

**INTERNATIONAL INSTITUTE
OF ISLAMIC THOUGHT (IIIT)
NIGERIA OFFICE**



Islamic Universities

Prospects and Challenges

(Proceedings of the First International Conference on Islamic Universities)

Edited by

Sulaiman A. Karwai

Aisha G. Habib

Ismail Bala

© The International Institute of Islamic Thought (Nigeria Office)

All rights reserved. No part of this book may be reproduced, stored in retrieval system or transmitted in any form, by any means, without the prior permission of the publisher.

First published 2013

ISBN 978-8082-67-X

Published by

THE INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT (IIIT) (Nigeria Office)

Bayero University, Old Campus Central Mosque

P. O. Box 13733

Kano, Nigeria

Tel: 08037484023

iiitnigeria@yahoo.com

Printed by

Dee Young Printing Press, Kaduna.

Tel: 08034649445

The Islamization of Knowledge Experiment in Malaysia and Indonesia: Lessons for Nigerian Islamic Universities

Rafiu Ibrahim Adebayo, Ph D
Department of Religions,
University of Ilorin,
Ilorin, Kwara State

Abstract

Nigeria was ably represented at some world conferences on Muslim Education as well as international conferences on Islamization of knowledge. Recommendations at those conferences had been partly implemented at the primary and post-primary levels of education of the nation. However, the recent development in the nation's education sector where Muslim private individuals and organizations are participating in the establishment of universities calls for interaction of these new universities with some countries as well as some international Islamic universities and organizations, for them to share from their rich experience in the Islamization of knowledge programme especially in the aspects of curriculum, disciplines, book development and language of instruction. It is on this note that this paper shall delve into the extent of the operation of the Islamization of knowledge programme in Indonesia and Malaysia with a view to encouraging the private Islamic universities in Nigeria to borrow some leaves from them and to foster rapid transformation of the programme in these universities in the country.

Introduction

The epoch-making First World Conference on Muslim Education marked the beginning of a serious attempt by the Muslim world at reforming her system of education in line with Islamic paradigm and to replace the secularist concepts that were governing all subjects in the dominant education system. The conference therefore proposed the formulation of the Islamic curriculum on the basis of the reclassification of knowledge, textbook development based on that curriculum, and teaching methodology devised to help teachers teach those books, so as to instil in students and children an Islamic approach to all subjects, without encroaching on or limiting their freedom of thinking (Zaim, 1987).

As a follow up to the Makkah Conference, the Second World Conference was held in Islamabad, Pakistan in 1980 with the general decision that knowledge be classified into two categories – Perennial and Acquired. Acquired knowledge consists of all branches of knowledge in the Humanities, Social Studies, Natural, Applied and practical sciences; while perennial courses consist of the Qur'an, *Hadith*, *Tawhid*, *Qur'anic Arabic*, *Sirah*, *Usul Fiqh*; and such ancillary subjects like Islamic culture, Comparative Religion and

Islamic Metaphysics. The conference also decided that a common curriculum be designed for the two prevailing systems of education and that a planned programme of research be undertaken so that Islamic Schools of thought may be established in subjects which are regarded as secular subjects in the West and acquired subjects by the Conference, with the aim of removing the dichotomy of systems and giving a unified Islamic approach to all branches of knowledge. This would eventually pave way for the two systems to be merged into one (Zaim, 1987). At the tertiary stage, the conference agreed that university curriculum must be an extension of the primary and secondary foundational stage with the following goals:

- (a) include a deeper understanding of Islam and the Muslim society in order to enable students to be prepared to serve the cause of Islam throughout their lives;
- (b) impart specialised knowledge in any of the branches in Group I or Group II (Perennial or Acquired) to be chosen by the students themselves after consultation with Director of Studies;
- (c) ensure a balanced growth of the students' personality through common courses in different branches of knowledge which then shall become courses in general Islamic education compulsory for all students at the university level (Uddin, 1993).

