

An Eclectic Approach to Islamization of Knowledge: Models and Perspectives

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ABSTRACT

Islamization paradigm began in the late seventies and received a very strong impetus in both the Arab world and Muslim countries, as well as Muslim communities in the western world. Two seemingly divergent schools of thought emerged to provide the steering theoretical underpinnings for the Islamization of education project. However, a full application of Islamization theories as propounded by the two schools of thought has been difficult due to several emergent factors. The continued interest and participation of Muslim universities in the western global ranking of universities, continued increase in the number of Muslim countries that are participating in the non-Islamic based international assessment of students, non-existent of internationally recognized Islamic examination bodies as alternatives to the western bodies are all a telltale to the impossibility of full application of Islamization theories in the contemporary time. In its theoretical part, this paper suggests an eclectic approach to the Islamization of education, based on the Shari'ah principle of adopting lesser evil, and aims to create a synergy between multiple theories to form a single coherent and applicable system of education. The paper further suggests models for the application of such an eclectic approach to Islamization of education. In its empirical part, perspectives of stakeholders on the proposed models were explored to ascertain their best choice of model. The novelty of this paper lies in exposing practitioners to the possible models of Islamization of education amidst the limiting contemporary factors which may render the Islamization of education project as a mere caricature.

Introduction

Muslim discourse on the need for combining Islamic education with western education has a long history in modern time. Specifically, it began in the late sixties and early seventies. The first world conference on Islamic education that was held in Jeddah in 1977 was perhaps the first practical attempt at such a merger. This conference, as well as

the subsequent conferences in Pakistan (1980), Dhaka (1981) and Jakarta (1982), has led to the development of an educational paradigm with different nomenclatures in the literatures; such as Islamization of knowledge, Islamization of education, Islamicization of knowledge, reformation of education, to mention but few. These nomenclatures, not minding their critiques (see for review: Bidmos, 2003 pp. 144-146) are all referring to one single paradigm shift: purging of modern subjects of the

poison of secularism and excessive materialism, and of the denial of the higher moral and spiritual values, and to inject into them the spirit of piety, godliness and solicitude for the life after death. It is a reorientation of education system towards the purpose of creation according to Islamic creed; *'Ibadah* (i.e. striving by all one's actions and utterances to achieve the countenance and pleasure of the creator, Allah).

Since the late eighties, there have been persistent trials by Muslims to draw up plans and programs to reform and reengineer the modern education in a way that would conform to Islamic creed and values. Islamization of knowledge has been the most famous nomenclature for this project. However, the Islamization project has always remained a caricature in many established Islamic schools as they are faced with many challenges and stumbling-blocks that militate against their effectiveness (see for instance: Adebayo, 2012; Lemu, 2008).

Despite the role of Arabic education as an inevitable tool in the Islamization project, much of the attention has always been paid to the refinement of western education and to add more of the Islamic contents to the subjects of study. More often than not, less attention has been paid to combination of western education with Arabic education in the existing Arabic schools in order to update them and face the challenges of modern time. Although there are such combinations in practice, those combinations are not always founded on strong pedagogical principles; and the models of choice are more by intuitions and individual efforts than by rigorous theoretical evidence.

This study is sectioned into two: the first section deals with the theory of Islamization as espoused by the two major schools of Islamization. Further, it also summarizes and remodels the various approaches of combining western education with Arabic education around the world into three models. The objective, merits, and demerits of each model are discussed. Taking Ibadan in Nigeria as a case study, the other section reports on an empirical study that explored the choice and perspectives of the parents, students, teachers and proprietors of Arabic schools on the three models. The study was guided by two research questions, as follow:

- a. What are the perceptions of the stakeholders (parents, students, teachers and proprietors of Arabic schools) on the need to combine western education with Arabic education in Arabic schools?
- b. Out of the three suggested models, what is the most suitable model of combining western education with Arabic education for Muslims in Ibadan metropolis?

The theoretical framework

The rationale for combining Western education with Arabic education

Islam had faced many challenges in the past but none was arguably calamitous than the challenges of the modern time, a period beginning from the 18th century onwards. Some centuries earlier, the Islamic caliphate was a leading world civilization, stretching from Arabia to Africa, from Europe to many parts of Asia, to the sub-continent of India. It established a lasting civilization embodied in its education which was later responsible for European emancipation from the shackles of Dark ages (Tajudeen, 2010; p. 2). Later, and towards the end of the 19th century, the saga of backwardness began. Before the middle of the 20th century, Islamic caliphate had been destroyed, and, as a result, Islamic education was not only looted but sabotaged and relegated. Colonial masters abolished Arabic language-based education, scholars of Islam were regarded as illiterate and many Arabic institutions were destroyed or rendered ineffective. Consequently, Muslims were no longer leaders of civilization, but rather surreptitiously chose to be slaves in their homelands.

