

Curriculum Foundations for an Integrated, Value-based Curriculum: The Thoughts of Rosnani Hashim

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Abstract: This study examines the works of Rosnani Hashim, a Muslim educationalist from Malaysia, in an attempt to draw a framework that constitutes curriculum foundations for a value-based curriculum. Based on the researchers' review, they found that Hashim's contribution to curriculum development is significant because she brings together curriculum foundations and curriculum components, as will be seen in the work that will be examined. This study adopted an inductive and analytical methodology based on Hashim's work—her ideas on curriculum foundations, i.e. belief, worldview, and philosophy of education, and how these are connected to the components of curriculum, namely the learner, the learning experiences, content knowledge and evaluation. In addition, this study compares Hashim's value-based curriculum model which is a value-based approach against John Dewey's thoughts. Hashim's model is a natural progression of international models of curriculum development. What is the unique about her approach is the integrative nature which should be of interest to curriculum developers.

Keywords: Curriculum foundation, Curriculum development, Rosnani Hashim, Value-based curriculum and Learner-centred approach.

Introduction

Education is considered as one of the most prominent aspects of the human race that is a part of and also a contributor to change. Individuals, societies and the environments in which they thrive are constantly changing according to time and each era is distinguishable from the other. Education is a means of transmitting values, cultivating them from one generation to the next. Prophet Adam (peace be upon him)

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succeeded in the first competition against the angels when he proved he was more knowledgeable than them in the matter of naming all those things that were created. But he failed when he obeyed the devil's temptation and ate from the forbidden tree which God had forbidden. Based on Prophet Adam's example, education is a means of preparing human development for life throughout the integration between cultivation values and transformation knowledge from generation to the next.

The education of mankind is established since Adam's creation and continues until today through the transfer of values from one generation to another. In relating education as the transformation of values, the Holy *Qur'an* presents the story of Qabil who deviated from the values system and killed his brother Habil, despite both being relatively equal in knowledge. Hashim emphasizes the solid relation between value-based belief and curriculum development and most of her works are focus on developing this concept. She (1995: 1-11) considers "religion as the educational backbone while values become the basis of education". This is due to the fact that each nation designs curriculum based on its values system. Although identity formation is the ultimate objective of the curriculum, Patrick & Faye Hicks (2009: 170) assert that identity formation through inherited values in the curriculum has not caused problems in homogeneous societies. On the other hand, with the rise of heterogeneous societies due to migration and other reasons, a challenge arises as to how to design and develop curriculum for diverse cultures in a particular society. Subsequently, another critical question arises, that is, which values will be incorporated into the curriculum? Schools usually establish a curriculum based on societal values. Schools are considered as academic institutions where the learner's identity can be formulated within it, while the curriculum is the mechanism to achieve the educational aim, goals and objectives. The goal of a value-based curriculum is how to be a good Man.

Integrated curriculum is not knowledge-based or skill-based and developing and implementing it is different in homogeneous and heterogeneous schools. Attention to the integration between values and content means that each subject must also incorporate the inculcation of morals, values and attitudes (Zamrus & Mokelas Bin Ahmad, 1996). Hashim (1995) acknowledges that moral and character development of the learners should be the concern of all teachers and not only the concern of those teachers of religious studies or moral education. She also emphasizes on integrated curriculum by which she focuses on transferring curriculum from content-based curriculum to learner-centered approach.

It is noticed that secular education systems choose to develop their curricula based on secular foundations, excluding religion totally from the curriculum. The advantage of

disregard religion from curriculum is no one compelled to worship his/her God in a manner contrary to his/her conscience. But removing the values from the curriculum, however leads to moral deterioration and simultaneously to the exaltation of reason. Hashim (1995) asserts that the formation of identity based on a secular ideology causes the learners to face an identity deformation and expose them to moral decay. For instance, in the USA, in order to re-link between values and knowledge, “approximately 1.5 million Americans students are homeschooled in 2007” (Wikipedia, 2012). The 2007 survey showed 83.3% of home-schooling parents named “a desire to provide religious or moral instruction” as an important reason to home-school (Williams, A. and Bichao, S. 2012). On the other hand, Malaysia has made various attempts to regenerate national identity through the value-based curriculum, Islamic Studies for Muslims and moral education for non-Muslims.

This paper is an attempt to illustrate the importance of curriculum foundations in curriculum development, particularly to elucidate Hashim’s contribution to the ‘value-based curriculum’. It aims to clarify the relationship between curriculum foundations and curriculum development as well as its impact on developing the integrated curriculum, mainly through the value-based curriculum of Rosnani Hashim a Malaysian educationalist. This paper demonstrates that Hashim’s contribution to the ‘value-based curriculum’ represents a major shift in the science of curriculum development. Integrated curriculum from Hashim’s perspective is not interdisciplinary curriculum which brings together diverse disciplines in a comprehensive manner, but rather it integrates values within the content. Hashim’s model focuses on the formation of learners’ identities as an ultimate outcome instead of focusing on content acquisition as knowledge inputs. Thus, this paper also aims to shed light on her contribution which emphasizes the significance of curriculum foundations in transforming values and in clarifying the change of curricula’ models from curriculum inputs i.e. content, to the desired output i.e. identity formation. Her model of the value-based curriculum emphasizes on the learner who possesses high moral standards, excellent at socializing, and capable of achieving an elevated level of well-being.

Justifications for the Selection of Hashim

There are numerous reasons behind the selection of Hashim to be the focus of this paper. Through examining her works and extrapolating her writings in curriculum development the researcher and readers may be able to answer the question. In general, she has the lead, her works are absence of bias, reflects a comprehensive view, distancing from abstraction, avoiding mono-perspective, have no reliance on absolute texts, and is associated with a learner-centered approach.