The need to reform higher education in all its ramification has been the major issue of discussion among scholars who feel that the *ummah* had been robbed of her worldview through dichotomous system of education it operates. AbuSulayman (2007) identifies two major afflictions of higher education in Muslim countries, namely that of imitation and replication, and "distortion of the comprehensive Islamic vision, together with the blights, superstition and charlatanism that have crept into the culture of Muslims bringing their development to a stop, and distorting their mentality, spoiling their knowledge, daily life practices, and educational methods." The consequence of these afflictions on higher education in the Muslim world is therefore expressed by him thus:

For these reasons and because of these afflictions, higher education in the Muslim world has failed to perform its roles successfully, whether in religious or secular studies, humanities, or in science and technology. For the same reasons, higher education has not managed to disseminate knowledge, generate new disciplines of learning, and train creative and efficient personnel. The *Ummah* continues to be lost in its division and to live in the darkness of superstition, at the margins of human civilizational progress.

To bail out the Muslim Ummah out of this educational mess, an intellectual integration of knowledge fusing the disciplines of revealed knowledge and those of human and technological sciences in the name of Islamization of knowledge programme had been suggested.

The first problem confronting the Islamization of knowledge programme was that there was no single Muslim country that could boast of having a university curriculum based on what the 1977 Makkah conference and 1980 Pakistan conference proposed. Each country was therefore gambling between real Islamic education and her western counterpart. However, Indonesia and Malaysia could be regarded as the first Muslim countries to respond positively to the recommendations of the two conferences, though not in totality. It is on this basis that this paper shall discuss the extent of practicability of the programme of Islamization of knowledge in the two countries particularly as it operates in the International Islamic University, Malaysia and Yarsi University, Indonesia. It is our hope that the Islamic universities in Nigeria will borrow some leaves from these institutions upon which they could model their Islamization programme.

The Islamization of Knowledge Experiment at the International Islamic University, Malaysia

The idea to establish the International Islamic University Malaysia was influenced by the 1977 First World Conference on Muslim Education. It was jointly established by the Government of Malaysia and the Organization of Islamic Conference (OIC) in 1983. The ambition to establish the University started in 1982 when a coordinating committee under the Ministry of Education was inaugurated for the purpose. The University, which runs both undergraduate and postgraduate programmes draws students from more than ninety countries around the world, and has close links with such national and international institutions as the League of Islamic Universities, the International Association of Universities, and the Association of Commonwealth Universities.

The IIT came into the activities of the University when one of the founders of the Institute, Prof. Abdul-Hamid AbuSulayman became the Rector of the University consequent upon the invitation of the IIT by the then Malaysian Minister of Education, Anwar Ibrahim, to support the fledging university. The university has two campuses – the main campus in Kuala Lumpur, and the medical campus in Kuantan. Speaking on the main focus of the university, a one-time Rector of the university (1988-1999) writes:

20. The core of the IUM system has always been its academic and
10. educational curriculum. The syllabus embodies the goals of the Islamization of knowledge, having been developed to remedy intellectual and methodological distortions, to build a mechanism for cultural refinement, and rebuilding the new

generations of this Ummah, both psychologically and educationally. The most important task on the agenda of the IIUM administration was to confront the distortion of knowledge and methodology and to recruit alternative, educated work groups, characterized by unity of thought, knowledge and thoroughness of approach. The most important field for the alternative academic approach was that of Islamic studies and the humanities.

The University has faculties called 'kulliyah' and it puts in place some centres to facilitate research in various fields. These include the Centre for Foundation Studies, and the IIUM Breast Centre devoted to the research and diagnosis of breast cancer.

To carry out the Islamization of knowledge programme, the university houses the International Institute of Islamic Thought and Civilization (ISTAC) and the IIUM International Institute of Islamic Banking and Finance (IIBF), and as well adopted the following strategies among others:

(i) The Establishment of the Faculty of Islamic Revealed Knowledge and the Human Sciences

Except for the disciplines of economics, administrative studies and law, this faculty/college hosts all specializations in Islamic studies and the social and human sciences. The major aim of this college was to realise the goal of the unity of Islamic knowledge, to reform the methods of thought, and the training of alternative educated group leaders and professionals.

(ii) The Development of a Double-major, credit-hour system

Under this system, every student of Islamic Studies is expected to choose a cognate major in one of the human sciences, while students majoring in any of the humanities would choose Islamic Studies as a cognate major. The university also encourages students to have two university degrees, one in Islamic Studies and the other in the social science subject they had originally chosen as a cognate major. This could be attained by spending one additional year to fulfil the requirements of a second bachelor degree in the cognate major. This system produces competent and qualified candidates by any standard, in both Islamic and social sciences.

