The <u>Fittingness:</u> "to be rooted in local context, native and indigenous perspectives, meanings and narratives, and exhibit 'fit''.** That is, the theory is derived from authentic sources of the Islamic tradition and can exhibit 'fit' to the applied practices and/or institutions of Islamic education.

Rating criteria (see attached criteria)					
	1 Very low	2 low	3 moderate	4 high	5 very high
11 Fittingness					

Comments:

12. **The <u>Transferability and Transportability</u>: "to enable transferability – i.e. the ability in individuals (through interaction between the knower and the known) to carry propositional and/or tacit knowledge from one context to inform another, or multiple other, contexts; and transportability –, i.e. the applicability to different populations, of utility in varying contexts, with varying populations".** That is, the conceptual framework as well as the propositions and empirical indicators are transportable to different populations and provide transferable insights that can inform other contexts.

Rating criteria (see attached criteria)					
	1 Very low	2 low	3 moderate	4 high	5 very high
12 Transferability and transportability					

Comments:

APPENDIX C: THEORY SYNOPSIS

A Theory of Islamic Education for Primary and Secondary Levels:
Implications for Curriculum Development

Research Synopsis

This thesis attempts to bridge the gap between theory and practice in the field of Islamic education. The twofold purpose of this study is to develop a theory of Islamic education as a means of strengthening the theoretical connection between curriculum for primary and secondary levels and the philosophy of Islamic education as well as to contribute to a meaningful convergence amongst existing Islamic education frameworks. The objectives of this study are to answer the following questions:

1. What are the concepts of a theory of Islamic education?
2. What are the relationships between the concepts of a theory of Islamic education?
3. What are the boundaries of a theory of Islamic education?
4. What are the propositions of curriculum operationalised from the theory of Islamic education?
5. What are the empirical indicators of curriculum operationalised from the theory of Islamic education?

Swanson and Chermack's (2013) General Method approach to theory-building was chosen for this thesis because it was developed for applied disciplines and can be used to address goals that emerge from current challenges. The General Method offers a clear and adaptable framework for the theoretical research process in a way that can serve multiple paradigms and research methods (Storberg-Walker 2004). The General Method consists of five interdependent and interacting phases of theory building, namely, conceptual development, operationalization, confirmation/disconfirmation, application, and continuous refinement and development of the theory.

The first phase of the theory-development process resulted in the development of a conceptual framework that consists of three theoretical components, namely, the theory concepts, the relationships of the theory, and the boundaries of the theory as they apply to the thesis topic. The conceptual framework of a theory therefore represents a model of the phenomenon of the theory in the real world.

Six core elements, also known as primary concepts, interact in an integrative way to form the education processes. The six concepts of the theory are: (1) *ta'deeb (*educating*)*, (2) the learner, (3) knowledge*,* (4) *ta'leem (*teaching*)*, and (5) *tarbiyah (*nurturing*),* and (6) the teacher. Each core concept was distinguished by conceptual dimensions.

The six concepts interact in an integrative way to form the theoretical framework of the theory developed in the thesis. Four relationships govern and make explicit the relationship among these concepts. There are as follows:

> Relationship 1: All six concepts, namely, the learner, knowledge, *ta'leem*, *ta'deeb*, *tarbiyah*, and the teacher, are associated with and required for Islamic education in the primary and secondary levels.

> Relationship 2: Each primary concept of the theory, namely, the learner, knowledge, and *ta'leem*; interrelates with each other primary concept of the theory.

> Relationship 3: *Tarbiyah* precedes *ta'leem* of students.

> Relationship 4: Knowledge identification precedes the process of *ta'leem*.

> Relationship 5: The level of *ta'deeb* determines the values of *ta'leem* and of knowledge.