In detail, she possesses the rein of initiative; the obvious testimony came from the late Syed Ali Asharaf who acknowledged her as the first scholar who investigated the problems of dualism. Even the four subsequent World Conferences after the First World Conference on Muslim Education in Mecca in 1977 did not discuss the problem of educational dualism. She concurred with al-Faruqi who argued the importance of treating the problem of educational dualism as a starting point for the revival of the Islamic Ummah. She is commended for her unshakable adherence to Islamic values and in the same time she affirms the possibility to get advantage from the others' experiences. For instance, in an article entitled "Pragmatic Education", she points out the importance of borrowing teaching methods from the pragmatic experience, as well as the ways of teaching critical thinking skills (Hashim, 2004). She is also concerned with the formation of national identity at all stages of the educational ladder without excluding any stage. In her article, "Intellectualism in Higher Education" (Hashim, 2007) points out the importance of value-based curriculum and its influence in the building of the graduate's identity in order to be eligible to bear the responsibility in the leadership of his/her society.

Moreover, she has compiled and consolidated the theoretical concepts and practical applications, putting them together in the real Malaysian context. She is concerned with the challenges facing the multi-cultural and multi-racial Malaysian society and how to use curriculum to remedy those problems. In her article "Fostering National Unity through Education: A Case Study of Malaysia" she is concerned with developing unity among the various racial groups in Malaysia through education (Hashim, 1998). In her article of "Balancing Cultural Plurality and National Unity Through Education: The Case Study of Malaysia" she focuses on reaching a balance between cultural diversity and national unity in the Malaysian society (Hashim, 2005).

The efforts of Hashim are not limited to research on the macro phenomena. She extended her efforts to study the micro (sub-phenomena), e.g. Malaysian teachers, developing capacities, and philosophical inquiry which propose to develop teaching thinking skills. In fact, Hashim has come up with the pedagogy of Islamic philosophy inquiry within its modules and trained teachers on its applications. Also, she differentiates between what is absolute truth and what is human thought and distinguishes between what is the historical experience and what is based on standard values. She does not derive her works on absolute text which are outside the scope of human mind, so her works are scientifically based and are recognized in the field of curriculum development. Perhaps the above-mentioned citations from her works can be the response as to why the researcher chose Hashim's contribution to be the subject

of this research. Definitely, during the course of this research, more verification will be understood in the light of additional influences of other factors which characterize the works of Hashim in curriculum foundations.

It should be mentioned at the outset that the notion of Islamization is an essential attribute of Hashim's contribution. Hence, things are differentiated by their opposites: Islamization and secularism are opposites. The Islamic Ummah needs to attribute its aspects of life to the concept of "Islamic", e.g. Islamic economic or Islamic education in the contemporary era. However, there are many reasons behind the emergence of the concept of "Islamization". These reasons may include the following: at times, due to the reaction towards others such as capitalism and sometimes to differentiate Muslim activities from others. The most common interpretation of Islamization, however is attributed to the views of contemporary Muslim scholars such al-Attas and al-Faruqi. Both these scholars al-Faruqi aimed to distinguish the human sciences with the Islamic perspective and in accordance with the Islamic worldview from the opposite, the secular perspective. Secularism does not associate its characters with activities comparable to Islamization. Perhaps the reason is due to the dominance of secularism in the entire world so much so that it does not need to highlight its character since it is obviously announced and understood.

Could it be argued that Islamization has come to the contemporary era as a natural reaction to the domination of neo-colonial ideas? The Islamic scholars began to devise equivalent means to face these challenges. One of these attempts was associating the human sciences with the notion of Islamic worldview. The word 'Islamization' like any other term is the product of the influences of its environment and time. Hence it must be considered the starting point for the study and interpretation of the human phenomena from an Islamic perspective. Therefore, this study analyzes the foundations of curriculum in Hashim's works and reflects upon them in light of John Dewey's thought in order to clarify the curriculum foundations as the bases of identity formation.

It should be noted here that the methodology used by Hashim will illustrate her contribution. Hashim's contribution is one step within the chain of educational reform; it is an extension of the earlier efforts by al-Attas, al-Faruqi, Syed Ali Asharaf and other Muslim scholars. Those philosophers have targeted the reformation of the Muslim Identity on the basis of the Islamic worldview as a core foundation of curriculum in order to accomplish the obligation of succession on Earth, as well as in the hereafter. Hashim's contribution distinguishes itself from the other contributions by two features: first, the disinclination for abstraction in the realm of theorizing, by

its relentless pursuit of reforming the education system; second, the consolidation of her contribution according to *al-Tawhid*, as an Islamic worldview and to the experiences of others' contributions. A good example of that, she travelled to several places such as Japan, Syria, and the USA, in order to pick up the appropriate educational experiences to re-cultivate them on Malaysian soil.

Hashim gives a great emphasis on examination of the roots of concepts', i.e. the worldview, the philosophy of education, and aims of education. In other words, she institutes an exclusive methodology through penetrating the roots of any concept exposed to her prior to study the concept itself. In this regard Hashim (2004) examines the pragmatic worldview before observing the pragmatic curriculum itself. In addition, she illustrates the roots of the concept of identity formation by al-Attas and al-faruqi prior to studying them. She states that al-Attas identifies the problem of education as the loss of adab (self-discipline or ethics manner) caused by the confusion over knowledge. While al-faruqi, has claimed the root of the contemporary educational problem is due to the dualism in Muslim education.

On the other hand, Hashim affirms the problem of Islamic education curriculum is to the weakness of teaching methods, teacher's competence and method of evaluation. Additionally, she focuses on the practical dimension which is clearly demonstrated through her article pragmatic education for the development of the Muslim Ummah, balancing cultural plurality and national unity through education, philosophical reasoning in schools, and developing capacities for critical thinking. In term of practical dimension, Hashim and Dewey are similar, this resemblance between them is due to their persistent quest to apply the concepts that they believed in. On other hand, there are many Muslims and Western scholars who are counterparts in their abstraction but without seeking practical manifestations.

The methodology adopted in her contribution is closer to the comparative method. Comparison is a tributary of consciousness, a major incubator of emergence of ideas and it is a scientific approach to gain from others' experiences. Comparison in her works is considered like a mirror, reflecting the strengths and weaknesses of any experience. She used to invoke other's experiences in her contribution directly and indirectly in order to clarify her position. Based on this conviction, Hashim's works aligned along to Merry White's perspective and does not fall in line with the view of the late Taha Hussien. (White, 1987:8) acknowledged "the answer to the progress of Japanese education system is to hold Japan up as a mirror, not as a blueprint". Whereas, the late Taha Hussien (1938: 24) claimed that the renaissance of Egyptian nation must follow Western civilization in its decency and wickedness. Consequently,

there are a large number of citations of John Dewey and others which meant her works are primarily based on the notion of Merry White which using the other's thoughts as a reflection mirror.