Many reasons have been advanced by scholars as being responsible for the backwardness of Islamic education (see: Nasiru, 1980). The most arguably responsible factor was modernity as espoused by modern education. The aim and objectives of modern education not only reduce the quality of general education as a whole but also discourages, in no small measure, the existing Arabic-Islamic education in many Muslim societies. Ahmad (1998) described the main objectives of modern education thus:

"...Whereas in the past, the acquisition of knowledge had been the main consideration, now two fresh objectives emerged: the first objective was to expand as quickly as possible.... The second was to channel more people into the science and lay less emphasis on Art" (Ahmad, 1998, p. 28).

Such expansion is tantamount to exploitative capitalism in education which later reduced knowledge impartation into a profiteering enterprise and production of technocrats for capitalist industries, rather than a holistic development of individuals. One of the most damaging aspects of modern education is the deterioration of indigenous cultural norms through secularism. With its veneration of human reason over divine revelation and its insistence on separation of religion and state, secularism is anathema to Islam, in which all aspects of life, spiritual or temporal, are interrelated as a harmonious whole.

Western education spread very fast and strongly that it encroached into every human society. It became

inevitable that isolation could not be a solution. Pressing home this point, Nadwi (1969 p. 13) states *inter alia*:

"A country which seeks to ignore the challenge of modern civilization by withdrawing into its shell and shutting its mind to the mighty changes that are taking place around it has no future in the present context of things... It cannot hold back from the tide of western civilization to the country which will at first seep into it through the services and then sweeps over it once the breach has been made."

Consequently, Western institutions of education, with their pronounced secular/religious dichotomy, were infused into Islamic countries in order to produce functionaries to feed the bureaucratic and administrative needs of the state. The early Muslim modernizers did not fully realize the extent to which secularized education fundamentally conflicts with Islamic thought and tradition. Religious education was to remain a separate and personal responsibility, having no place in public education. In some colonized Islamic societies, western education was an efficient instrument of Christian evangelism, or, sometimes forced Muslims to indulge in syncretism. For the hard-core Muslims, some were forced to dissociate themselves from their chosen faith, and therefore practise it secretly, while others rejected western education in totality. If Muslim students desired Islamic religious training, they could only supplement that in traditional religious schools—the *Madrasahs* (see for review: Aliyu, 2015; Mathews, 2013; Ogunbado, 2012, 2016, 2018; Salisu & Abdullahi, 2013; Tan, 2018; Umar, 2006). As a consequence, the two differing education systems evolved independently, with little or no official interface (Galandanci, 1993). This caused a conflicting educational dualism and, by extension, an ideological crisis in many Muslim children: crisis between Islamic education which is founded on *Tawhid* (God monotheism) and is compulsory on every Muslim to acquire, and on the other hand, the modern education which has been married with anti-Islamic beliefs and practices and become inevitable for maintaining livelihood in the modern time (Tajudeen, 2010). Apart from this ideological crisis, such dualism also creates unnecessary stress for Muslim students who may have to travel from one western school to Madrasah (Arabic school) that may be very far apart from each other, and consequently forced to choose one and abandon the other.

The identified solution for Muslims to solve this problem is to join the two educations together on the same premises and under the same auspices. This remedy, according to Nadwi (1969), is by total reorientation and an overhaul of the western educational system, based on Islamic epistemology. This combination was later named Islamization of

knowledge. There are two major schools which represent the various approaches to the Islamization process: the Recasting School and the *Ijmali* School. These are briefly explained in the following subsections.

The Recasting School

The Recasting School is simply an Islamization by overhauling western education. The members of this school agree on an approach to Islamization of knowledge which is centered on recasting the existing body of western education and rebranding it in an Islamic way. Recasting is by a general overhaul of all western disciplines based on Islamic epistemology, in terms of their objectives, contents, and methodology. The leading members of this school are Sayed Naquib Al-Attas and Ismaeel Raji al-Faruqi. In the words of Al-Attas, Islamization of knowledge is "the deliverance of knowledge from its interpretations based on secular ideology; and from meanings and expressions of the secular" (Al-Attas 1993, p. 43). In the views of Al-Faruqi, the Islamic traditional methodology also needs to be updated as it is inadequate to Islamize modern knowledge (Al-Faruqi, 1988). While Al-Faruqi is known for an Islamization on a larger scale that encompasses political and socio-economic aspects of Islam and favors an orthodox approach to the reform, Al-Attas is known for an emphasis on Islamization of individuals according to Sufi ideology (Hashim & Rossidy 2013, pp. 36-38). He also emphasizes the importance of language reform as a major instrument in the Islamization project; because "thought, reason and language shape the form and kind of knowledge to be generated" (Al-Attas, 1993, p. 41).

Although there are differences among the members of this school as to how this overhauling should be done; they, however, have something in common: the major hallmark of this school is the "cloning" of an Islamic field and creation of Islamic disciplines from the existing western forms.