The theoretical domain over which the theory is expected to apply is bounded in two ways. The first boundary pertains to the purpose of education and the overall approach that emerges from its purpose. Within this boundary, the theory is defined by two important distinctions. The first is between society-centred education and individual-centred education. The second distinction is between education towards cultivating 'good' people rather than education towards meeting market needs or for the sole objective of developing intellectual abilities as an end in itself. The second boundary of the theory binds the knowledge concept within the domain of knowing the essences and the intrinsic meanings embedded in the objective reality of things (Niyozov & Memon 2011). Together, the concepts, the relationships showing the interaction among the concepts, and the boundaries that govern the theoretical domain of the theory form the conceptual framework.

The operationalization phase resulted in developing seven propositions for the curriculum:

1. The curriculum is individual-based.
2. The curriculum is of a dual nature: it addresses the spiritual and the material aspects of the human beings in a holistic, yet hierarchical, manner.
3. The curriculum is composed of two spheres: *fardh 'ain* (the core curriculum) and *fardh kifayah* (the branch curriculum).
4. Each student is provided with direction and guidance on the individualisation of their curriculum upon an assessment of their prior knowledge, needs, capabilities, and interest.
5. The curriculum adopts an inter-disciplinary and transdisciplinary approach in which core and branch knowledge as well as the different subject areas within branch knowledge are integrated.
6. The curriculum adopts an inquiry instructional approach of aspiring towards reaching "true knowledge".
7. The content in the curriculum is emphasised more than pedagogy.

These propositions were further developed into empirical indicators as follows:

1. Empirical indicators of Proposition 1:
    a. Customisation of curriculum to the needs of individual students is confirmed through an examination of the duration of one-to-one teacher-learner interaction in minutes and the variety and availability of support and enrichment services to meet learners' needs.
    b. Individual students' levels are the basis of student segregation rather than age.
    c. Students are dealt with as individuals rather than nameless and faceless members of the "student body". That is, students are known individually by the staff members of the school.
2. Empirical indicator of Proposition 2: Curriculum documents (the written curriculum) reflect an emphasis on both the spiritual and the intellectual dimensions, as well as the physical and the material. Evidence of balance, connections, and relevance between those two aspects is indicated.
3. Empirical indicator of Proposition 3: The analysis of curriculum documents reveals a structure of *fardh 'ain* (core knowledge) and *fardh kifayah* (branch knowledge) based on

an explicit hierarchy and criteria that are aligned with the Islamic philosophy of knowledge.

4. Empirical indicator of Proposition 4: Beyond standardization, curriculum documents reflect a degree of flexibility that allows for variations from one learner to another.

5. Empirical indicator of Proposition 5: Analysis of curriculum documents shows alignment and integration between core and branch knowledge at a conceptual level.

6. Empirical indicators of Proposition 6:

    a. Curriculum documents and classroom observations show the appreciation and recognition for true knowledge.

    b. Authoritative books are referred to frequently as part of the curriculum.

    c. Inquiry trains students to find true knowledge, recognise it, and put it into practice.

7. Empirical indicator of Proposition 7: Content to be mastered is specified and is drawn from authentic sources.

Therefore, the output from the operationisation phase are confirmable propositions and empirical indicators that were developed based on the logical reference to the propositions.

In conclusion, the developed theory of Islamic education in the primary and secondary levels operationalized for curriculum enables educators to formulate an understanding of Islamic education that can contribute to the enhancement of their practice. Furthermore, it draws from the principles of Islamic education relevant guidance towards developing Islamic education curricula for the primary and secondary schools of today.

APPENDIX D: RESEARCH ETHICS FORM

Research Ethics Form (Medium / High Risk Research)

To be completed by the researcher and submitted to Research Ethics Sub-Committee

i. Applicants/Researcher's information:

Name of Researcher /student	Mariam Alawi Alseri Alhashmi
Contact telephone No.	00971554937274
Email address	120050@buid.ac.ae, ummahmed@gmail.com
Date	26th September 2015

ii. Summary of Proposed Research:

Background and rationale for study (This should be sufficient to justify the proposed research). Aims and objectives of the research (or the research question/s) and Potential benefits of proposed research: Limit to 500 words
The philosophy of Islamic education and its practical manifestations in the widely spread Qur'anic classes or in Islamic education teacher preparation programs seem to be isolated from the contemporary educational practice (AlMesbar 2011). Integrating practices of Islamic education with what is commonly referred to as the "best-practices" in education based on the latest empirical research studies is considered a challenging task (AlSamadi & Hilali 2007). Islamic education is often found incapable of joining the conversation on educational reform, educational development, or addressing the challenges of the twenty first century. How then could educators formulate an understanding of Islamic education that can contribute to the enhancement of their practice? And how could an educator draw from the principles of Islamic education relevant guidance towards developing curricula for the primary and secondary schools of today? Scholars and practitioners alike are asking these and related questions in the field of Islamic education. This thesis is a theoretical study of Islamic education at the primary and secondary school levels and its implications on the curriculum. Contrary to what many people believe, theory is not intended to be limited to the scholarly dialogues or debates. Instead, the development of theory in the field of education should lead to explanations that aid practitioners and scholars alike in implementing and explaining practices that affect students and schools.   The twofold purpose of this study is to develop a theory of Islamic education as a means of strengthening the theoretical connection between curriculum for contemporary primary and secondary schools and the philosophy of Islamic education as well as to contribute to meaningful convergence amongst existing Islamic education frameworks. Future research options are suggested in effort to set the stage for further examination of the resulting theory of Islamic education in order to make the appropriate theory refinements, continue the dialogue about curriculum in Islamic education, and add to the convergence of Islamic education theory.   The objectives of this study are to answer the following questions: 1. What are the concepts of a theory of Islamic education?   2. What are the relationships between the concepts of a theory of Islamic education?

3. What are the boundaries of a theory of Islamic education?

4. What are the propositions of curriculum operationalised from the theory of Islamic education?

5. What are the empirical indicators of curriculum operationalised from the theory of Islamic education?

Although the history of curriculum in Islamic education has been widely studied (AlMesbar 2011; Ibn Ashur 2006; Makdisi 1982), developing a theory of Islamic education with a focus on curriculum will assist in strengthening the theoretical link between the philosophy of Islamic education and the practice of curriculum development. Additionally, a theory of Islamic education operationalised for curriculum of primary and secondary levels has the potential for making significant contributions to influence and guide scholars and professionals in education and curriculum development.

Methods of data collection:
Please outline in detail how data will be collected and **attach a copy of any questionnaires, interview schedules or observation guidelines** to be used. Limit = 400 words.

The purpose of the data collection is to evaluate the developed theory of Islamic education with an operationalisation of curriculum. This will be conducted by soliciting external reviews to examine whether the theory meets established criteria of well-constructed theory. Scholars will be asked to evaluate the developed theory against criteria offered by Lincoln and Lynham (2011) for evaluating theory. Lincoln and Lynham (2011) were appropriate for this study because these address theory-building research conducted within the interpretivist paradigm.

Lincoln and Lynham's twelve criteria for evaluating theory were used in this study with the following definitions:
1. Meaningfulness and Understandability
2. Thick Description and Insightfulness
3. The Narrative Elegance
4. Transferability
5. Mutuality of Concepts and Descriptive Logic
6. Fruitfulness and Provocativeness
7. Usefulness and Applicability
8. Compellingness
9. Saturation
10. Prompt to Action
11. Fittingness
12. Transferability and Transportability

Upon responding positively to the invitation and signing the consensus form, the responses of the scholars will be collected through a meeting or phone call with the scholar which will be recorded and transcribed. If the scholars chooses to submit written responses to the questions this will be accepted as well.

