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Questioning Questions - Should Questions Be Used as a Learning Tool?

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ABSTRACT
Given scientific knowledge of the effect of questions on the brain and the theory of constructivism, methodological questions arise: for example, why, when and how should questions be asked? To help find answers, the literature reviews additionally included a study of holy scriptures to create a basic data model of how questions can aid learning. The model proposes using questions as a knowledge access and linking tool rather than just a formative and summative assessment tool. Using the model, a lesson plan was developed to help n = 394 tertiary level teachers to question their personal classroom questioning methodologies. Thematic analysis of participants' responses indicated a willingness to carry the learning into their classrooms. The implications of the pilot study should be tested further, especially in STEAM courses. Teachers who are already interactive in class would immediately find this study useful.

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Background

While advances have been made in the understanding and the development of teaching and learning methodologies - both in terms of theories and learning processes over the years, and while there are highly successful teachers, the processes of teaching various subjects continue to be under scrutiny, because of the unsatisfactory feedback on learning from STEM/STEAM subjects. For example, just over 1500 students, or 16.3% of the current student body, at an open-credit university in Bangladesh, delayed taking the compulsory foundation mathematics course till their final year/semester. Given the fact that this tertiary level course is essentially a repeat of college/high school maths, this should be an unacceptable state of affairs - teaching methods at school and/or college have either instilled a dislike or fear of maths or teachers have not been able to address the student's

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concerns. In the ultimate analysis, of course, the student has to learn by himself/herself, but by virtue of the role played, the onus of creating a conducive learning environment falls squarely on the shoulders of the teacher/facilitator.

Questioning Questions

Good teachers all over the world instinctively understand the need to "hook" students into the learning material and sometimes use questions to engage the students into the learning material (Barkley, 2019, Fowler, 2019, Mangwiro & Machaba, 2022). In the teaching and learning scenario Socratic questioning methodologies have been applied to the flipped classroom to find the type of questions that best promote active learning (Avdic *et al*., 2016). Websites supporting teaching-learning centres of tertiary level institutions recommend types of questions (Sewell & Main, n.d., Center for Teaching Innovation, 2023) and ask teachers to move away from simple recall questions that teachers sometimes use to launch a follow-on or subsequent class, *i.e.,* simple recall of facts from a previous class. Interestingly, the 7E model based on the theory of constructivism (Rahman & Chavhan, 2022, Eisenkraft, 2003), recommends asking questions as one of the methods to 'Elicit' as the first 'E' to find out students' previous knowledge on the subject.

On the other hand, on the biological front, in recent years, neurological research on the relationship between questions asked and the brain (Asmus, 2017, Hoffeld, 2017) shows that the entire brain is activated, *i.e.,* in effect captivated when a question is posed. With theories and research pointing to the importance of questions in the teaching-learning scenario, there is no pedagogical guidance for teachers on why, what, when and how questions should be asked, and how exactly do questions affect learning. The nature of questions asked in the classroom therefore boils down to the perception of the subject teacher as to what constitutes an effective question to promote brain engagement and active learning in the subject. To guide question creation, it may be helpful for the teacher to understand the purpose of questioning and how it relates to learning in the subject to meet learning objectives.

To develop a better understanding, Bächtold (2013) asked a methodological 'What' question, while trying to link the theory of constructivism to the learning that takes place, - What do students "construct" according to constructivism in science education? A difficult question to answer, especially if the problem is approached simply neurologically. Bächtold (2013) therefore concluded his paper suggesting:

> "...ideally each new proposal in science education should explicitly take into account all these construction processes and the factors that support them. At the very least, it should specify clearly which construction process and which of these factors it is dealing with, rather than speaking indistinctly of "knowledge construction." (Bächtold, 2013)

Essentially, Bächtold (2013) suggests approaching the problem from a data point-of-view, *i.e.,* taking into consideration what data/knowledge should the students be linking with or adding on, to answer the question that he posed. In this connection, it would be very helpful for the teacher to know the "processes" of construction. Following this line of thinking, for a deeper understanding, other methodological questions may be asked, for example, as our brain consists of 86 billion neurons (Brainfacts.org, 2018), where exactly does current or existing knowledge lie in the individual's brain? Before looking for answers, we need to revisit what constructivist theory says about the learner. Constructivist theory suggests that knowledge is 'actively' constructed by participating learners in their own brains, in their own ways, building upon existing knowledge of the learner (Fosnot, 2013). As each learner perceives knowledge in their own way, how would a teacher/facilitator know who knows how much or what? In other words, as construction has to take place in the individual students' brain, how the teacher/student would also know the area where current perception resides has been located.