It could be deduced that an Islamization based on this school is a mechanistic one where all anti-Islamic concepts in the Western education subjects are refined to be readily available for Muslim consumption. Consequently, such refinement would be a continuous task with the emergence of every new non-Islamic based field of study, and with the discovery of new concepts that are anathema to Islam. This 'cloning' project would also involve mastery and critical study of both western and Islamic traditional education. Consequently, even though experts may be responsible for initial refinement, there would be a need for the production of scholars who would be well-grounded in both education systems to respond to every new

discovered non-Islamic aspect of knowledge and guarantee the going concern of the Islamization project.

The Ijmali School

The Ijmali School is simply an Islamization of knowledge by total reconstruction of Islamic education. Many Muslim thinkers disagree with the Recasting approach to Islamization; they call for a total reconstruction of Islamic knowledge in a way that is capable of facing the challenges of modern time. While the Recasting School begins with western education, the *Ijmali* School disagrees with such an approach; they call for a total reconstruction of Islamic education from an Islamic perspective itself. Ziauddin Sardar and Sayed Ashraf are notable members of this school. Ziauddin (1989) believes that the sciences of human behavior are constantly changing which means that there are no distinctive disciplines to be studied and Islamized permanently. As for Sayed Ashraf, he insists on Muslim scholars not to begin with Western concepts, but rather with the Islamic ones. Therefore, the first task for them, according to Ashraf, is to formulate concepts based on principles derived from the Qur'an and the Sunnah. He further argues that instead of Islamizing Western secular concepts Muslim scholars must first rediscover the Islamic concepts for each branch of knowledge and then compare them with Western concepts, and then produce Islamic schools of thought in all branches of Human and Natural Sciences.

Convergences and Divergences between the two schools of thought

It is evident from the arguments of the members of both schools that there is a need for Muslims to acquire both Arabic-Islamic education and western education in the present modern time. While the Recasting school inclines towards an adjustment of western education to suit Islamic views by taking western education as the main 'receiver' of the reform and using Islamic education as an instrument of reform, the Ijmali School tends towards setting Islamic education as the receiver of reform by re-studying Islamic legacy itself to generate concepts and methodologies that could face the challenges of the contemporary modern time. While Recasting School is more a defensive or responsive approach to the westernization agenda and influences, the Ijmali School is more concerned with reforming and updating Islamic education and the invention of new disciplines that would benefit entire humanity.

Islamization theories and the reality of the present Muslim Communities

A critical look at the theories of Islamization as espoused by both schools reveals that there are no suitable grounds for the total application of either of the two theories in the existing Muslim communities. Many concerned practitioners and Islamic education providers have cried out the unfeasibility of many of the existing proposed models. For instance, the International Board of Educational Research, IBERR, despite its efforts and accumulated practical experiences over decades admits, as cited the difficulty of establishing a real Islamic school. In Nigeria in particular, there have been various attempts that have not been well successful (Fahm, 2014; Rufai, 2016). In many so-called Islamic schools in Nigeria, Arabic language and Islamic studies (they call it IRK) are introduced as mere subjects of study on the school time table, despite its complex nature. On the other hand, some modern Arabic schools also teach Mathematics and English in a caricatured manner. Unfortunately, neither students of the first model could speak Arabic language nor could the students of the latter model speak English or solve simple Mathematical equation. Emphasizing this assertion, Rafiu (2004, p. 69) submitted that despite the integration of Islamic education with western education, the Muslims in South-Western Nigeria is yet to solve the problem of the bifurcation of knowledge. Further, Baffa (2003, pp. 62-65) also concludes that finding the best way to marry the two systems together remains the most fundamental challenge before Muslim educationists.

Some predicaments militate against the application of the theories of Islamization as promoted by both schools. This is evident in the following ways:

First, it should be well remembered that many Muslim schools are operating within a larger local or global society whose education system is being regulated, monitored and benchmarked by national and/or international bodies. These national and international regulatory agencies do not subscribe to the Islamization paradigm. Recasting western education as well as its total reconstruction as proposed by the *Ijamli* approach would definitely create problems for schools to get approval, and if approved, it would create problems for students when they are to write national or international examinations: anti-Islamic concepts must be answered exactly the way they are recommended and documented in the national curriculum. In cases where Muslims are successful in getting degrees without passing through such national and international bodies, recognition and acceptance of their certificates either for employment, for further degrees or for belonging to professional bodies cannot be guaranteed.

Second, despite the agitations and efforts being made by many Muslim countries to actualize Islamization agenda in their education system the number of Muslim countries that are participating in the international examinations such as Program for International Student Assessment (PISA), Cambridge exams, etc is on the increase. Such participation is always justified as being inevitable to guarantee their space and share in the global socio-economic market. At the same time, there is no general international examination body that adopts the Islamization agenda which could serve as solace for some individual schools that adopt either Recasting theory or *Ijamli* theory. In this case, Muslim students are inevitably bound to bow down for, and accept the western concepts as they are, at least, to pass exams and get degrees.

At the tertiary level, many Muslim countries are now concerned with the ranking of their Universities. Consequently, they are bound to be concerned with and focus on some benchmarks which may be anathema to Islamization agenda. In such a case, western education concepts, philosophy of knowledge and system of education are indirectly finding a permanent place in the education of Muslim countries and communities.