(iii) The Postgraduate Programme

Certain requirements are set for candidates coming for postgraduate programme in the university. Such include good background in the subjects of revealed knowledge as well as any field of human science in which the student has majored. For example, students

who want to study any of the disciplines of Islamic Law at M.A. or Ph. D level have to master Arabic and complete the required number of basic courses in Islamic Studies before being admitted. In the same vein, graduates of Islamic Studies will have to meet the basic requirements of a social studies subject and English, in addition to Arabic, which they are supposed to have already mastered (AbuSulayman, 2007).

(iv) The Language of Instruction

The IIUM is aware of the fact that Arabic is the language of Islamic religious learning while English is also essential for learning, productivity and communication; hence the two international languages are adopted as official languages. While Arabic language serves as the language of Islamic religious learning, English serves as the language of instruction in modern scientific and technological courses, especially in the contemporary period where Arabic sources on scientific and technological resources are scarce and inadequate. In order to encourage learning of Arabic, some Islamic related courses are taken in Arabic, while the language is taught as a general course which must be taught to all students, regardless of their academic background, area of specialization and religious affiliation.

Apart from this, candidates who wish to offer programmes with Arabic as a medium of instruction are made to sit for IIUM-administered Arabic Placement Test (APT) as a prerequisite for admission. The University also has what it calls Pre-session Programme which prepares candidates who do not perform well in the placement test to pick up Language Proficiency Courses to prepare them for University's admission within one academic semester.

(v) Academic Publications

The University is noted for publication of outstanding works written by faculty members. It also publishes quite a good number of academic journals both in Arabic and English languages. *Al-Tajdid* is a good example of an academic journal in Arabic, while *Intellectual Discourse* is also being floated by the Faculty of Islamic Revealed Knowledge and Human Sciences. Publication of scholarly and scientific writings and international periodicals also form part of the Islamization activities of the University.

(vii) The Preparation of Syllabuses and Textbooks for pre-primary, primary and post-primary institutions

As part of the efforts of the University to promote Islamization of knowledge at the grassroots, a model international Islamic school was to be put in place to serve as the nucleus of an Islamic school system covering all stages of general education from nursery education level to secondary education level. Islam-enriched syllabus, textbooks and the

construction of an educational organization plan formed one of the research projects of the University.

(viii) *The Islamic Input in the Medical Curriculum (IIMC)*

The Islamic Input in the Medical Curriculum (IIMC) is a programme meant for integrating Islamic values and Law in the teaching and practice of Medicine. The *Kulliyah* of Medicine of the IIUM adopted this programme consequent upon the coming of Prof. Omar Hasan Kasule to the *Kulliyah* of Medicine in the International Islamic University Malaysia with the determination to put the views of medicine developed over the years in the medical curriculum. Medicine with embedded Islamic values was therefore taught at Kuantan from July 1997 to date. The founding Dean of the *Kulliyah*, Prof. Tahir Azhar was highly cooperative with Prof. Kasule to ensure the success of the implementation of the programme.

The process of Islamization of medicine was further enhanced sequel to the Senate approval of the draft curriculum on the programme by Prof Kasule supported by adequate teaching materials with Qur'anic and hadith sources everything bound in a volume and presented to the Senate. Discussing his experience on the teaching of IIMC at IIUM, and the methods adopted to involve other lecturers in the programme, Kasule says in his own words:

I realized quite early that the curriculum would not succeed unless there were medical lecturers trained and confident in its delivery. At the *Kulliyah* of Medicine the training process was very hands-on. In the first academic year 1997-1998 I gave all the lectures while other lecturers sat in the class. In subsequent years I started assigning specific lecturers to teach specific topics. I made sure that I gave the lecturers as much support as possible in providing teaching material or discussing the sessions before they appeared in front of the class. I also encouraged them to be innovative and not follow what I had provided. They did very well and in the period of 8 years I came to learn a lot from their efforts and I transferred the knowledge acquired to others. The process of empowering the lecturers was so successful that by the 2004-2005 academic years I was just a consultant with almost all lectures being taught by others. At the end of that year I made the decision to leave the *Kulliyah* of Medicine at Kuantan because my mission was complete and I needed to transfer my efforts elsewhere.

