

Islamic Education and the Implication of Educational Dualism

¹Tahir Abdurrahman Abubakar, ¹Abdul Hakim Abdullah,
¹Adamu Zakiyu Ubale and ²Rahimah Embong
¹Faculty of Islamic Contemporary Studies,
²Research Institute of Islamic Product and Civilization,
Universiti Sultan Zainal Abidin, Terengganu, Malaysia

Abstract: Prior to the euro-colonial adventurers in Nigeria and Malaysia, Islam was subsumed a complete way of life and Islamic system of education was referred as a holistic approach to learning as was the case in the early ages of Islamic civilization. A dual system, spiritual and material approaches were incidentally employed, each of which is differ to the other. The two systems have different approach to education and made unrelated provisions towards the development of mankind. The focus of Islamic education was on integrating individuals who are masters in their specializations and are equipped with fundamental values of Islam. Thus, the real purpose of man as an ‘abd’ (worshipper) and his natural role as khalifatullah (Allah’s vicegerent) on earth can be achieved. The newly imported system falls short as it focuses on physical wellbeing and the temporal life achievement, these systems has negatively impacted the individuals, family and the entire communal life. As such the Islamic education faces chronic challenges from different dimensions resulting from the amalgamation. This also created it continues collapse unconditionally. This study will purposely describe the clear concept of Islamic education, its philosophy and the implication of educational dualism. The study will analyse the chronic nature and numerous implication of educational dualism on social and educational well-beings in both countries. The study will also suggest recommendations to strategize efforts for the reformation of contents, methods and curriculum so as to plan for the real integrative system with balance policies as promoted by Islamic education.

Key words: Education, Islamic education, Western education, educational dualism, integrated approach

INTRODUCTION

Islamic education is simply translated as tarbiyyah Islamiyyah. It contains a concept of ta’lim (instruction), tahdhib (rear or sustain) and other sub-concepts like hikmah (wisdom), ‘adl (justice), amanah (trust) and as the extreme is khalifah (caliph) and ‘ibadat (worship). The main sources in this type of education are the Quran and Hadith. Islamic education connotes whole life approach and signifies complete integration into man’s life. It is the true system that first takes man from the darkness of ignorance and illiteracy to the light of knowledge and education. It shapes so many relevance and advantages not only to Muslims but also to the entire humanity. Islam faces education as an act of worship and a lifelong process. Therefore, its philosophy, methods, contents and general curriculum are towards human successful integrative life. Education is an art that allows humans to accumulate every leaving experience in their life and subsequently transmit the real and appropriate

development to a new generation. In Islam, the actual education which is required particularly by all Muslims is the content of Quran and Hadith because these two highest sources of Islamic jurisprudence are the motivations which derive the Muslim community so as to place due importance on advancement of knowledge. Islamic education can also be defined as a process of nurturing and training of the mind, physique, emotion and the spirit of human based on Islamic values which are sourced from the Quran and Hadith. It is intended to bring forth humans who are God conscious and subservient only to Allah (Wan Mohd Nor, 1998).

However, Western education is a system originated from the west and penetrated to the world after Islamic education in the earliest 15th century. Its main approach was the modernization of social life through science and technological advancement. Western system of education was first introduced by the missionaries and promoted by colonialist to different parts of the globe in their view for westernization and globalization in the name of modernity.

It is a complete secular system that differentiated life and religion and focuses on materialism. It is also rationalistic in its quest for knowledge as relied more on human ability of reason than spiritual inspiration. The preparation made to man in this system was very limited as it fall short in training only the body and the physique in this fair of life, therefore, the modern Western system does not consider the relationship between God and human as socially or intellectually relevance, hence revelation or the revealed knowledge they are ignored even when modern secular subjects are introduced in the curriculum for the traditional older system (Hashim, 2004). The Islamic education left many legacies to the West as it recorded a tremendous achievement in architecture, history, philosophy, medicine and all branches of liberal and natural sciences. The scientific and technological advancement of the modern world owe a lot to the research conducted by the Muslim scientists. Islamic education is also predate the western education in Nigeria and Malaysia just as Islam has a longer history in the world. Today, the awareness and the rise of Islamic education is increasingly widespread and some good efforts have being implemented to promote the balance growth of man through integrated and holistic approach.