Third, until the present time, there are no published textbooks based on either of the two theories, to the best of our knowledge, at a commercial level for teachers' use in both primary and secondary schools. We are aware of some efforts, but they have not yet materialized. In other words, the idea of Islamization has only remained a caricature at the implementation level.

Fourth, there is an absence of a virile Islamic University that could cater for all the needs of the Muslim *Ummah* in the present time; many Muslim countries continue to send their citizens, male and female to study in the Western countries. This is partially responsible for the secularization tendencies that are creeping to some Muslim countries that were earlier believed to be highly conservative.

Fifth, in countries where there is a strict monitoring and benchmarking of the education system, the application of Recasting theory in its totality cannot be successful let alone the *Ijamli* theory. In the absence of political support and financial commitment to the Islamization project the best that could be done in such places is a partial application of Recasting theory to serve as a preliminary stage to real Islamization.

It seems, from the foregoing, that the *Ijamli* theory can perfectly be applied in Arabic schools where there are fewer restrictions and less national or international benchmarks. The Recasting theory can also be applied partially and subtly on the Western

education subjects without renaming or noticeable overhaul.

Further, the two theories are not mutually exclusive; they can be combined and remodeled into an eclectic approach which would pave way for a real Islamization of education and knowledge. This is detailed in the following section.

The Eclectic approach: A suggested model for primary and secondary schools

Eclecticism in education is a system of education that does not hold rigidly to a single paradigm or set of assumptions, but instead create a synergy between multiple theories, or ideas to form a single applicable system of education (Feldhusen, 1983; Geelan, 2006; Morrone, & Tarr, 2005; Tellings, 2001; Prideaux, 2002).

In the light of afore-mentioned barriers and predicaments, this paper is, therefore, suggesting an Eclectic approach that is derived from both Recasting and *Ijamli* theories. First and foremost, this eclectic approach emphasizes the necessity to reinvigorate the Islamic worldview in the educational philosophy and as the core of all the school activities. In other words, efforts should be made to redirect the objectives of all the subjects towards *'Ibadah*. However, what is meant by *'Ibadah* here is not the narrow view of it which is limited to the ritual activities, *'Ibadah*, in its broad term refers to all activities that are being embarked on with the sole aim of pleasing Allah, the creator. The school should engineer the whole system based on the Islamic worldview. The following summation of Bidmos (2003) presses home this point:

“Islamic education is the total educational system which has its philosophy, goals, objectives and content selected using the divine wisdom both as the source of information and as the nucleus of the entire program.” (2003, p.177).

In an eclectic approach, pure Arabic-Islamic education and genuine Western education are established together on the same premises. The Arabic-Islamic education would be operated according to the *Ijamli* theory; whereby Arabic-Islamic subjects are updated to educate learners to be able to face modern challenges. Consequently, Arabic subjects would be scrutinized to avoid irrelevant traditional arguments that have no applicable realities. The needs of the modern time would also be infused into the Islamic subjects beyond the traditional limits.

As for western education, the Recasting theory would be applied systematically and subtly as detailed below.

Recommended western education subjects would be taught as recommended by national and international bodies. Additionally, the anti-Islamic concepts that are contained in all the recommended western subjects would be carefully studied and refined. For recasting those subjects and imparting them in learners, there are two options: a first option is an implicit approach. This is achieved by training teachers through constant seminars and workshops on how to teach various western subjects in an Islamic way without renaming the concepts; so that the learners would acquire the Islamic dimension and application of every relevant topic. Teachers would be trained majorly in three areas:

i) to be aware of the objective of each subject according to Islamic worldview as compared to the Western secular objective; to drive the teaching process, subtly, towards the major goal and purpose of creation, *'Ibadah*;

ii) to be aware of the anti-Islamic concepts that are contained in each western subjects or recommended textbooks and their corresponding Islamic substitutes, and devise subtle ways of infusing the Islamic substitutes. Additionally, teachers would focus on building an Islamic critical thinking ability in the learners to enhance their further inquiries and research.

iii) to be aware of the relevant Islamic applications of each topic in each western subject (where applicable) to enhance learner's solicitude and servitude to Allah as espoused by the concept of *'Ibadah*.

The second option for recasting is an explicit approach. This could be actualized by making all the refined concepts into a separate subject such as Applied Islamic studies or separate subjects, say, Applied Islamic STEM (Science, Technology, Engineering, and Mathematics), Applied Islamic Social Sciences and Applied Islamic Art. These applied subjects are to be taken separately and may be taught by a single teacher or collectively by all concerned teachers whereby each subject teacher would handle a theme as relevant to his or her subject. While the implicit approach is more preferable for beginners both implicit and explicit approaches can be adapted for learners in the middle and high schools.