The Islamization of Knowledge Experiment at Yarsi University Indonesia

As part of the efforts to implement the recommendations of the First World Conference, the Minister of Religion of Indonesia mandated the Director-General of Islamic Agency Affairs to map out the strategy for the implementation of the recommendations. A Task Force headed by Prof. Zakiah Daradjat was thus set up. The Zakiah Task Force formulated a curriculum on Islam as a subject, which should be compulsory for students both in public and private higher learning institutions. Though, the country could not abide completely with the recommendations of the conferences, the objectives of the new curriculum on Islam as a subject in tertiary institutions were complementary, as by the completion of the course, every student should be able to:

- read and write the Qur'an;
- memorize and understand some verses, especially those that are related to their specific branch of acquired sciences;
- memorize and understand some hadiths, especially those that are related to their specific branch of acquired sciences;
- understand *tawhid/ 'Aqidah*;
- understand and be able to observe obligatory and complementary *'ibadah*;
- understand basic principles of *'Usul al-fiqh* and *fiqh* and be able to anticipate new phenomena in their specific branch of science;
- understand the history of Islam and be able to explain why Islam is declining in the modern era;
- understand and be able to explain the basic understanding of Islamic metaphysics or *tasawwuf*;
- understand and be able to explain comparative religion;
- understand and be able to be an Imam of an obligatory prayer;
- understand and be able to be a preacher *Ida' u/Khatib*;
- understand and be able to be a leader at least in the scope of their family, if possible in the surrounding community or community at large.

In addition to the above, several textbooks were published to cover the expected areas of study. Series of textbooks on Islam for Specific Branch of Science (ISS) were equally published. Such include:

- ISS for Medicine
- ISS for Economics
- ISS for Psychology
- ISS for Social and Political Science
- ISS for Education
- ISS for Natural Science and Technology
- ISS for Biology.

A guidebook entitled *Guide Book on Teaching of Islam in Tertiary Education* was also published for administrative purposes. A practical example of the implementation of the recommendations was made by Yarsi University of Indonesia, a university established by the Islamic Hospital Foundation of Indonesia since 15 April 1967. At inception, it offered only medicine as a course of discipline. It expanded its curriculum in 1988 to include courses in Law, Economics and Industrial Technology. In short, the University has five faculties and eight departments, namely:

- i. Faculty of Medicine
 - Department of General Medicine
- ii. Faculty of Economics
 - Department of Management (Conventional & Islamic)
 - Department of Accounting (Conventional & Islamic)
- iii. Faculty of Law
 - Department of Law
- iv. Faculty of Information Technology
 - Department of Informatics Technic
 - Department of Library and Information Sciences
 - Department of Library and Information Sciences (D3)
- v. Faculty of Psychology
 - Department of Health Psychology

The University had to adjust her programme consequent upon the world conferences on Muslim Education for her to meet her objective of producing Muslim scholars who are academically qualified in their disciplines and are able to put into practice their knowledge and profession according to Islam. To do this, the University adopts the following steps:

(i) The Compulsory Post-Admission Test

As soon as students are admitted into the University, a compulsory test on students' basic knowledge of Islam is conducted. The test is meant to determine the entry behaviour of the students on the Qur'an and their ability to understand the basics of Islam. According to the former Dean of the University Medical School, a 20 years' data of the result of this test indicated that an average of 20% of the total number of the newly accepted students were unable to read and write the Qur'an, could not perform their obligatory *salah* regularly and had very poor knowledge of Islam (Uddin, 1993).

(ii) The Adjustment in the Curriculum

In order to widen the scope of knowledge of students on Islam, the University deviated a little bit from the one designed by the Ministry of Religion. The University put in place

what is called 'instrumental competence' so that after the completion of their education students should be able to:

- read and write the Qur'an,
- memorize at least 25 surahs,
- memorize verses related to their Specific Branch of Science (ISS),
- memorize hadiths related to their Specific Branch of Science (ISS),
- understand and be able to perform their obligatory and complementary 'ibadah regularly regardless of time and place,
- be an imam in communal prayers,
- be a preacher/khatib in salat al-jum'ah or 'Id,
- be a *da'i* (preacher),
- manage a bereavement/funeral according to Shari'ah,
- be a potential Muslim leader (Uddin, 1993).