PHILOSOPHY OF ISLAMIC EDUCATION

Philosophy of Islamic education can be described as a set of aims, objectives and principles towards teaching and learning processes. It contains a method and procedure on how particular system of learning can be achieved through integrated and holistic approach. In Islam, the philosophy of education is designed to train and guide human to meet the maximum requirement of Allah's services in this world and in the other world to come. It's target is to coordinate the entire life with religion and to strengthen the divine relationship between man and the Creator thus by preserving man with a sublime personal and professional qualities in order to fit with the current and upcoming challenges in all life. Therefore, education in Islam is not merely acquiring intellectual knowledge but it is a means of moulding the nature and character of individuals, so that they can collectively represent Islamic values, behave as khalifatullah fi al-ard (vicegerent of Allah on earth) to serve as witnesses to truth and noble conducts (Firdaus and Shah, 2013).

Education is the most achieving factor in life. Islam places systematic principles and accelerate objectives towards its success. The most distinguishing feature in this type of education was its integrative nature, it encompasses life and religion as equally relevance and

this also means a right knowledge must go with the right actions. This philosophy of education ensures man with all necessary information about life and entails a day to day management and dealings. The philosophy of education is to determine the aims and objectives. One of these aims is to transmit the experience of one generation to another, therefore, Islam ensures knowledge that is integral to action, spiritual and ethics. The nature of knowledge that provides content of education is the major concern of curriculum and these views of man and such knowledge has a great bearing upon Islamic philosophy of education (Muhammad and Salleh, 2008). However, the education in Islam shall aim at a harmonious formation of the human personality. This education shall not only strive for the harmony of thought and action, instinct and reason, feeling and emotion but also for depth of knowledge and beauty of characters (Alatas, 2006). The prime mission in this system of education is to produce successful individuals, family and a society which is fully subservient to Allah, sympathetic and responsible to themselves and other humans. This also corresponded to what was suggested by the underline objective of Muslim education in the 1977 First World Conference on Muslim Education, Mecca as follows:

The education should aim at the balance growth of the total personality of man through the training of man's spirit, intellect, the rational self-feeling and bodily senses, education should therefore cater for the growth of man in all aspects; spiritual, intellectual, imaginative, physical, scientific, linguistic both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection, the ultimate goal of Muslim education is the realization of complete submission to Allah on the level of individual, the community and the humanity at large

THE CLASSICAL ERA OF ISLAMIC EDUCATION: THE CONSTRUCTION PERIOD

The history of the Ummah began from the time of the Prophet Muhammad (PBUH) in 610 A.D. in the Arab land. During the period of ignorance (jahiliyyah), the Arab were capable of producing poetry but were illiterate than the Christians and the Jewish who were known as 'people of the Book' (ahl al-kitab). The education of the Arabs had two phases; the first is Arab type that developed progressively from the first quarter of the seventh century A.D. The second is the non-Arabic elements of the institutionalization of learning in the first and second

centuries of Muslim history (Khalil, 1926). In the early period of Muslim history, several places were used for educational activities such as kuttab, palaces, bookshops, private homes, literary salons, deserts and mosques. In the pre-Islamic period, kuttab (writing school) offered elementary education comprised of Arabic literacy, arithmetic, poetry and history (Nakosteen, 1964). During the Prophetic time, some kuttab taught the Holy Qur'an and basic religious doctrines and some others taught basic skills of reading and writing, language and others. For instance, literate captives of Badr were offered to teach ten Muslims on how to read and write at these kuttab. Their services were counted as their ransom.