This combination is an attempt to equip learners with both Arabic-Islamic education and western education without any noticeable reconstruction. It is expected to create a virile Muslim who would be equally proficient in both Islamic traditional education and western education. Such individuals would be able to apply the Islamic worldview to any aspect knowledge that may be anathema to Islam and also fit in well in contemporary modern society without being segregated. Such an individual would

be well grounded in Arabic language and sound in the knowledge of the Qur'an, Hadith and their sciences; to be able to access Islamic legacy independently. Because he/she has studied the pure western subjects but with the reformation, he would be able to mingle-in freely in non-Islamic societies and face modern challenges accordingly.

This inclusive approach is much more concerned with the application knowledge in the Islamic way as a form of *'Ibadah*. This is well justifiable based on the assertions of some scholars of Islamization of knowledge. Fazlu Rahman (2011), for instance, rejects a mechanistic approach to Islamization where there would be ready-made Islamized subjects. He posits that the body of knowledge cannot be demarcated into Islamic and non-Islamic. Substantiating his arguments, he asserts that "the modern West has constructed all kinds of systems: philosophical, theological, sociological and scientific. There is much in it that the Qur'an will accept as its own, while no doubt, there is much that the Qur'an will reject as well" (p. 45). He declares further: "As I have just said, 'ilm, in itself, is good. It is its misuse or abuse that makes it bad. But this decision of misuse does not depend on knowledge itself. It depends on moral priorities. Certainly, moral decisions yield priorities. If one has atomic power, he should make electricity or isotopes from it for the good of humankind. But if, instead, he makes atomic bombs, that is his decision- to misuse this knowledge" (p. 452). He concludes thus:

"My plea, therefore, is that we create thinkers, those who have the capacity to think constructively and positively. We cannot lay down rules for them to think. As I have pointed out in the case of Kant; one can certainly criticize and reject propositions that seem to us incompatible with Islamic principles. Also, in the case of Western social science, in sociology, anthropology and psychology, etc., one can always do that, but one can and must also do that with the Muslim"

The summary of Fazlu Rahman's view point is that Islamic educationists should equip learners with abilities to Islamize western subjects rather than being preoccupied with presenting them ready-made Islamized subjects. The view of Sayyed Hossein Nasr is also germane to this conclusion. He summarized his approach to Islamization of knowledge when he said: "The Islamization of knowledge project, therefore, is a methodical, tedious, and piece-meal endeavor. It cannot waver from the methodology of thought and action of the sciences; and more importantly, it must not lose sight of the fact that it does not purport to create the sciences or the social sciences anew, but to inform their outlook with Islamic values. It is a process which begins in the Shari'ah, but does not end with it. Islamization

entails an intellectual revolution and not merely the implementation of religious laws-the latter only provides for a Muslim "space" within the Western structure of thought and praxis. Finally, it should not begin with, rather end in, institutions and organizational expressions." (Nasr, 1991, p. 399).

This combination also provides a ground for cooperation between Arabic-Islamic education specialists and subject matter experts. It would enhance constant review of western subjects and how they could be applied or tackled from an Islamic perspective. This combination would also pave way for better understanding of Arabic language and Islamic traditional education legacy which are integral to a virile Islamization project (Ssekamanya & Rosnani, 2012).

Finally, this combination has been in existence in many Muslim places but with less theoretical underpinnings and professional touch. It only requires streamlining and modelling; and to educate practitioners on the underlying theories, merits and demerits.

Models of Eclectic approach to Islamization

1. Parallel model

The parallel model is a combination strategy whereby Arabic education is operated at different time separately from Western education but on the same premises. The objective of this model is to prepare students with strong background in both Arabic-Islamic education and Western education; so as to avail them the opportunity of continuing their studies in either direction at the University levels. Such products could choose to further their education in purely Arabic speaking medium or English-speaking medium. It therefore purports to produce future workers of well-rounded Islamic scholars. This model has the following features:

Features of Parallel Model

1. The two systems are operated in their full-fledged forms; all necessary western subjects as recommended by government are taught in the western education session and all Arabic and Islamic education subjects as they are recommended in *madrasahs* (Arabic schools) are taught in the Arabic education session.
2. The two systems are operated at separate time, usually with different school uniforms but on the same premises, mostly in the morning and afternoon sessions.
3. The two educations are usually operated and coordinated by different principals or head masters,

or sometimes by a single bilingual principal or head master who is also well proficient in both Arabic and English languages.

4. The teachers of the two educations are separate from each other, and the medium of instruction and official language would be Arabic in the Arabic education session; and English language in the western education session.

5. Applied Islamic education subjects (mentioned earlier) are taught during the western education session by teachers that have been trained and grounded in both western education and Arabic-Islamic education.

6. Students are grouped differently in each session according to their level in either Arabic or Western education. For instance, a primary 5 student in western education may be in primary 2 in Arabic education.

7. In many practices, one of the two educations usually dominate the morning time (usually Western education) and the other would dominate the afternoon session. Days of operation may be extended to include half a day on Saturday or Sunday to complement for deficiency in the afternoon session which may not be achieved on Friday.