In addition to the instrumental competence, Uddin (1993) further itemized advancement in the Islam competence of students which would make them to be able to:

- understand and explain basic knowledge between religions,
- understand and explain basic knowledge of *tafsir*,
- understand and explain basic knowledge of codification and classification of *hadith*,
- understand and explain famous schools of *fiqh* and *usul al-fiqh*,
- understand and explain reformation movement in Islam,
- understand and explain relevant *fiqh* rulings on phenomenon raised in their specific area,
- understand and explain the contributions of Muslim scholars in the development of science and technology especially during the golden era of Islam in the medieval period
- understand and explain why Islam is declining in this modern era and what steps should be taken to cope with this,
- understand and explain why solidarity and tolerance are essential among Muslims and among the followers of different religions and between different religious communities and the government.

(iii) The Production of Guide Books

To facilitate easy teaching and learning and to achieve all the above instrumental competence, the University produced eight different guide books on practice work. Each guide book is meant for each semester. In other words, by the end of the eighth semester, all the guide books must have been exhausted.

(iv) The Credit Allocation of Islam as a Subject

The university ensures that in each semester, at least students offer a two credit course on Islam – one credit for lecture and one credit for practice work. In essence, the total credit for Islam in the College of Medicine is twelve, while the Colleges of Law, Economics and Industrial Technology have ten credits.

(v) The Offering of Islam for Specific Science

A special course bearing Islam for Specific Science (ISS) is offered for the purpose of incorporating the Islamic view into any acquired science. A specific curriculum such as ISS for Agriculture, ISS for Economics, ISS for Psychology, ISS for Technology, ISS for Commerce, ISS for Biology, ISS for Medicine etc is set up for the purpose.

(vi) Practice work

Yarsi University has practice work for her students in which students are divided into groups of 20 or 30, each group being supervised by one instructor. This facilitates intensive extra and co-curricular activities.

(vii) The Term Paper

Before graduation, each student is expected to write a term paper where issues related to his specific area of specialization are raised and discussed both from scientific and Islamic points of view.

Lessons for Nigerian Islamic Universities

Generally speaking, the Nigerian education system is tailored along Western ideological pattern. No wonder then that Smith (undated), cited by Shehu (2006) submitted that "our universities, because of their excessive Westernization, stand as formidable obstacles to the achievement of those very goals which the peoples of this continent are committed to achieve, namely the intellectual self-determination of Africa." In the same vein, the few private Islamic universities in Nigeria are still struggling between Western and Islamic cultural systems, mingling the two together for recognition and sustenance purposes. Serious implementation of Islamization of knowledge programme is not feasible in most of these universities, as their curriculum is as secular as that of conventional universities.

However, it is not our intention to have a critique of the Islamization of knowledge programme in our area of focus, but to highlight some lessons for the Nigerian Islamic universities to learn from. This is not also saying that Nigerian Islamic universities are not doing something similar to what operates elsewhere, but to share the experience together for the purpose of forging ahead in the programme. Take for example, most of the private Islamic universities adopt making some Arabic or Islamic Studies courses compulsory for all students to offer and pass regardless of their course of study. At

Crescent University, Abeokuta there is the Department of General and Islamic Religious Studies and it offers courses leading to award of B.Sc. Islamic Studies with Banking and Finance and B.Sc. Islamic Studies with Actuarial Sciences.

From the little of the progress of Islamization of knowledge project at the two universities of our case study, it could be seen that the programme is not a white elephant project that could not be achieved. Since Rome was not built in a day, it is our sincere belief that some leaves could be borrowed from these experiments for the Nigerian Islamic universities to design their own Islamization programme. In the first instance, these universities have to redesign their general aims and objectives in line with Islamic paradigm. This would allow them to have a focus, and would as well make them not to compete unnecessarily with conventional universities at the expense of their religious focus.

To know the enormity of task ahead of them, the universities should conduct an Islam-based test for their newly admitted candidates so that their entry behaviours on the field could be ascertained. At the end of their programme, similar test can be conducted to also determine the level of their achievement in the field of Islamizing the students. Just like the Yarsi University, Nigerian Islamic universities should set out her Islamic objectives to be achieved by the end of the tenure of studentship in their universities. This will allow them to set all machineries in motion for the attainment of such objectives.