The private homes were also used with permission for teaching the Holy Qur'an and basic Islamic knowledge. In 610 A.D., the Prophet utilized al-Arqam ibn Abi Arqam's house in Makkah as the first 'school'. At Dar al-Arqam, prophet's teaching was conducted secretly for 3 years and it was limited to reading the first divine revelation and its applications in life. Companions of the Prophet like 'Abdullah bin Rawahah, 'Ubadah bin Samit and Abu 'Ubaydah al-Jarrah also taught various knowledge and skills. The Prophet's migration to Madinah in 622 A.D. started a new history. Quba mosque and the Prophet's mosque were the places where he taught the Islamic doctrine in a semi-circle form of assembly known as majlis (occasion) or halaqah (learning circle) and this is practiced until today. In addition to religious and social activities, mosques were also the places to settle legal matters systematically. It became the center for public education where both religious and worldly knowledge were taught (Shalaby, 1954).

Eventually, the mosque-centered style evolved to become residential 'school' where the students stayed to seek higher learning in reading, writing, legal matters and memorization of the Qur'anic chapters. The mosques were supplemented with the construction of dormitories or residence halls which were known as masjid-khan (mosque-inn). The demise of the Prophet (PBUH), the expansion of Islamic territories and later the development of jurisprudence (fiqh) had changed the organization of Islamic learning institution. In the 10th century, masjid-khan was transformed into madrasah for training students in the interpretation of Islamic texts for legal and administrative purposes. The mosque paid salary for the staff and offered free tuition for learners. Whereas the masjid-khan supplemented with accommodation and food in addition to that the madrasah afforded all learning necessities of the students. In sum, the early Islamic learning institutions evolved from the mosque, to the mosque-inn and eventually they became madrasahs.

THE CLASSICAL ERA OF ISLAMIC EDUCATION: THE FLOURISHING PERIOD

A new historic development in Islamic classical education transpired with the establishment of learning institutions. Makdisi (1981) classifies the learning institutions into two types based on the centrality of the madrasah, i.e., pre-madrasah and post-madrasah institutions. The former comprised two types; the first was institutions without foreign sciences that evolved out of the mosques and the second variety of institutions such as libraries and hospitals were inclusive of foreign sciences. The nature of madrasah was theological, political and disseminated Sunnism over Shi'ism. Initially, the Shi'ah was the first group which institutionalized learning with a structured curriculum. However, the conquest of Baghdad by the Seljuks in 25th Muharram 447 A.H. became a turning point of the Sunni's struggle against Shi'ism. The former obtained authority over educational activities. The first well-structured madrasah was founded by Seljuk vizier named Nizam al-Mulk Hassan ibn al-Tusi (d. 485 A.H.) under the Seljuk in Baghdad, Iran by 459 A.H. (1066-1067 A.D.) through endowment system (waqf). Later, Nur al-Din (d. 569 A.H.) founded schools in Damascus in 541 A.H. under the Ayyubid in Egypt (Khalil, 1926; Shalaby, 1954; Rahman, 1984).

However, the curriculum of the madrasah was limited to religious sciences and this made some knowledge seekers discontented from the real life. Hence, outside the madrasah, privately and informally they sought some foreign sciences such as philosophy, mathematics, medicine and rationalist theology. This non-institutionalized learning evolved because of the transmission of Hellenistic scientific and philosophical works and their translations to the Muslim world in the latter first century of Islam. According to Makdisi (1981), this enhanced the flourishing of Islamic religious intellectuality in the Muslim golden ages especially during the caliphates of Harun al-Rashid (170-193 A.H./786-809 A.D.) and al-Ma'mun (198-218 A.H./813-833 A.D.). Chemistry was the first science developed by Khalid ibn Yazid. Later, the treatises of metaphysics, theology, physics and logic were translated. However, some Muslims claim that these were contradictory to the Islamic doctrines and consequently, this disintegrated the ummah into various groups. The popular learning institutions were Bayt al-Hikmah (House of Wisdom), Dar al-'Ilm (House of Knowledge) and al-Madrasah al-Nizamiyyah. The first was the earliest scientific Islamic university which had outstanding professors, library and astronomical observatory. The second had subjects such

as astronomy, medicine, grammar and philology. The third offered religious curriculum comprised of syntax (nahw), dialectics (al-kalam) and jurisprudence (fiqh). The curriculums of the first two were scientific and liberal while the last was conservative and theological (Khalil, 1926).