Merits of Parallel model

1. It makes learning easier and less stressful for learners, and also saves time by attending the two educations at a single place and premises.
2. It gives dual opportunities to students to be bilingual, and study both educations in-depth.
3. It is easier to adopt as existing curriculum and textbooks in the Arabic and conventional schools can easily be used, there would be no need for designing a new curriculum or special textbook other Applied Islamization subjects.
4. It creates avenue for students to develop their communicative skills in both Arabic and English languages.
5. It is less capital intensive in terms of building and premises, as some of the materials and facilities provided for one session could also be enjoyed by the other.
6. It allows other students that may be attending other western school of choice to attend and learn Arabic education.
7. It enhances patronage of Muslim parents and non-Muslims alike since there is separation of the Arabic education from the Western education.
8. The western education aspect of this model can be structured according to the benchmark laid down by

ministry of education in non-Muslim countries; so as to be duly registered and approved.

9. Teachers of each session can work cooperatively to achieve a common goal; because they are all bound to adhere to the same educational culture.

Demerits of Parallel model

1. It keeps students busy for a long period of the day which may lead to drudgery effects and detrimental to the afternoon session which may not be favorable.

2. It may create an inferiority complex against the Arabic-Islamic education that would be usually operated in the afternoon when learners' energy might have been exhausted.

3. This model is operated for almost all the days of the week; so, it only gives one day rest for the students to relax and revise their studies.

4. It is a very complex system that requires the administrators to be much grounded in both education systems.

5. It is too complex to be coordinated by just one principal, so it requires duplication of posts.

6. It is expensive to operate as it requires two sets of teachers.

2. Paired model

The paired model is a system of combination whereby all necessary western subjects as recommended by the government are interwoven on the time table with all Arabic-Islamic education subjects as they are being taught in the pure Arabic schools. The paired model is like the Parallel model except that the two educations are mixed on the time table and not separated into two sessions.

Features of the Paired model

1. This model combines pure Arabic education with Western education in their full-fledged forms and in the same session; and therefore, prevents inferiority complex.

2. It combines the two systems together on the same premises and on the time table whereby Arabic subjects and western subjects are mixed and taught one after the other. For example, the first period may be for Qur'an, the second period may be for the English language or Mathematics, the third period may be for *Fiqh* or *Nahw*, and so on.

3. There is an extension of school closing time, and all the teachers of both education alternate periods with one another; they shall all leave the school premises at the same time.

4. It is operated according to the five-working day in the host country.

5. The periods are shared equally among the two educations.

Merits of Paired model

1. This model reduces the stress and drudgery effect as the two systems are combined on the same premises. It makes learning easier and less stressful.

2. It does not give room for an inferiority complex towards both educations as Arabic subjects are not limited to the afternoon session, but rather taught together with western subjects both in the morning and afternoon.

3. It gives rooms for teachers of both education systems to learn from one another.

4. It gives students dual opportunities as they would be sound in both Arabic and Western educations.

5. It is less capital intensive, compared to a parallel model or establishing Arabic school separately from western education school. In this model, most of the facilities provided would be used by both systems, such as classrooms, halls, playgrounds, etc. Teachers who also have dual education (Arabic and Western) would also be useful to teach subjects from both Arabic-Islamic and western education.

Demerits of Paired model

1. The operation of the two systems at the same time and on the same premises may be detrimental to either of the two systems, as one education may suppress and prevail over the other.

2. Two official languages (Arabic and English) are to be spoken simultaneously on school premises. This may lead to poor mastery of language and code-mixing and switching by learners. Besides, a student may confuse some words, not knowing whether it is Arabic or English and thereby use some Arabic words in English expression and vice versa.

3. This model may be difficult to be adopted by an existing Arabic or conventional school due to differences in levels of learners in both educations.

4. It is too cumbersome and tasking for the beginners to stay long till the late afternoon in the school.

5. Since the two systems are not separated, it, therefore, denies those that might be attending other western education schools or other private schools from learning Arabic education.

Stream-based model:

This is a model where a combination of Arabic-Islamic subjects with western subjects is done at a preliminary stage; so that students are equipped with a strong foundation in the basics of both educations. Learners would later be separated into streams according to individual student's choice and performance. In this model, a paired model would be adopted at the beginning except that only the core subjects from both educations are taught. Emphasis is laid much more on the basic communicative and academic skills in both Arabic and English languages, Mathematics, Basic Science and Technology and General Islamic Studies (the *Qur'an*, *Hadith*, *Fiqh*, *Tawheed*, and *Seerah*).

Features of Stream-based model

2. Both western and Arabic educations are integrated on the time table. The two systems are usually integrated at the primary and the lower secondary levels, which are later separated into streams in the upper secondary level.
3. There would be four streams (classes) at the upper secondary level; namely: Science class, Commercial class, Art class, and *Islamiyyat* class.
4. After the separation into streams, some Arabic/Islamic education subjects, as well as Mathematics and English, are to be made compulsory for all classes regardless of their streams.
5. The four streams (classes) are to be operated without extension of operating hours, the way other non-Islamic schools operate.