Curriculum and Curriculum Development Science

Humankind recognizes that education is a means of identity formation and a way of reforming societies. Human history distinguishes three types of educational institutions; formal, informal and non-formal. Home is an informal institute, school is the common form of formal institute, and the state and non-state organizations are considered non-formal institutions. School as a formal type differentiates itself through constructed curriculum as opposed to unconstructed curricula of other types. Among all societies, the most perfect is the society which has a good level of harmony among the three institutions, while the worst society is one which has contradictions among them. Curriculum is a mechanism for achieving the curricula objectives. (Hashim, 1999) acknowledges that "some scholars regard education as a discipline and curriculum as a sub-discipline". Curriculum is so important that it has been named the 'queen of educational sciences' just as mathematics as the queen of natural sciences. Thus, the integration of those three institutions; i.e. informal, formal, and non-formal is crucial in the formulation of identity.

Curriculum has several definitions and these multitudes of definitions reflect the diversity of schools' purposes. Curriculum has no fixed meaning, traditionally, it is considered as a body of subject matters. However, Tyler views curriculum as the learning experiences that are provided to attain the educational goals. But Smith, Stanley and Shores (2004) define curriculum conservatively as the set of potential experiences. Therefore, the curriculum planners have to associate curriculum development with the definition of curriculum which they believe in. For instance, the development of a content-based curriculum determines the direction in developing the curriculum, by adding or removing a portion of knowledge from the content (Ornstein, 1998).

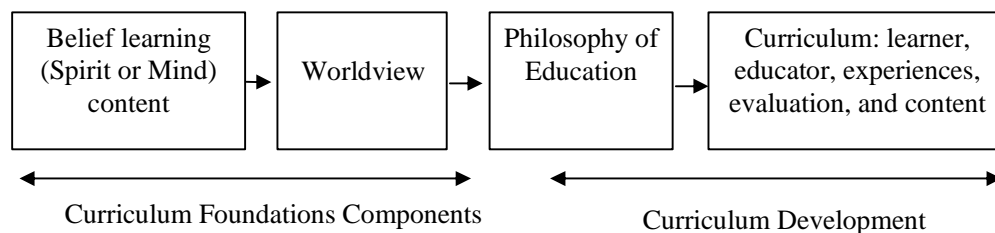
Consequently, Sahlberg (2000:108-121) states that it is useful to examine some trends in large-scale curriculum reforms. The following narrative focuses on the various classifications of curriculum development during the last two decades. *First*, curriculum as content is the classical way of understanding the curriculum. Curriculum means a detailed description of contents of teaching (syllabi) that teachers should deliver to their pupils. *Second*, curriculum as experience which is based on an assumption that processes through which the goals of schooling are achieved are more important than the content.

Third, curriculum as a framework sets objectives and provides broad guidelines for actual curriculum planning. A framework for curriculum is a comprehensive document that describes the overall aims of schooling and where the decentralization of education system is taking place. *Fourth*, outcomes-based curriculum, it guides the planning of teaching by more precise description of intended learning outcomes. Outcome-based curriculum became a very popular contribution in many education reforms in the 1990s. It gives politicians, parents and students, too, more specific pictures of what is expected from schools in terms of learning outcomes. *Fifth*, standards-based curriculum goes even further in setting the criteria for what students should know and be able to do in different subjects and at different phases of schooling. The basic logic of the standards-based curriculum is the role of state, for example, the ministry of education sets the standards for teaching and learning that are the same for all students, teachers and schools. In other words, curriculum is designed using the students' learning as a point of departure. Hashim inspires her model of the 'value-based curriculum' from these five models, but differentiates its foundations compared with the other models.

Curriculum Foundations

Every human society has its own educational system. It is accountable for identities formation according to its values. Education systems are different according to their various values. Therefore, the curriculum foundations of each education system differ from society to another, according to the diverse of beliefs and values. But all education systems design and develop curriculum by the same manner. It is a linear equation: belief is the starting point, followed by the worldview, then the philosophy and aim of education. Thus, curriculum development is a natural result of those three foundations as shown in figure 1.

Figure 1: Foundations and Curriculum Components



In figure 1, the equation is divided into two parts, the first being foundations which includes belief (spirit or mind), worldview and the philosophy of education; and the second is the curriculum components. Through a deep study of Hashim's works, this research draws the foundations that assimilate the curriculum and as a result, the schools can achieve their goals.

Figure 2: Components of Dewey & Hashim's Curriculum Foundation

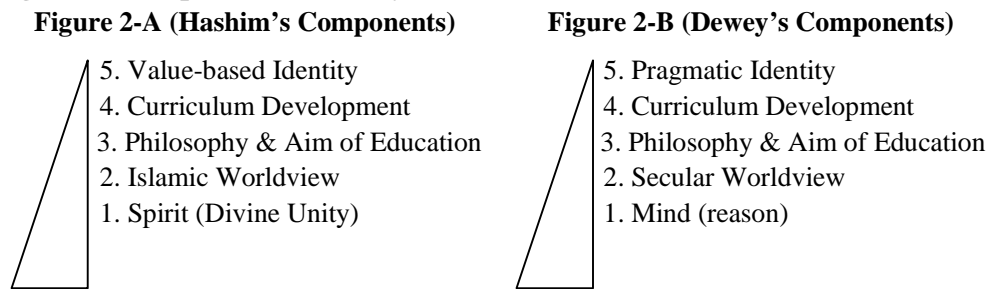


Figure 2 illustrates the foundations of curriculum which are derived from Hashim's works in comparison with John Dewey's works based on her article entitled "Pragmatic education for the development of the Muslim Ummah" (Hashim, 2004). To clarify the terminal end of the value-based curriculum, this research investigates the equation corresponding to belief (spirit or mind), worldview and philosophy of education between Hashim and Dewey (figure 2).