In terms of curricular aspect, the classical Islamic education system and its formal institutions had some distinguished features. The formal learning was religious in nature with priority to theology and legal jurisprudence while non-religious sciences were excluded. Its curriculum seemed to be narrow, dogmatic, more theological, formal and governmental superimposition. Badawi (1979) mentions that during this classical period, the maktab was regarded as primary school, the madrasah as intermediate level and the mosque as the zenith of the system. The maktab focused on recitation and memorization of the Holy Qur'an, exegesis and scholarly elaboration of the tradition, together with reading, writing and calculation. Some maktab offered Arabic language and literature. Makdasi (1981) identifies some religious subjects that were offered such as the Qur'anic exegesis ('ilm al-tafsir), the science of Qur'anic readings ('ilm al-qira'at), the sciences of tradition ('ulum al-Hadith), methodology of jurisprudence (usul al-fiqh), jurisprudence (fiqh) and the principle of religion (usul al-din). The subsidiary sciences were Arabic Sciences ('ulum al-'Arabiyyah) such as grammar (nahw), lexicology (qamus), morphology (tasrif), metrics ('arud), rhyme (qawafi), prosody (fann al-shi'r), Arab tribal history (akhbar al-'Arab) and Arab tribal genealogy (ansab). In general, Khalil (1926) identifies classical curriculum inclusive of academic and extra-mural subjects, permissible and prohibited subjects. He classifies and distributes these subjects into five areas as provided:

- Religious subjects (shar'iyah): jurisprudence, exegesis, tradition
- Literary studies (adabiyyah): philology, syntax, rhetoric, prosody, composition, reading, history
- Mathematics (riyadiyyah): geometry, astronomy, arithmetic, algebra, music, politics, ethics, domestic economy
- Rational (aqliyyah): logic, dialectic, dogmatic theology, metaphysics, natural science, medicine, chemistry
- Miscellaneous: surveying, veterinary, agriculture, magic, phrenology, astrology, dream interpretation

The learning institutions were funded by their founders through endowment system (waqf) and institutions such as Nizamiyyah offered free education

to the public. After the institutionalization of learning, al-Ghazali mentions, teachers did receive salaries. Prior to this, as a sacred duty they taught free (Badawi, 1979). According to Nakosteen (1964), there were six types of teachers namely mu'allim, mu'addib, mudarris, shaykh, ustadh and imam not to mention private tutors and mu'ayyid (junior instructor).

WESTERN VIEW OF EDUCATION

This Western education system considers education as an engine for development. It sees education as the instrument of life and believed for education as a means of individual and national development. It also viewed education as an element of continuous and harmonious human existence and wellbeing just as the case in Islamic world view. But the differences attached to this system is authenticity regarding the source, method and the objectives to humanity. In the cause of this study, morality and character building is the core object in all true knowledge and education and these needs critical speculations of the source, effectiveness of the method and underlined policies to meet the natural objectives. In the Western perspectives, a knowledge of sciences, technology or business owe lot of importance and priority than other religious and social studies. This is equally attested in the words by Hashim (2004) "the secular world view at the root of the modern secular system does not consider the relationship between God and the human being as intellectually or socially relevance, hence revelation or the revealed knowledge is not regarded as a source of knowledge, they are ignored, even when modern secular subjects are introduced in the curriculum for the traditional older system". The main source in this type of education is largely dependent on human ability to reason, human psychological thinking, mere observation, experimentation and examination through theory or practice.

This system is further claimed to developed cognitive, affective and psychomotor domains of human learning and development but failed as not planned to develop the human spirit as the basic essence and foundation. This weakness is automatic as it always subject to changes, corrections and improvements and all this resulted from the absence of the spiritual domain in its sources and approaches. In this system of education, a man is free and responsible to his deed, his life is fully guided by his actions and inactions and he is therefore free to his interest, choices and prejudices. Some concepts of materialism, existentialism, marxism and capitalism were common features in this philosophy of education. This thereby striving hard to ensure man

professed in a field of study and as the same time earn all necessary materials for social and economic well being but less consider to equip human with true cultural and religious values which will in turn build the expected character and morality. According to Dauda (2002), the early objective in the birth of British system of education in Nigeria were a producing of junior civil servants, who will assist them in running their colonies and the European Christian missionaries were also interested in producing Christian converts, who could read the Bible and extend the message of Christianity to their own people.