Development of Methodological Questions to Better Understand the Processes That Support Constructivism

While research has established and confirmed the positive role of questions in learning, Table I summarises the development of further methodological questions.

Table I. Methodological questions to support the theory of constructivism

Questioning Questions	
Methodological question	Elaboration
Why?	Why should a question be asked on a topic or lesson?
What?	What type of question should be asked?
How?	How should the question be asked?
When?	When should the query question be asked?
Where?	Where should the subsequent knowledge be stored or linked?
Who?	Who should ask the question?

As proposed by the theory of constructivism (Fosnot, 2013), the "construction" of new knowledge on a topic should take place at a specific site - the site at which existing previous knowledge on the topic is stored. Previous knowledge is obviously different and unique for each student. Added to this problem is the blend (Maric, et al 2015) of the four predominant learning styles that an individual student may adopt/demonstrate. The challenge is then not only accessing the current perception but engaging the learning style of the individual student as well.

Could an open-ended question like 'what do you think this is?' Or 'what would be your opinion on …?' Or 'what would be your comment on this' help? Would such a question help students independently search and access their existing knowledge or perception on a topic rather than an assessment question of what do you remember from last class? Open-ended questions allow the students to construct their own response, that may include unexpected perceptions and misconceptions. With an assessment question student hastily try to recall/repeat what the teacher said/did or what the printed material presented - this does not necessarily present what the student has understood. On the other hand, to answer an open-ended question, would the student's brain be engaged, i.e., look for self-held perceptions?

For engaging the brain in the second E, i.e., the Engage step in the 7E constructivist model, Rahman & Chavhan (2022) recommends arousing curiosity, interest and focus on the topic. This recommendation is without being specific on 'how'. Given the constructivist approach, this research proposes that without accessing current perceptions interest or curiosity cannot be aroused. Once current knowledge is accessed, curiosity can be aroused to raise questions having found gaps. So, should the role of the first question be such as to access the relevant site and perceptions in the students' brains? Once the correct site for the topic is accessed, regular pedagogical practices, including further questioning, experiential learning, practical work, collaboration, discussion, peer work, etc., can continue, helping the adding/linking of knowledge progressively at the relevant site.

The first challenge of the teacher is therefore to find/design a launching question that would allow the students to access any existing knowledge on the proposed topic. When such a question is asked, the students' brains would instinctively look for existing knowledge on the topic - this can also be achieved by simply asking the students to guess the answer or work in pairs to discuss and offer answers. Once existing knowledge is found, demonstrating this knowledge

(right or wrong) would help the teacher and the students both to "see" what knowledge/perception exists on the topic. To do this, the student's brain would have to be "engaged" as the student would be accessing and expounding existing knowledge stored at the site. If the subsequent storage of new knowledge on the subject can be appropriately organised at the site of previously existing knowledge, any subsequent retrieval process would be expected to be efficient as all aspects of a topic/subject would be available at the same site of neuron clusters, similar to the concept of a computer database table - where all similar type of data is stored. Drawing analogies with computer database organisation is not new (Zhang *et al*., 2020) or vice versa (Martin, 2016), likewise, a simple data-table-and-the-need-for-initial-access-to-the-table point-of-view has been adopted by this research to answer the methodological questions to support the theory of constructivism.