1) Belief (Spirit or Mind)

The meaning of any concept is considered as the starting point in its understanding. The meaning of the object of knowledge has a profound impact on the understanding and interpretation of any phenomenon. The belief in any idea gives it the right to formulate the mental perceptions for one who believes in it. Accordingly, the foundations of any belief are significant to understand life phenomena. Also, they assist human to differentiate between absolute facts and historical experiences. Thus, the distinction between absolute and relative values results from the diversity among beliefs' foundations. The curriculum foundations of Hashim's model originated from the absolute and transcendent, while the curriculum foundations of Dewey's model have derived from the experience of a person within a given time. As a result, the distinction between spirit (Divine Unity) and mind (reason) leads to the different of curriculum foundations between Hashim and Dewey.

Divine unity and pluralism, faith and reason, absolute and relative, observant and non-observant, empiricism and non-empiricism and spirit and mind are different

expressions, but they have single meaning. Hashim's contribution stands on the revelation 'divine unity', while Dewey's contribution is based on pluralism. In other words, she recognizes revelation as a core of curriculum foundation, while Dewey established his contribution based on the basis of human reasoning alone. Additionally, there are several educationalists who referred the problem of dualism to the absence of revealed knowledge from the curriculum. For example, (Qutb, 1979) affirms that religion is now utterly isolated and alienated from our live. He suggests that a way to get out of this dilemma is to make the doctrine of Allah governs all our actions. Hashim emphasizes the importance of revelation as the most important source of knowledge in the formation of identity. On the contrary, she considers the elimination of religion from the curricula would lead to social disaster.

Hashim (1996: 28-43) acknowledges that the neglect of values from the curriculum contributes significantly to an increase in the social problems of the day. Some philosophers from the human reason camp deny the authority of revelation as a source of knowledge. They argue that revelation as conscience cannot be observed or measured, and thus, cannot be scientifically sound. This duality of looking at the first foundation of curriculum directs curriculum planners to two different directions, one based on the spirit and the other based on the mind.

She clarifies that the Islamic education curriculum was not acquainted with the dualism of reason and belief as in the West. She believes that Man is composed of spirit, mind, heart, body and desires. She believes that human being's greatest need, above all others, is to reach or to connect to God. Hashim (1998) acknowledges the importance of belief in responding to human's needs, learner has physical needs for food or activities and spiritual needs relating to something larger and beyond one's self, that is, the need to reach to God. Additionally, she believes that education is to transfer faith and values from one generation to another.

There are a number of scientists and scholars who echo the same notion, including Bakar. Bakar (1999) draws an obvious view of *al-Tawhid* as a civilized motive which binds scattered values and different wills, and guides both of them to a specific target in producing a distinctive civilized act. He identifies that the scientific spirit of Muslim scientists and scholars flows from their consciousness of *al-Tawhid*. Therefore, the origin of the development of the scientific spirit in Islam differs from that in West. Among Muslim philosophers and scientists, logic was always viewed as an indispensable tool for scientific thinking. In Islam, religious consciousness of *al-Tawhid* is the source of scientific spirit in all domains of knowledge. Consequently,

Islamic intellectual traditions do not entertain the idea of natural sciences being the only form of science. Similarly, the idea of objectivity, which is so essential to the scientific enterprise, is inseparable from religiousness and spirituality.

On the other hand, Western thought is inclined around the concept of reason and at the same time denies that revelation can be proven scientifically. Thus, revelation must be doubted, for it is assumed that religion is just a matter of subjective opinion. Dewey rejected the notion of Locke who argues for the passivity of the mind. Dewey articulated mind as an active agent between the relations of organism and the environment. The West believes that verificationism is the doctrine to distinguish between meaningful and meaningless assertive knowledge. Phillips (1987: 2) confirms that “the verifiability principle of meaning states that something is meaningful if and only if it is verifiable empirically, or is a tautology of mathematics or logic.” In the same direction, Watson claims equality between the scientific method and the mind, and does not consider faith to be scientifically sound. Watson, (1993: 13) states that the achievements of science have encouraged the view that scientific method provides the only route to genuine knowledge. Religious beliefs cannot be proven scientifically; they are to be doubted, for it is assumed that religion is just a matter of subjective opinion.

Accordingly, Hashim and Dewey are different in their views of the starting point. She builds her contribution based on spirit (divine unity), on other hand, Dewey established his contribution based on the mind alone. Edgar Morin criticizes the exaltation of mind and at the same time he associates between mind and conscience, as Hashim accomplishes in her works. Morin (2002: 20-33) affirms that all knowledge is exposed to error through the suppression of conscience. This problem corresponds to absolute transcendence of knowledge, superiority of mind, and stifling of conscience. He adds, the task of education is to demonstrate that there is no knowledge -whatever its level- immune from error and illusion. Therefore, scientific knowledge cannot alone address epistemological, philosophical and ethical problems. The West fell into the wrong methodology, since it denied revealed knowledge from the Holy Scripture without examining it. Additionally, intellectual systems in the West refute their knowledge to fall into error and secure its knowledgeable from mistakes and illusions.

Morin asserts that there is a strong association between mind and conscience and they are not completely opposed. The evolution of intelligence in the world of mammals, especially within the human world, is not separate from the development of conscience. This is to say, the senses, curiosity, and passion (the invisible tools of

conscience) are calculated in scientific and philosophical research. He acknowledges that the entrances and outlets of the nervous system are divided in two sections, 2% of nervous system is found to link man with the outside world and 98% of it functions in the internal world of man's conscience. This concept leads to the distinction between two types of knowledge; explicit and tacit, explicit knowledge of 2% can perform circulating, coding, and recording, while tacit knowledge of 98% cannot circulating, coding, and recording. In other words, 2% of man's nervous system dealt with explicit knowledge, the product of mind, while 98% concerned with tacit knowledge, the product of conscience. Thus, Hashim emphasizes the significance role of the conscience in teaching and learning of humankind beside the mind.