Al-Faruqi and Naseef (1981) has critically asserted regarding the shortcoming of this system, describing the social scientist illegitimately reduced the moral and/or spiritual component of social reality to its material effects or carrier. This methodology remains to this day devoid of tools by which to recognize and deal with the spiritual. In the other words, the most advertising aim of this education in most of the colonized states was just to produce a good citizen and to ensure economic and political growth for national development and this is not yet achieve and never properly achieved since the object is not meant first to satisfy the primary purpose of being.

THE CONTENT OF EDUCATIONAL DUALISM

Dualism is simply signify a process of being ‘two’ or ‘double’ but in regard to education it is a system of education that plans and accommodate two distinct and irreducible principles to becoming one and these two system were initially opposing each other as they differ in terms of their general philosophy. Thus, two system (Islamic and modern system) have different approach to education and made unrelated provisions towards the development of mankind as one prepares more of spiritual and the other concentrate highly on the physical and material wellbeing. Two system of education are prevalent in Muslim countries; the modern secular system and the older religious system. Religion is marginalized as one subject among many in the former and hardly any modern subject is taught in the latter (Hashim, 2004). The Western colonial powers introduced their languages and their system of education. They let the old traditional system continue in parallel with the new schools and colleges, so that to this day in all Muslim countries we have a kind of diarchy or dualism in education. The traditional schools (madrasah) serve as theological seminaries and follow syllabus that have remained unreformed for centuries. They teach no new subjects, eschew science and modern philosophy and are centred on Islamic religious texts, the Quran and the Hadith, turning graduates who find it difficult to adapt to modern institutions.

However, these two existing system is regularly compromising each other and are subject to continuous failure or low input. The Islamic religious education which as its peak a divine aspirations is blocked with many complex secular ideas and thought that indirectly contradict to the true sources and technically weaken the system in it root. The secular system also which from appearance works not to do with religion or culture and identifies self-fulfilment and leisure as an aspect of important and signifies education as a business venture and investment. It has separated the religion as a local institution and treating in no connection with the modern life and sees no area of relevance. This is why the entire system can be regarded as corrupt as things are not placed in their right order and this is of no doubt lacks a clear vision and objective as the system is producing only the confused who belong not truly to Islam and nor to the west. This is also supported by Abu Sulayman (1989) as he pointed that education in the Muslim world lacks of vision, it leadership does not have the vision of the western man by necessity and it does not have the vision of Islam by its own choice, it has deliberate ignorance, laziness and lack of concern. Education in the Muslim world has existed without culture and without cause.

A renowned Egyptian scholar and an icon in the Islamization movement in Egypt Muhammad Abduh has in many occasions criticized about this confusion. Education in modern government schools, either at the preparatory, elementary or higher levels was largely aimed at the development of military personnel. The religious and ethical subjects were largely ignored, foreign schools were no better. That is why Abduh repeatedly urged Muslim not to send their children to foreign schools. These schools which were established by the missionaries taught Christianity. The schools caused confusions in the Muslims and affected their morals (Shafie, 2004). This system of dualism is padding not only the Islamic system but the West because as so many logical ideas and theories were in contradiction with the true teachings of Islam is also the same confronting the true teachings of the Bible. Therefore, dualism surfaced to be a motor of segregation between human and the true super being and instead to develop religious vision and commitment but contributing distance to religion and these normally paved way to the numerous educational crisis and poor development.