Also, the private Islamic universities in Nigeria should interact well with their international counterparts in the field of Islamization. This will assist them to have a grasp of the programme of Islamization programme. They can equally collaborate with them in such a way that a memorandum of understanding would be signed for exchange of staff and students. This collaborative effort will help in pooling resources together for the purpose of upgrading and application of the programme in the universities.

Serious steps should be taken by the Nigerian Islamic universities to get relevant textbooks, journals, and conference proceedings relevant to the Islamization of knowledge programme. This will make the programme accessible to both staff and students of the institutions and would also check excessive reliance on works that have no bearing to Islam or even contain distorted information about the religion. It would also put through the lecturers in charge of each course to be abreast of latest development in their respective areas of specialization in the Islamic perspective.

As part of implementing Islamization of knowledge each university should ensure that at least two Islam-based courses of two credits each are offered by each candidate every semester irrespective of the course of study of the students. In fact, the double major

system of the IIUM is highly appreciable. This could however be encouraged if the Islamic universities are ready to subsidise the school fees for the extra one year a candidate who wishes to have the second degree should pay.

The Nigerian private Islamic universities should, as a matter of urgency, develop a curriculum that will bridge the gap between applicants who have Arabic as a medium of instruction and those who prefer English as a medium of instruction. This will discourage seeing those who are learned in Arabic language as illiterate just because they could not speak English fluently. After all, they too are versed in what those who are proficient in English do not know.

Conclusion

Rather than seeing the programme of Islamization as a white elephant project, the programme is attaining wide acceptance in some universities in the Muslim world and elsewhere. Islamic universities in Nigeria can also join their counterparts at international level for the programme which will actually distinct them from other conventional universities. Since there are universities having something on ground on the programme, we sincerely hope that Islamic universities in Nigeria have no problem in setting in motion all necessary machineries to achieve their Islamization of knowledge objectives. Organisation of annual conferences and workshops on different disciplines from Islamic perspective could however assist in creating more awareness for the programme amongst the students and staff of these universities.

References

- AbuSulayman, A.A. (2007), *Revitalizing Higher Education in the Muslim World*: Washington, IIIT.
- Adebayo, R.I. (2003), *Modern Trends in Islamic Thought: A Study of Islamization of Knowledge Programme in Nigeria*. Doctoral Thesis, Department of Religions, University of Ilorin.
- Adebayo, R.I. (2005) "Islamization of the Curriculum: An Agenda for Model Islamic Nursery Schools in Nigeria." *Muslim Education Quarterly*, Cambridge, The Islamic Academy, 22 (3&4).
- Adebayo, R.I. (2008), *Islamization of Knowledge: Global Developments, Individual Efforts & Institutional Contributions*, Kano, IIIT Nigeria Office.
- Al-Faruqi, I.R. (1988), "Islamization of Knowledge: Problems, Principles and Prospective"; in *Islam: Source and Purpose of Knowledge*, Herndon, International Institute of Islamic Thought.

- Junaidu, Waziri (1979), "The Relevance of the University to our Society"; in Brown, G.N. and Hiskett, M.(eds) *Conflict and Harmony in Education in Tropical Africa*. London, George Allen and Unwin.
- Kasule, O. H. (2008), "0803- 10 – Year Experience of Integrating Islamic Values in the Medical Curriculum". Paper presented at the Islamic Science Conference held at the Knowledge Economic City in Madina between 25-27, March 2008. See <http://omarkasule.tripod.com>
- Naqi, S.A. (1987), "Implementation of the Recommendations of the World Conferences on Muslim Education in Bangladesh: Problems and Their Solutions"; *Muslim Education Quarterly*, vol. 4, No.4.
- Shehu, Salisu (2006), "The Nigerian University Curriculum, The Muslim Society and the Question of Educational Relevance" in Haruna Salihi, *The Relevance of Education in Our Society*; Kano, International Institute of Islamic Thought, Nigeria office.
- Uddin, J. (1987), "Profile of Muslim Education in Indonesia." *Proceedings of the 5th World Conference on Islamic Education* held between March 8 – 13, 1987 at Cairo, Egypt.
- Uddin, J. (1993), "Problems of Islamization of the University Curriculum in Indonesia." *Muslim Education Quarterly*, vol. 10, No. 3.
- Zaim, S. (1987), "Evaluation and Implementation of Islamic Education in the Context of Modern Systems in Turkey." *Muslim Education Quarterly*, vol. 4, No. 4.