Edgar Morin strives to demonstrate that rationality is not what is generated by the 2% of the nervous system, so that human conscience is accordingly rational. He argues that rationality is not the possession of a particular nation or civilization. He acknowledges that rationality is not exclusive to Western civilization. The West has considered the Western culture as the only rational culture among all cultures. The West governs other cultures based on its extension of involvement in the paths of technological achievements. He argues further that, in every society and each culture, including the primitive societies, we find a strong presence of rationality. This rationality manifests in the way of producing tools, fishing techniques, and the abundant knowledge about plants and animals, while the environment surrounding them is equivalent to myth, magic, and religion. Western societies themselves are pregnant with myths, magic, and religion, including the myth of mind deification and the legend of progress. Toynbee (1963) even referred the decline of the civilization to the absence of values and belief and because it only focuses on material gain.

Morin mentioned that the failure of a civilization to survive was the result of its inability to respond to moral and religious challenges, rather than to physical or environmental challenges. Hashim (1999: 28-43) acknowledges the importance of conscience in learning and teaching human. Just recently modern medicine has shown that a fetus can also receive external stimuli even when it is still in the womb. Hashim emphasizes on the role of conscience for curriculum development.

Every entity stands based on its foundation, whether it is construction or meaning. Hashim confirms that faith is the foundation of curriculum development. Based on Islamic history, she considers faith a catalyst for scientific development. She believes that faith is an intelligible knowledge, and it is the means of attaining other knowledge. Al-Attas (1995: 177) confirms that the notion of the intelligible knowledge is reality and truth. He adds, the projection of a true vision of the ultimate

nature of things is originally derived through the medium of intuition. On the other hand, numerous philosophers and thinkers of the West have acknowledged religion as a hindrance to scientific growth.

Additionally, Bouzenita (201: 332) concurs with Hashim that the Islamic worldview is based on the uncompromised concept of the Oneness (*tawhid*) of God. She clarified that Islam is not just a religion in the contemporary understanding, but rather a way of life. Islam is composed of a set of beliefs (*'aqidah*) and legal rules (*shariat*) or system emanating or being derived from the source of revelation, the *Qur'an* and Sunnah, or what is accredited by the revelation; that is, consensus (*ijma'*) and analogy (*qiyas*). On the contrary, (Watson, 1993:13-14) rejects the idea of scientific status of religion and believes that the achievements of science have encouraged the view that scientific methods provide the only route to genuine knowledge.

Furthermore, there are some non-Muslim groups who expressed their dissatisfaction to the moral education subjects offered by the Malaysian Ministry of Education, although they were represented in identifying the 16 universal values content of the subject. Their dissatisfaction arose from the fact that the approach of the subject was not based on religious foundations, but completely reasoning. They would prefer their children to be taught religious values than secular morality. Hashim (2012) gives evidence of the importance of religion-based values; for example, the Sadhana Visionary Academy combines secular values and Hindu values, the Grace Assembly Church prefers to establish home schooling, and some Christian groups, particularly in East Malaysia, are beginning to plead that Christian religious education be included in the national school curriculum. Thus, from the preceding discussion, belief has a great impact on human life in general and in curriculum development particularly, the righteousness or depravity of identity formation is due to its initial starting point, whether it is spirit or mind.

2) Worldview

Worldview is a novel term; it has multiple meanings and to understand it, it is important to clarify its meanings. Al-Hujilan (2011) acknowledges that there are terms that impart multiple meanings and usages, and worldview is one of them. A comprehensive worldview is the fundamental cognitive orientation of an individual or society encompassing the entirety of the individual or society's knowledge. Worldview is including natural philosophy; fundamental, existential and normative postulates; or themes, values, emotions and ethics. The term comes from the German word *Weltanschauung* which means "to look into the world." The fundamental

concept of German philosophy and epistemology of worldview does not only refer to a worldwide perception. It also refers to the mental framework, or cognitive culture, with which an individual interprets the world which interacts with it. Worldview formulates human's vision for awareness of the nature of permanent facts in life. Worldview presents a comprehensive interpretation of existence, clarifies how to deal with the presence, and attains the compatibility between man and universe, so it is not merely an intellectual view.

Worldview is a set of beliefs about fundamental aspects of reality that ground and influence all of one's perceiving, thinking, knowing and doing. It is the basis for the deductive reasoning that ultimately leads to act or not to act. In other words, a worldview is a set of presuppositions or assumptions which we hold consciously or subconsciously about the basic makeup of the world (Palmer, 1996:114). Al-Hujilan acknowledges that every person has his/her own individual worldview, which reflects one's culture. Thus, worldview plays a crucial role in identity formation and acts in dictating one's behavior. It demonstrates how the philosophy of education functions and affirms how a curriculum is to form. Palmer perceives worldview as the fundamental cognitive orientation of an individual or society. Worldview is encompassing the entirety of the individuals or societies, including; philosophy, normative postulates, themes, values, emotions, and ethics.

Worldview determines the manner in which everyone formulates his/her life and how to guide his/her activities. Individuals are different, as well as societies in the light of their worldview. Every individual has his/her own worldview which turns into driving forces for the construction of his/her life. This is the same with societies; each society acts according to its worldview, which is shaped by faith or discipline. In other words, worldview is considered a starting point for articulating the human being's life and a tendency towards a comprehensive interpretation. It is a picture of reality combined with a sense of its meaning, value and principles of action. As a result, Dewey and Hashim are contrast of one another. Dewey's worldview is based on instrumentalism (related to pragmatism), but Hashim's perspective is based on the Islamic worldview. Dewey's worldview is merely an intellectual view in contrast to Hashim. Al-Attas (1995) acknowledges that a worldview is not merely the mind's view of the physical world.

The term "Islamic worldview" was popularized widely after the First World Conference on Muslim Education held in Mecca in 1977. It is a reaction to the marginalization of religious schools and the adoption of secular educational philosophy at the national level. Hashim (2004) acknowledges that after this

Conference that aimed to desecularize the national school system. The Islamic worldview is capable of answering cosmological questions and provides a well grounded perspective of the unseen world and the Hereafter. It provides some theoretical basis of cosmological truth and promotes commitment and responsibility (Hj Jusoh, 2007). On the other hand, the attributes of the worldview of pragmatism are: consequences of actions, problem-centered, pluralistic and real-world practice oriented.