SOCIAL AND EDUCATIONAL IMPLICATION OF EDUCATIONAL DUALISM IN NIGERIA AND MALAYSIA

Nigeria is located in the West African sub-continent bordering with Republic of Benin in the West, Chad and

Cameroon in the East and Niger Republic in the North. It is a country of many religions, cultures, races and languages with Muslims as the larger societies which occupied mainly the Northern part and some portion in the Southwest and South-South. It regained independence in 1959 and full republic in 1960 from the salvaging of British colonialism. It is the most populated country in West Africa currently rising to 178 million, according to Nigerian website with approximately 60% Muslims (www.naija.com). Islam has fully predated in the country as early as 11th century and this is equally with the history of traditional Islamic education with no any variance but more strongly in Northern region which occupied largely by Muslims (Kazeem and Balogun, 2013). Meanwhile, Malaysia is a country located in South East Asia with a predominantly Muslim population, it consisted two geopolitical zones namely the West and East Malaysia. The mixture of Malaysia consisted of the majority of indigenous Malays who are all Muslims then Indians who are mostly the adherents of Hindu and Chinese who are mostly Buddhists or Christians. The population is currently rising to 30 million with over 50% approximately Muslims, Islam is considered as the official religion in Malaysia and prevailed in the country since 13th and or 14th century. And Islamic education is only the alternative means of educating the society during this period as asserted by Hashim (2004) that traditional Islamic education took root in Malaysia sometime around the fourteenth century, historical documents such as the 'Malay annals' and the Abdullah's story furnished to this evidence.

The educational dualism has in many parts and corners damaged the social and educational life in these Muslim majority countries. Numerous social vices and educational backwardness are duly identified in the result of this crisis. In regard to Nigeria, the confusion in knowledge has resulted in the inability to put things in its proper places. This could have taken roots from the Western colonizers that have persisted until today. Consequently this leads to the debilitating intellectual crisis implicating all levels of the Muslim community. The endorsement of these two parallel systems of education in Nigeria is proportional to immorality, corruption, poor leadership, insecurity and many more social vices militating against the society. "The secularist nature of educational curriculum has succeeded in producing various corrupt practices such as inflation of contracts, fraud, falsification of account, examination malpractice, bribery, embezzlement of public fund, pervasion of justice, collusion with multinational companies to dupe the state, election rigging and so forth. If these are the manifestation

of the philosophy of secular education, we cannot tolerate any educational policy which is not identical with Islamic world view" (Ibrahim, 1997).

The Nigerian current political and insecurity crisis that is crushing against the instability of the nation has a great bearing upon the moral and religious bankrupt which probably resulted from the poor underline educational policies and practices. This is in no small quantity contributed to various forms of terrorism and political misappropriation that caused the lost of many valuables and the thousands of lives. For many families and societies in Nigeria, a year 2011, 2012, 2013 and 2014 could not be easily forgotten because it was the tenure which terrorism visited homes, streets, offices, markets and places of worship, leaving death and destruction in its wake (Jamiu, 2013). This system is failed in producing leaders who are not God conscious, selfish and cynic who by behaviour and practices are not truly representing their religions or culture. The perpetrators of this system has equally succeeded in endorsing an imported language (English) as the only national means of communication and unjustly disregard Islam as a state religion being the religion of the majority in the country. Both teachers and students of Islamic studies are treated with no status and no equal in comparison with their counterpart in other science and technical subjects.

In Malaysia, there were efforts to promote Islamic education principles for the balanced growth and development of the nation. These efforts supported by the Islamization policy launced by the Malaysia prime minister, Dr. Mahathir Mohamad in 1983. The first world conference on Muslim education in 1977 has inspired the Islamization of national education policy and its implementation in Malaysia. In 1982, The Malaysian Ministry of Education introduced The New Primary School Curriculum followed by The New Primary School Curriculum in 1993. The new curriculum was formulated through number of studies within some years conducted by education experts and finally, the country succeeded to introduced for the first time a balanced and holistic curriculum. The efforts involved formulating national philosophy of education, identifying the educational objectives, selecting the contents, promoting effective method of instruction and evaluation, training the teachers and so forth. The National Philosophy of Malaysian Education was established in 1988 in order to implement the integrated approach for national education system and as an important means in promoting national unity among the culturally diverse communities within the country. This philosophy becomes a guiding light which focuses on the values, beliefs and attitudes in relation to

the balanced growth of individuals and society. The National Philosophy of Malaysian Education was formulated under Education Act 550 as follows:

Education in Malaysia is an on-going effort towards further developing the potential of individuals in a holistic and integrated manner so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonic, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent who possess high moral standards and who are responsible and capable of achieving high level of personal well-being as well as being able to contribute to the harmony and betterment of the family, society and nation at large