Merits of stream-based model

1. It combines the two educations without extension of time.
2. It affords students dual opportunities with ease, as the graduates would be able to understand both Arabic and English languages.
3. It gives students of Science, Commercial and Art streams a strong background in Arabic and Islamic education, and also students of Arabic education stream a strong background in English, Mathematics, and Sciences.
4. Less number of teachers is required as compared to parallel and paired models.

Demerits of stream-based model

1. The operation of the two educational systems at the same time and on the same premises may create a rivalry, which may lead either of the two systems to gain upper hand over the other or suppressing it.

2. It requires a total restructuring of the curricular of both educations and adaptation or preparation of new textbooks.

3. Such a school may be difficult to be registered and accepted by the government of non-Muslim countries.

4. It may lower the standard of Arabic language or English language or both.

5. Speaking of two official languages simultaneously to beginners who have not been fully developed in either of the two may lead to language disorder. Arabic language words may be mistakenly used in English expressions and vice versa.

6. Language is better understood by listening to its speakers and not by just learning it in the classrooms only. This model does not give enough room or specified time to speak and listen to the Arabic language or English language in an extensive manner.

From the foregoing, it would be clear that each model has its advantages as well as demerits. What follows, therefore, is to seek the opinions of the locality where schools are to be established.

THE EMPIRICAL STUDY

The objective of this empirical study was to discover the reality of combining western education with Arabic-Islamic education. It aimed to understand the necessity of such a combination and the choice of the model of combination that teachers, parents, and students prefer.

Methodology

This study adopted a Quantitative case study methodology and drew on the questionnaire as the instrument of data collection. The empirical study aimed at gathering data on the perceptions of parents, teachers, students and administrators of Arabic schools located in Ibadan metropolis on the need for an effective combination of western education with Arabic education and also their choice of model. This study selected the major oldest Arabic schools in Ibadan metropolis that were known for their previous attempts towards updating the crude traditional Madrasah system into a modern conventional-like system. The Arabic schools are:

- a. Madrasah at-Thanaawiyah al-Kharashiyah (Kharashi Memorial Arabic Secondary School) located at Oke-Odo, Ibadan. The school was founded in 1945.

- b. ShamsuSu'ud al-Islamiyah located at Ile-Lekan Area, Ibadan, founded in 1956.

c. Ma'ahd al-'Arabiy an-Nayjeery (Arabic Institute of Nigeria) located at Madina-Elekuro, Ibadan. The school was founded in 1958.

d. Madrasah Ad-Da'wah (Da'wah – Arabic school) located at Olorun-Shogo Ibadan. The school was founded in 1974.

e. Khayrul-Adab school of Arabic and Islamic studies located at Apete, Ibadan. The school was founded in 1981.

Teachers and administrators in these schools were selected. The final year students attending these schools and their parents were also selected to respond to items on the questionnaire. One hundred (100) selected participants was made up of students (n=62), parents (n=10) and teachers (n=28).

The questionnaire was prepared based on preliminary interviews with some principals of one of the selected Arabic schools. The questionnaire consists of three sections: Section A comprises of demographic information which are age, gender, occupation. Section B contains statements which are to be rated by respondents on a five-point Likert scale: {SA} Strongly Agree, {A} Agree, {N} Neutral, {D} Disagree, and {SD} Strongly Disagree. The Likert scale pattern enables the respondents to express their view on each statement in clearly weighted options. There were nine items in this section which were meant for respondents to rate the need for a combination of Western education with Arabic education. Section C begins with a preamble that explains the three models briefly: Parallel model, Paired model, and Stream-based model; as detailed in the theoretical part of this study. The preamble then follows with three questions on the choice of model and the reason for choosing the model. As for data analysis and interpretation, descriptive statistics were employed which drew mainly on simple percentages.

RESULTS AND DISCUSSION

Research question one: What are the perceptions of parents, teachers, and students on learning western education alongside Arabic education in Arabic schools?

The following table (Table 1.0) summarizes the answer to this question.

Table1.0. Stakeholders' perception on the combination of Western education with Arabic education in Arabic schools

Stakeholders	N	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Parents	10	90%	10%	--	--	--
Teachers & Admin.	62	65%	35%	--	--	--
Students	28	85%	15%	--	--	--
Total	100	100%	100%	--	--	--

This table reveals that the majority of the respondents perceived that learning of western education together with Arabic education is expected. This is evident in that all the stakeholders (Parent, Teachers & Admin and Students) all agree to the need for such a combination. In terms of differences among these groups, both parents' group and students' group show the strongest support for such combination. This is evident in the fact that 90% of the parent, as well as 85% of students, strongly agree with the combination while the majority of teachers (65%) also strongly agree with the combination. On the other hand, neither of these stakeholders disagree nor took a neutral position concerning the combination. Therefore, it can be concluded that all the concerned stakeholders perceived that western education should be integrated into Arabic education in Arabic Schools.

Research Question Two: What is the model of combination mostly preferred by parents, teachers/administrators and students in Arabic schools?