Theoretical Framework

Over the years the theory of constructivism (Educational Broadcasting Corporation, 2004; Teaching and Education, 2020) has become the recommended theory, within which questioning and questions appear to play a beneficial role (RI Department of Education, 2010; Avdic et al., 2016; GradePower Learning, 2018; Center for Teaching Innovation, 2023). Supported by neurological research on the reaction of the brain to questions (Asmus, 2017, Hoffeld, 2017), the constructivist theory has been turned into a process (Rahman & Chavhan, 2022, Fosnot, 2013, Eisenkraft, 2003) adding seven steps (7E) to constructivist instructional design. As the purpose of this research is to delve deeper into the art of questioning, the only methodological question that the literature on constructivist theory and process answer is 'where' from Table 1. The other questions on why, what, when, how and who remain unanswered.

Building a theoretical framework using these sources alone, for the purposes of building a question reasoning model, would be inadequate to help hypothesize answers to the methodological questions in Table I, e.g., why should a question be asked on a topic or lesson? In an effort to find answers for building the model, this research proposes to add an additional source - the holy scriptures - to the theoretical frame as shown in Figure 2. The proposed theoretical framework has three corners to match: scientific research and theories, action research and the holy scriptures. For the derived model to be valid, the output from all three corners must match. From the holy scriptures, verses that involve a teaching-learning situation are chosen from the story of Moses, in particular, the verses that relate the incident when God taught Moses directly, up on the mountain and trained him to face Pharaoh. The relevant verses, in this instance,

as reported in Al-Quran (Quran, 2023) Chapter 20, verses 17 to 20 (Translation by Yusuf Ali) are:

> "And what is that in thy right hand, O Moses?" [Quran, 20.17]
>
> "He said "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses." [Quran, 20.18]
>
> "(God) said "Throw it O Moses!"" [Quran, 20.19]
>
> "He threw it and behold! it was a snake active in motion." [Quran, 20.20]

Notice that the training of Moses starts with a simple query [Quran, 20.17], similar to a question that would help begin a conversation with a child, "And what is that in thy right hand, O Moses?" Given possible alternatives to launch the training, why is a question asked? And why a question that Moses can very easily answer? As both know what Moses is holding, the query seems unnecessary, but the answer given by Moses in the next verse [Quran, 20.18] is revealing. The answer not only identifies and names the rod, this is my rod, but also elucidates on all its uses! Why and how? From where or which part of his brain would Moses find all the uses of his rod? Logically it should be the part of the brain that not only recognizes the "rod" but is conveniently stored together with all the applications that Moses has experienced. By sharing past applications, it is confirmed that Moses' brain has found the correct place or the neuron cluster or the "data table" which contains all the relevant information on the "rod". The brain is therefore focused on the area dedicated to the "rod" and its applications. Once at the site, we can see how the theory of constructivism would work. To link new experiential learning Moses is now asked to throw the rod [Quran, 20.19] and observe. The rod becoming a snake is a new experience for Moses, and the brain's "pointer" is in the right place to allow the new experience to be "added" together with the previous uses as diagrammatically depicted in Figure 1. This new application will need to link the cluster that contains the identities of snakes and its properties. We know that a link has been made, as upon seeing the moving snake Moses becomes afraid [Quran, 20.21]. Next time when Moses thinks of his rod, all uses including the fact that it can become a snake can therefore be easily and immediately accessed. The completed "table" on the rod is depicted in Figure 1. The depiction confirms the theory of constructivism and also serves to answer Bächtold's (2013) question, "what do students construct according to constructivism…?" The depiction also points to

convenient organization of ideas related to each other, supporting efficient and quick retrieval of information.