Recruitment of participants:

Please outline the number and type (it may be considered vulnerable) of participants involved; give details of how potential participants will be identified and invited to take part in the study; and how informed consent will be obtained. Limit = 300 words

Ten scholars who have published work relevant to the philosophy of Islamic work will be approached. The sampling of scholars will be conducted through purposeful sampling. An attempt will be made to include the most knowledgeable evaluators possible resident in the UAE. Scholars will be sent an introduction letter asking them to participate in the evaluation of the theory. Scholars who respond to the first mailing with an agreement to participate in the evaluation process, will be provided with the following information approximately two weeks before their scheduled submission of responses or interview: (1) Chapter Four and Chapter Five of the study which which represent the findings of the theory-building process of "A Theory of Islamic Education and its Implications on the Curriculum for Primary and Secondary Levels", (2) The Evaluation Package (attached) containing instructions for evaluating the theory, criteria for evaluating theory based on Lincoln and Lynham's twelve criteria for evaluating theory, questions and a rating scale to guide the scholars during the interview, and (3) the scholarly evaluation form (attached). One structured interview will be scheduled with each participant at a timing that is convenient, available, and appropriate to the interviewee. A summary of the interview will be documented during the interview and as soon as the interview finishes. After conducting an interview, which will be audiotaped, it will be fully transcribed.

Please attach a copy of your information sheet(s), draft materials such as interview questions etc. and consent form as well as indication of planned time of issue/use. If you are not using a consent form, please explain why.

Attached: Evaluation Package, Scholar's Evaluation Form

Potential adverse effects on participants and steps to deal with them:
Please outline any potential harm or negative consequences including psychological stress, anxiety or upset which may be induced by the study and the steps to be taken to address them.

The Evaluation Package will be explained to the participants and the volunteer nature of their participation will be highlighted. Scholars will be provided with a written copy of their feedback for approval or for making any modifications they see needed.
The participants may feel uneasy about answering questions that they have not had time to reflect upon or on issues that are not of their particular area of specialty. The participants may be unsure about how to answer questions and this may cause them discomfort.
A scholar may refrain from providing an answer to any of the question and may decide to withdraw from providing their evaluation since the participation is completely voluntary.

Steps to be taken to ensure confidentiality of data:
Please outline steps to ensure confidentiality, privacy and anonymity of data during collection, storage and publication. Please specifically identify any confidential or personal information, and /or any other party's protected intellectual property which you need to use and safeguard.

Upon participants agreement to present their scholarly evaluation, the evaluation will be transcribed (if it is provided during through an interview) and will be provided to the scholar for suggesting any necessary modifications. The first draft as well as the audio files will be stored in a secure cabinet in the researcher's home and will be destroyed at the end of the research period.

Steps to be taken to ensure financial and commercial propriety. Please specifically identify any external funding or significant third-party financial involvement with the research.

N. A.

iii. **Declaration by the Researcher:** 1ˢᵗ – 20ᵗʰ October 2015

Having read the University's Research Policy I declare that the information contained herein, is to the best of my knowledge and belief, accurate.

I am satisfied that I have attempted to identify all risks related to the research that may arise in conducting this research and acknowledge my obligations as researcher and the rights of participants. I am satisfied that all researchers (including myself) working on the project have the appropriate qualifications, experience and facilities to conduct the research set out in the attached document and that I, as the lead researcher take full responsibility for the ethical conduct of the research in accordance with subject-specific and University Ethical Guidelines (9.3 Policies and Procedures Manual), as well as any other condition laid down by the BUiD Ethics Committee. I am fully aware of the timelines and content for participant's information and consent.

Print name: _____MARIAM ALHASHMI_____

Signature: _____ Date: _26 September 2015

iv. **Reviewed by Faculty Member of Ethics Sub-Committee and passed to Research Ethics Officer for**

Electronic Circulation ☐   **Committee Meeting** ☐

v. **Endorsement by the Faculty's Research Ethics Sub-Committee member (after electronic referral to all Ethics Sub-Committee members)**

Yes ☐   **No** ☐

vi. **Authorisation by the Vice Chancellor or his nominee on behalf of Research Ethics Sub Committee following virtual (medium risk) or actual (high risk) meeting, signing as Chairman of the Research Ethics Sub Committee of the Research Committee.**

Yes ☐   **No** ☐

The Sub-Committee has confirmed that this project fits within the University's Policies for Research and I authorize the proposal on behalf of BUiD's Ethics Sub-Committee.

Print name: _____

Signature: _____   Date:
_____
(Chair of the Ethics Sub Committee)