Hashim acknowledges the impact of the Islamic worldview on curriculum development in numerous places in her works at two levels; conceptual and terminology. At the first level, she confirms that accomplishing knowledge must benefit societies. She (2007: 92-115) verifies that the acquisition of knowledge in Islam has been associated with service to society. At the second level, she agreed with al-Attas on the importance of using “education” instead of “learning”. She (1999) acknowledges that Muslim educationists had to coin the term “tarbiyah”, which hardly occurs in classical Islamic literature at all, to refer to both education and instruction. Contrary to al-Hujairan, she argues that the Islamic worldview is not merely the mind’s view of the physical world. She illustrates the concept of reality and combines it logically with the worldview. Thus, the foundations of her contribution align with rationality. She asserts that Islamic worldview stands on the conscience and mind. On the other hand, Dewey developed his contribution primarily on the mind.

The worldview becomes the basis for any education system and curriculum development since it is considered as a yardstick that distinguishes nations. On the one hand, the United States of America chooses to build its education system and its curricula based on a secular approach (Palmer, 1996:114). American education system is consistent with the philosophy of the separation between church and state since 1802. Thomas Jefferson, one of its founding fathers (Wikipedia, 2012) wrote, “I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should “make no law respecting an establishment of religion, or prohibiting the free exercise thereof, thus building a wall of separation between Church and State.” On the other hand, Malaysia, through the national curriculum strives for the formation of a Malaysian national identity based on values and morals. Malaysia has offered school subjects such as Islamic studies for Muslims and moral education for non-Muslims. Additionally, she calls for the rights of non-Muslim students to learn about their faiths in school.

The curriculum is built on the worldview of society and identity formation is carried out through it. Thus the difference in identity formation as cited above in both the

USA and Malaysia is due to the worldview of each country. Figure 3 illustrates the attributes of worldview; i.e. reality, values, and man as a basis for the curriculum components; i.e. learner, educator, learning experience, evaluation, and content.

Figure 3: Attributes of Worldview

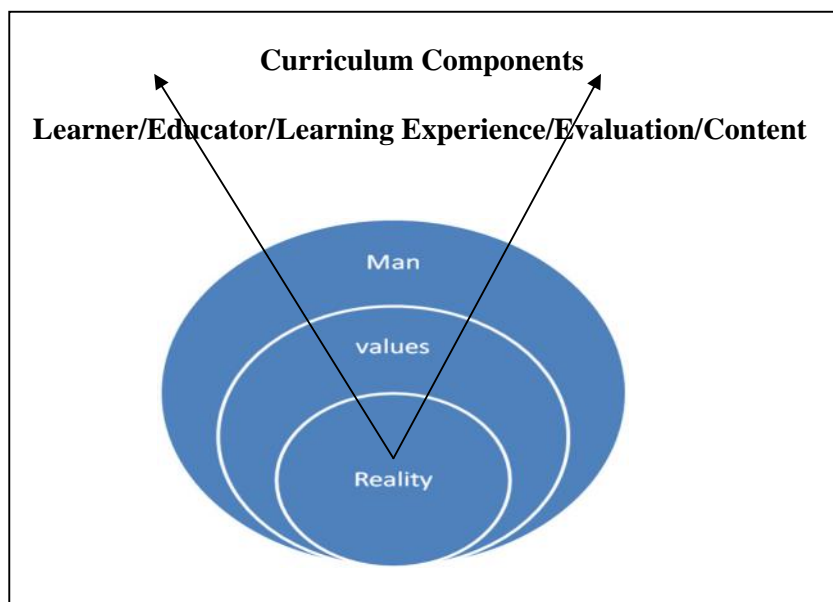


Table 1 demonstrates the comparison between reality, values, and Man in the light of the worldviews between Dewey and Hashim.

Table 1: Worldview of Hashim and Dewey

Item	Hashim's Thought	Dewey's Thought
Reality	Attainment of happiness in both realms: here and hereafter	Interaction of individual with environment: always changing and relatively benefit
Values	Attainment of happiness in both realms: here and hereafter	Situational and relative: subject to change and verification
Man	Fixed and absolute values: subject to intuition and mind	Materialistic: biological organs

2.1 Reality

Reality is the state of being real; it is something that exists independently of all other things and from which all other things derive (Dictionary, 2012). Therefore, reality is

the prime tenet by which humans can seek the paths of life; so one's decency or deviation starts from the viewpoint of reality. Reality, as understood by Hashim, is the integration between the spirit and mind, not as a conflict between them. She (1999) affirms that reality is based on tawhidic worldview and there is no compartmentalization between religion and secular spheres. She (1999) adds that Islam ensures that every individual is anchored to his/her faith while exploring new horizons. On the other hand, reality in pragmatism is different; it is based on human capability to theorize for intelligent practice only. Theory and practice are not separate spheres; rather, theories and processes are tools or maps for finding a way in the world. As John Dewey stated it, there is no question of theory versus practice but rather of intelligent practice versus uninformed practice (Wikipedia, 2012).

Hashim and Dewey are different in their views of reality. She believes that there is no contradiction between spirit and mind; while Dewey emphasizes intelligent practice. She distinguishes the concept of reality by the understanding and integration between the spirit and mind and in combining between the plantation in the world and the harvest in the Hereafter. On the other hand, Dewey considers the truth of an idea dependent on its workability; ideas or principles are true in so far as they work (Slideshare, 2012). She (1999) illustrates Dewey's view in two propositions of contemporary pragmatism; all things flow; nothing remains the same and it is impossible to gain knowledge of ultimate reality, while she believes in Allah as eternal being and transcendent.

The concept of reality has a great influence on all aspects of curriculum. One of the aims of curriculum is to socialize human by developing the understanding of reality. In other words, curriculum intends to attain knowledge about three phases of "reality": physical, human, and metaphysical (Mendeley, 2012). Hashim's view which is based on the Islamic worldview, may agree with Dewey in the first two aspects: physical and human and opposes him in the third. She (1999) acknowledges that it is possible to integrate certain elements of pragmatic education that do not contradict with the Islamic worldview. She argues further that the Islamic worldview would not object to pragmatic goals of education for understanding and helping the child to think and for socializing learners.