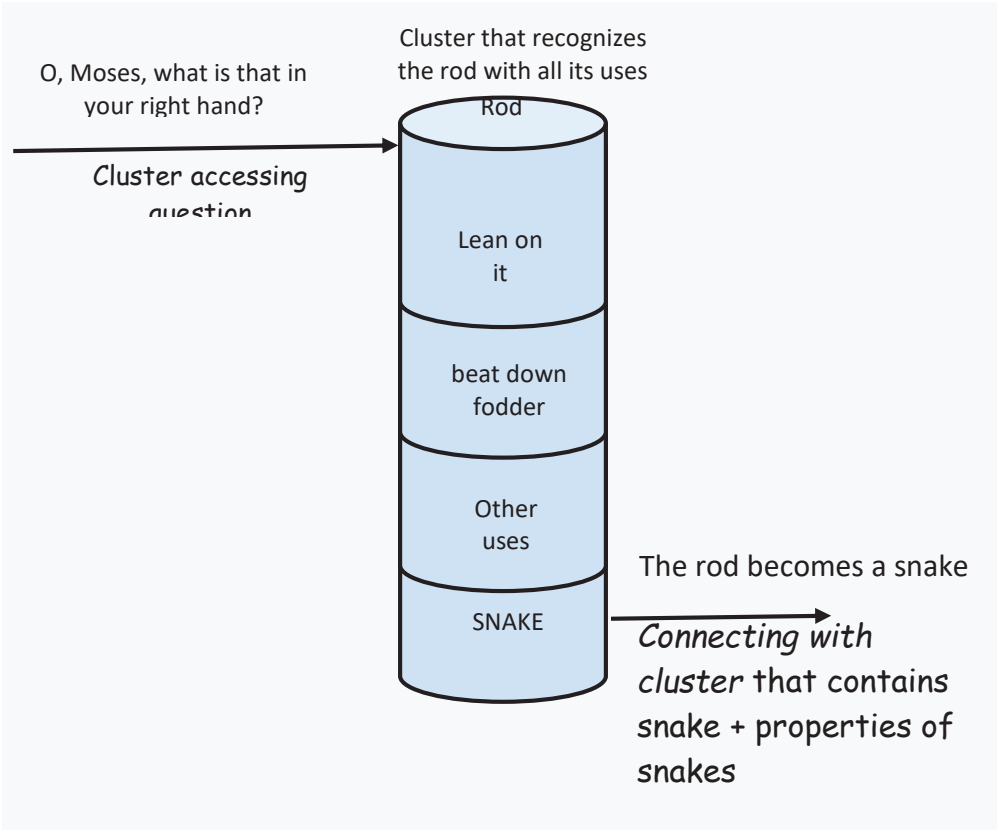

Figure 1. Visualization of how the applications of the "rod" are logically stored

Each slice of the cylindrical shape in Figure 1 logically represents the area that describes the particular use and thereby labeled as a "neuron cluster". With the added experiential learning when the rod is thrown, a new slice (SNAKE) is added to the cylinder storing the new learning while connecting with the "site" that has stored information on "snakes". As the reported incident in the scripture potentially answers the methodological questions given in Table I, the scripture reference is added to the theoretical framework shown in Figure 2.

The idea behind the theoretical framework is to bring together all references that can potentially not only corroborate but also help to answer the methodological questions that can lead to effectively utilizing the

theory of constructivism in the classroom. If applied research (bottom right corner of the triangle) proves to be beneficial, then all three corners would complement each other to help confirm the hypothesis in support of the truth.

The developed hypothesis is therefore as follows: To have a well-organized brain, any additional knowledge on a topic should be built at the "construction site" that relates to the subject. Such organization would allow for immediate retrieval of all aspects of a topic when the site is accessed. To start teaching or learning a topic, therefore, the site at which current knowledge on the topic exists must first be accessed. This may be done using a query question that the student can readily find, access and answer. As the query has to be answered from the "site" of existing knowledge on the topic, the brain is in the correct area to store the learning from subsequent activities on the topic.

To indicate that the methodology is mainly about designing an initial question to access the appropriate parts of the brain, the name Query-Based Access to Neurons (QuBAN) is coined for the methodology.

Lesson Design

A student's answer to the launching query, whether correct, incorrect or irrelevant, represents his/her perception/understanding of the topic as long as the question is designed in an open-ended manner. When the student is able to give a perceptible answer, the teacher knows that the brain is engaged or positioned at a location of any existing knowledge on the topic. A tool that allows each student to answer would be useful at this point. A survey of the students' answers would allow the teacher to discuss and give appropriately considered feedback, discuss current theory on the topic, ask a counter-question and/or give learning activities/questions to help add/link/correct knowledge on the topic. This also places the student in a position to survey his/her own current knowledge on the topic, and the inquisitive student would then be in a position to ask further questions on gaps perceived. This gives the student an opportunity to co-design the learning experience. Asking the launching question also allows the teacher to access his/her own experience of the topic and visit the appropriate parts in his/her brain. It is important therefore for both the teacher and the students to collectively review current knowledge/misconceptions so that a way forward can be jointly determined to construct new knowledge.