The following tables answer this question as follow:

Table2.0. Parents' preferred model of combination

	Paired model	Stream-based model	Parallel model	Total
First choice				
Percentage	40%	10%	50%	100%
2 nd choice				
Percentage	40%	30%	30%	100%

The table above reveals that the majority of the parents (50%) chose the parallel model as their first choice while 30% chose it again as their second choice, followed by the Paired model which has the highest as the second choice (40%). This means that parents see the parallel model as being inevitable. As for the least chosen model by parents, the stream-based model has the lowest as the first choice. This may be due to the nature of the stream-based model which contains less Arabic content. This also suggests that parents expect adequate Arabic

subjects in the school curriculum along with the Western education curriculum.

Table 3.0 Teachers' and administrators' preference of combination

	Paired model	Stream-based model	Parallel model	Total
First choice				
Percentage	45%	32%	23%	100%
2nd choice				
Percentage	25%	30%	45%	100%

According to table 3.0 presented above, 45% of teachers chose paired model, thirty-two percent (32%) chose a stream-based model while twenty-three percent (23%) chose the parallel model in their first choices. This shows that the most preferred model by the teachers is the Paired model. In the case the first choice is not achievable; teachers were given the chance of choosing an alternative. Consequently, the majority (45%) of them chose the Parallel model as the best alternative. This suggests that teachers, like parents, prefer adequate inclusion of Arabic subjects in the school curriculum which is the major feature of both the Paired model and the Parallel model. On the other hand, this result also shows that the second majority of teachers prefer the stream-based model to the parallel model. This signals the need to mix between teachers of both education without limiting either of the two education to morning or afternoon.

Table 4.0 Students' preference of combination

	Paired model	Stream-based model	Parallel model	Total
First choice				
Percentage	39%	27%	34%	100%
2nd choice				
Percentage	28%	20%	52%	100%

According to table 4.0 presented above, the first choice of the majority of the students is the Paired model with thirty-nine (39%) as their percentage. This choice tallies with the choice of the teachers as presented in Table 3.0. As for their second choice, the majority (52%) of the students chose the Parallel model. This table also shows that the second majority of students chose the Parallel model as their first choice.

Summarily, the following table 5.0 presents the first choice of the majority of the respondents (parents, teachers, and students).

Table 5.0: The first choice of the majority of the respondents

Stakeholders	Paired model	Stream-based model	Parallel model	Total
Parents	40%	10%	50%	100%
Teachers & Admin.	45%	32%	23%	100%
Students	39%	27%	34%	100%

From the choices made by all the three groups of stakeholders, it could be deduced that all stakeholders are more concerned with an adequate inclusion of Arabic education in the school curriculum regardless of extension of closing time. This is evident in the fact that the best choices made by all the stakeholders were between Paired and Parallel models. On the other hand, while parents are less concerned about separation into sessions, both teachers and students group showed much interest in pairing the subjects together and prevent inferiority complex.

In order to uncover the main factor behind stakeholder's choice, three major factors were suggested to parents: religious factor, financial factor, and suitability to daily routines. The three factors were explained to respondents and were requested to make their choice. Out of all the respondents, only eighty percent (80%) of them responded to this section while the remaining 20% made no choice. The following table presents the result.

Table 6.0 Factors behind the stakeholders' choice of model

Factors	Parent		Teachers & Admin.		Students		Total
	N	%	N	%	N	%	
Religious/Quality	5	6%	15	19%	35	43%	68%
Economic/Financial	1	1%	1	1%	3	4%	6%
Suitability/Feasibility	4	5%	5	6%	12	15%	26%
Total	10	12%	21	26%	40	62%	100%

According to table 6.0, the basis for the choice of model among the majority of the respondents (which are mainly Paired and Parallel models) has been the religious factor (68%) and suitability (26%) of such models to their purposes and environments. This means that there is a need to pay more attention to the Arabic education component in the Islamization of education project. In the present models of Islamization in the established schools, especially in Nigeria, English secular-based subjects are still dominant, while Arabic-Islamic subjects are introduced as mere two subjects usually termed Arabic Language and Islamic religious Knowledge – IRK, despite their complex nature. Consequently, at the end of 12 years of education in such schools,

learners can hardly read and comprehend Arabic passages let alone classical literature. Such a model of Islamization can arguably be called a caricature of an Islamic school.

CONCLUSION AND RECOMMENDATION

This study argued that both the Ijmali theory and the Recasting theory of Islamization of knowledge are not feasible in the present world. The study, therefore, suggested an eclectic approach which derived from both the Ijmali theory and Recasting theory of Islamization of knowledge. It also provides a way for the application of such an eclectic model.

It is evident from this study that there is a need to involve stakeholders in the process of choosing a model for combining western education with Arabic education. This would ensure effectiveness and a high rate of patronage of such a model. We, therefore, recommend a more sophisticated needs analysis method such as a Quality Function deployment QFD technique that is integrated with the Kano model to discover, in detail, the choice and expectations of various stakeholders on the desired model.

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