The obvious point of contention between Hashim and Dewey's philosophy is metaphysics. Hashim does not agree with Dewey and suggests that the latter is deprived of understanding the scientific soundness of metaphysics and the role of conscience in curriculum development. She (2004) asserts that Muslims do have major problem with pragmatism in metaphysics. Clearly, the metaphysics of

pragmatism would not accept the notion of divine revelation, to provide the truth about reality because that would guide to a closed and bounded system. Additionally, this debate leads to diversity between Hashim and Dewey in respect to values, which are considered the substance of curriculum, since the function of curriculum is transferring values from one generation to the next. She (1999) alludes to another problem with Dewey's metaphysics: the idea that change is the essence of reality and consequently there are no permanent values. Thus, she does not deny Dewey's view of reality in the phases of physical and human, but she objects to the phase of the metaphysical.

Additionally, the discrepancy between Hashim's and Dewey's perception of reality is due to their views of the mind and its function. Hashim (1996) acknowledges that the ultimate aim of mind is to recognize and acknowledge God's existence and its proper place in the scheme of creation. She adds, mind cannot be the sole resource of knowledge, for whether by the use of intellect, sense-perception or intuition, it is relatively limited. She shows that the mind strengthens belief in Allah; it is the instrument of discovery of cosmic laws, and enables Man to generate knowledge. She (1996) acknowledges that rational science strengthens the faith in God through the study of His creation and the discovery of its laws. In what follows, the writer will review the concept of values in addition to Hashim's contribution of the 'value-based curriculum', and the association between values and curriculum development.

2.2 Values

There is no human society devoid of values; it is axiomatically unquestionable, since the values of any society are the product of its culture. The differences between values among human societies, however, are due to several factors, including religion, worldview and culture. Hashim establishes her ideas based on the Islamic worldview, which was initiated on the common equation; good man equals honest plus strong. In the same time, she emphasizes on developing cognitive patterns and practical experience. She (1996) affirms the importance of two sides; understanding the concept and transferring it into practice. She strengthens the importance of examining the conceptual system and its practical feasibility. She (1996) acknowledges the importance of the compatibility of the conceptual and the practical features.

Hashim establishes her contribution of formulation Identity based on the strong (knowledge and skills) and honest (values) Man. Good men are those who have knowledge preserved by values. Her contribution does not stop at the level of concepts abstraction, but aims to situate curriculum components at the practical level.

She is concerned with clarifying values' purposes and its function. In this point of view, she emphasized the purpose(s) of the education. Her contribution recognizes the purpose of education as a way of educating Man, strengthening his relationships with Allah, and with His fellows.

Values are not merely a personal preference for things; they have a purpose(s). She (1999) states the primary goal of education is to lead man to recognize and acknowledge his Creator. This acknowledgement is manifested in obedience and adherence to His commandments. In other words, the primary goal of Islamic education is to produce the good man, by developing all his/her potentials accordingly. Islamic education enables man to be the vicegerent of Allah in order to maintain prosperity on earth. Additionally, she (2004) acknowledges two fundamental values are missing from those moral values prescribed for the Malaysian curriculum: the love of knowledge and mutual discussion and deliberation.

She emphasizes and illustrates the function of values. She (1999) states that education is designed to produce the vicegerent of Allah who is aware of his individual vertical relations with Allah and his social horizontal relations with His creatures. Hashim does not separate values from the curriculum; the primary goals of education include spiritual, moral, social, intellectual and physical development for specific ends. On the other hand, Protagoras (490–420 BCE) in his book "Truth" spoke of his most famous statement; "humans are the measure of all things" (Oregonstate, 2012). To measure something is to give it a value and Protagoras regarded all values -truth, good, beauty, even existence- as dependent upon the human observer. Thus, the value of everything is relative to the observer. Dewey also believes in this idea.

Hashim diagnoses the roots of the problem of dualism to the integration of foreign values with local values. She indicates that the root of the problem of dualism is due to the lack of teaching knowledge based on society's values. She (1999) affirms that the knowledge that has been taught in the Islamic world was borrowed from the Western-secular view. Thus, the knowledge that is taught is devoid of religious values, or even if they are not, is not compatible with Islamic values. In long term, Muslim children will be indoctrinated with alien values. She strengthens the importance of value-based religion and believes that values are objective and absolute.

Hashim believes that value is objective, that it is inherent in the object of consideration and independent of anyone's assessment of it. Values are then "built into" the universe, a fundamental metaphysical reality (Funk, 2001). Also, she

believes that values are absolute, eternal and universal standard which applies to all people and any other moral agents for all time. Accordingly, she stresses in numerous places in her works, value-based religion and identifies education as a means of transmitting or transforming values from one generation to the next. In other words, she defines curriculum's aim to inherit values and faith from one generation to the next in order to enable Man to perform the duty of vicegerent. She (1996) acknowledges that values are inseparable from knowledge, values have to be embodied in real life, and values' purpose is to guide man to acknowledge his/her Creator.

2.3 Man

Values have two categories, worldly and spiritual. The two values are twined and each kind of values meets different needs for human. Humankind is created in dual nature, body and spirit. Worldly values response to the body needs, while spiritual values meet the spiritual needs. Man learns to take responsibility for the sequences of his/her thoughts, words, and actions through values. Accordingly, early childhood is the most influential period in human life and is where identity is formed both emotionally and intellectually. Hashim (1999) states that during the early years of life, Man's habits are formed and the basic orientation of one's mind and spirit are established. Then, the education process continues through inherited values among generations. Knowledge from Hashim's viewpoint is the way to elevate Man up the ladder of submission to Allah. She states that knowledge lies with God who is All-Knowing. God imparts His knowledge to whomever He may choose, thus, the transmission of knowledge is motivated by the conviction that true knowledge necessarily leads to a deeper faith in Allah.

Hashim builds her contribution based on the notion of the centrality of the Creator (theocentrism). Allah is the giver of knowledge and that the human mind cannot come to knowledge of all things; especially the knowledge of unseen world and the soul. Among people, there are some who attempt to understand the divine knowledge through the mind which is not capable of it. Therefore, al-Ghazali condemns people who do not recognize the limitations of human reasoning. Accordingly, Hashim denies the notion of anthropocentrism which Dewey believes in: Man is the measure of all things. Dewey makes the notion of anthropocentrism as a basis of his contribution, believes that human beings are the axis of life and the scale of all things. Fitah (1999: 73-88) states that most philosophers who follow this notion of anthropocentrism including pragmatism are ended with skepticism and atheistic tendencies, nihilism, immoral trends and projection. Meanwhile, Hashim (2004)

emphasizes the dual nature of man is made up of a dual nature of spirit and body. The spiritual faculties are known as ruh (soul), aql (mind or intellect), qalb (emotion) and nafs (self) and have various functions.