This educational philosophy gives a clear mission of Malaysian education to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonic based on a firm belief in and devotion to God, so that they could become Malaysian citizens who are knowledgeable, competent, possess high moral standards, responsible and capable of achieving high level of personal well-being as well as being able to contribute to the harmony and betterment of the family, society and nation. However, there are still many efforts should be done to ensure the integrated and holistic approach of Malaysian national education can continue to serve the people effectively and continuously. The society including parents, politicians, civil servants and the students themselves must appreciate the educational philosophy besides the efficient execution in order to create balanced Malaysian citizen. Otherwise, the dualism in education will still remained and cause many moral degradation and spiritual fall in the society. According to Hashim (2004), a number of Muslim students were not be able to recite the Quran and to perform the five mandatory daily prayers. The dualism will result the corruption in religion and the production of confused graduates who will neither represent their culture or religion. The dualism of educational system has negatively resulted not only the lost of the essential meanings of Islamic terminologies and concepts but worst fully lost of essential achievement in Islamic education.

This dilemma of educational dualism in the name of modernity is continuously crossing many Muslim countries with serious progress and is affecting not only the said educational or social life but other aspects of politics and economic standard. Therefore, the task is to revive the content, methods and entire curriculum to

formal integrative and unity of life. Students in some Muslim countries were only treating the Islamic subjects as optional and narration or information based course about Islam but still their attitudes in the community will firmly tells the facts that they are not acting upon the teachings which is the main objectives. Moreover, Ali (1984) critical analysis on educational dualism stating that:

Our intellect is steeped in the norms and forms evolved by the West, system of education in our schools, colleges and universities are mostly imported. These are not our system, they are fashioned after the outlook and model of modern/western educational systems as such they do not represent the religious values implicit in Islam and falls short in educating the whole person and research are insufficient in Islamic society because they have been totally cut off from the spiritual root

The society are seriously befitting with the conflict of culture and religious identity where many Muslim youth cannot be identified by either appearance or actions.

CONCLUSION

This study is hereby critically suggesting, the current philosophy of modern education is ineffective and needs a serious review and reorganization. The content of this dualistic system of education is unbalanced and not precise as the information contained is more of rationalistic theory and scientific proof, knowledge in this system emphasis less on divine sources which from the root. Therefore, the content has to be re-structure to meet the current demand of universal man according to Islamic world view. This is earlier supported by Al-Faruqi (1982) work plan for the Islamization of knowledge. However, some of the methods in teaching and learning in this modern system are direct opposition to Islamic values which to Muslims; the building of character, acquiring of personal and spiritual values were the prime means of education. The integrated approach of education could help in producing generation of *ulul albab* (men of wisdom) as emphasized by Baru *et al.* (2014).

In the reformation processes, it is of pivotal importance as all the learning series, teaching content and activities were the concern of curriculum. This study suggests that the curriculum of modern dualistic education has to be integrative and changes has to be made to connect the holistic educational processes with direct relevance to culture and religion. This will

therefore help the system for smooth running and regular achievement in ensuring moral standard and societal appreciation. The integration here is to regularly coordinate these natural and applied sciences with the Islamic world view and to place prior or equal period for the teachings and practice of Islam to the students at all levels of learning and studies. With these, the main goal in the provision of integrative or balanced individuals “who are masters in their field and in the same time equipped with the spiritual values of Islam” can be realized. This is indeed a call to proprietors, educational managers, curriculum planners and general frontiers that education in the view of Islam is not just to be good informant about the religion or in other way, meeting to the needs of life, self-sufficiency or personal satisfaction but a form of ibadah (worship) which if act and utilized properly will lead to successful life. It is the interest of this study also to reorient the parents, teachers and generation of students to take serious cognizance for the true learning, teaching and practice of Islam. Everyone at his own capacity need to work to isolate any values that are irrelevant to his culture and religion. All theories have to be understood in the light of revelation and all actions had to be guided with the religious principles which in no way, may remove all the confusion therein. Base on the light of this study also parents should take all care in the reviewing the situation of their children under modern system of education.

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