Hashim elaborates on the comprehensive nature of Man (as the learner), since the learner is the primary source of the curriculum's objectives. Based on this close relationship between worldview and objectives of curriculum, she emphasizes on the Islamic worldview in order to differentiate between the inclusive view of Islam and the partial view of pragmatic philosophy. In other words, there is an immense difference between formulating objectives for the learner as a whole with various functions that is soul, mind or intellect, emotion, and self and the learner as a part (as a mind). She (2007) believes that curriculum assists Man to possess happiness in this world and the hereafter, to perform his/her roles as a vicegerent of God, and views him/her as a traveler, travelling towards his final destiny. Thus, there is a close relationship between reality, worldview, and the concept of Man, and they consider the foundations for curriculum development.

3) Philosophy of Education

The studying of human science, including education as philosophy, emphasizes the importance of understanding the meaning of any term before utilizing it. Al-Megaydl, Gaydory and Mohammed (2007: 15-35) affirm the difference in the identification of philosophy of education leads to the divergence about its meanings. Those definitions furnish different interpretations, since the classification of philosophy of education changes from philosophical school to another. Philosophy of education resembles educational theory which has taken many different forms, but has never changed the fundamental assumption underlying it (Carr, 2012). The fundamental assumption of Hashim's contribution is the belief in divine unity which considers the ultimate resource of Islamic worldview; reality, values, and Man. Consequently, she (1999) asserts that the curriculum design depends fundamentally on a well-defined philosophy of education.

In this regard, the human experience acknowledges two forms of philosophy of education; the first is based on spirit and the second is based on mind. Sharifi (1979) affirms that one, philosophy has a divine basis, and the other is a product of the limited human mind, which either denies the revelation or is indifferent to Truth. The understanding of philosophy implies its meaning which it is a process or a product. As a process, philosophy is a critical reflection on human experience, and as a product, philosophy is a worldview and a theory of reality concerning the ultimate nature of things and meaning for life (Kaipayil, 1995: 95). Hashim identifies her perception of

philosophy on common grounds; she has denied it as a knowledgeable pattern, other than a way of thinking. She (2008: 7) asserts that she believes what is needed is not so much the content of Western philosophy, because the Islamic tradition had a rather well-developed vision of metaphysics and ethics, but rather philosophy as a tool of thinking.

The philosophy of education is affected by its foundations which stand upon it. Hashim's contribution is situated on divine unity, other than Dewey's contribution which stands upon reason. She (1999) acknowledges that many schools in the United States of America have implemented elements of pragmatic education but this influence is not always concerned with philosophy. This is because pragmatism during its most influential period has been associated with radicalism and social reform.

Dewey's thought has been criticized by many contemporary American thinkers who have suspected that Dewey's philosophy of education is the reason for the collapse of America's education system. The reform initiatives aimed at addressing these concerns typically attempt to restore academic excellence in our schools by concentrating on one or more of three distinct levels of action: constitutional, political and philosophical. However, even if the constitutional and political dimensions of this struggle were to become characterized by sensible and fair-minded debate, practice, and governance, there is no guarantee that education would improve significantly, if there is insufficient clarity in the educational philosophy. And to a degree that American educational philosophy is unsound, that weakness is largely attributable to the influence of John Dewey, the progressive turn-of-the-century reformer whose impact on American education is incalculable. In Dewey's case, "these ideas, often imported into the schools without sufficient considerations, have gone on to undermine and distort American educational philosophy. The result has been the deterioration, confusion and disarray we see around us" (Edmondson, 2006: xiii-xiv).

Conclusion

In this article, the writers strive to draw a coherent picture for the foundations of the value-based curriculum which are derived from Hashim's works. The reason behind the selection of her works is due to the comprehensive view of her contribution which combines between two distinctive features; curriculum foundations and curriculum development. Within the limits of the writers' acquaintance with knowledge in the domain of curriculum development science, they have not seen any study which integrated the foundations of curriculum to its components. The educational intellectuals highlight the curriculum foundations only, and in contrast, the curricula

developers emphasize on the curriculum's components more than foundations. Nevertheless, through analyzing her ideas and works, the writers realize that Hashim used to bring both the foundations and components together.

This article has delineated the features of Hashim's contribution to the value-based curriculum. The writers have extracted the most important features of Hashim's contribution in order to benefit curricula developers in particular, and the workers in the field of curriculum development in general. They have provoked both of them to work together in order to achieve a high level of integrity between curriculum foundations and components. To summarize Hashim's view that religion is the educational backbone of education, and one of vital role of education to transmit the prevailing cultural values and beliefs from one generation to the next. She opens up to others' experiences, i.e. pragmatism, for its teaching methods which can be adopted according to the Islamic worldview. Hashim avoids falling into abstraction and paid great attention to the practical dimension. Also, she possesses the rein of initiative being the first scholar to examine the problem of educational dualism in details. She is concerned with the formation of national identity at all stages of the educational ladder. Furthermore, Hashim is a social thinker who is concerned with developing unity among Malaysian multicultural and multi-faith groups through education and focuses on reaching a balance between cultural diversity and national unity in the society. Hashim does not limit herself to studying macro phenomena only, but extended her efforts as well to study the sub-phenomena. Hashim does not originate her works on absolute text which is outside of the scope of the human mind, so, it is scientifically based and can be recognized by non-Muslims.

Finally, it should be noted that the methodology used within most of Hashim's works is unique, reflecting and considering others' experiences, for example John Dewey. This comparison between Hashim's and John Dewey's thought illustrates the importance of the comparative methodology which has been used in her works. In conclusion, this article recommends and urges the writers in the field of curriculum foundations and curricula developers to emulate Hashim's model in order to develop a comprehensive framework for the value-based curriculum.

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