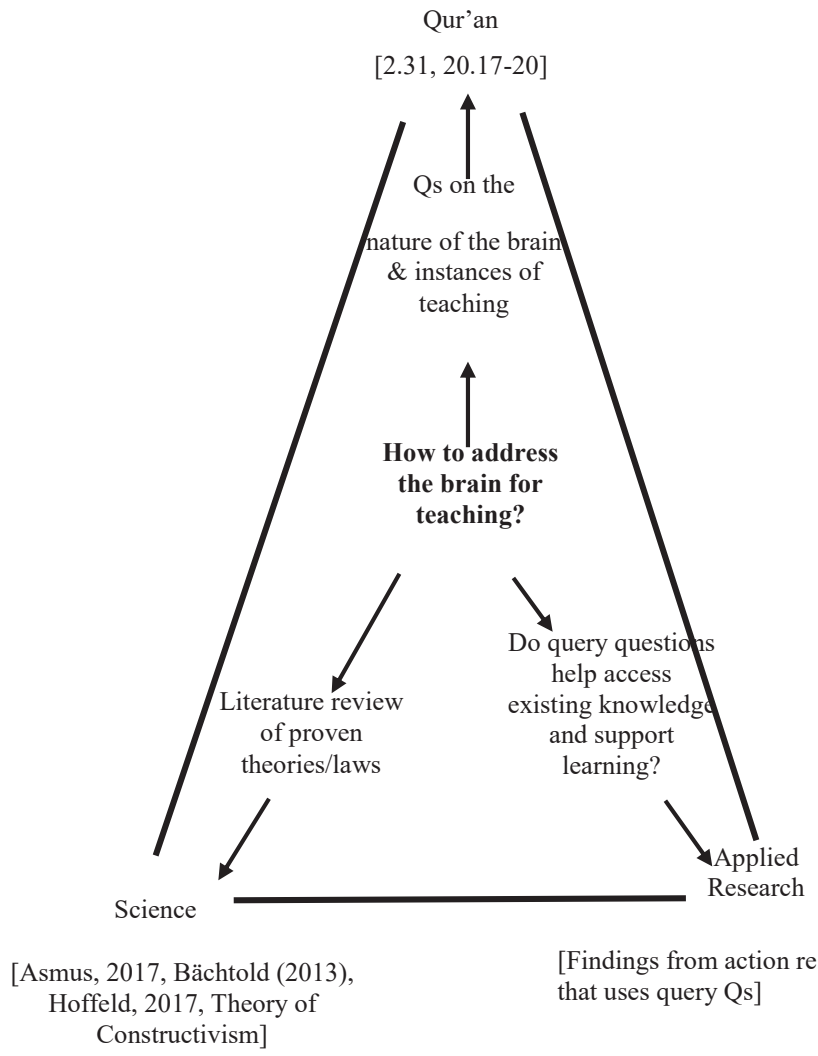

Figure 2: A unified theoretical framework for addressing the brain while teaching

Validation

Given that the teacher is able to ask an appropriate launching query question, the students' ability to answer the query question from self-perceptions is in itself proof of the success of the methodology. The answers offer an opportunity to assess current knowledge both for the teacher and the student body and open the appropriate doors for feedback and further learning. In this connection, Richardson et al., (2012) shows that to judge appropriate transfer of learning it is better to assess goal-orientation of the participants, i.e., whether they have a strategic approach to the learning they have achieved, thoughts that indicate

effort regulation and self-efficacy. To validate the methodology, we may therefore examine parting questions posed by participants (of the QuBAN methodology) to analyze whether these show intentions to carry learning further into their own situations.

Applying the QuBAN Methodology

Given that the QuBAN methodology depends on the ability of the teacher to ask an appropriate launching query, it was decided to apply the proposed model to training of teachers who had just recently been forced to go to online teaching without any training or forewarning. The overall idea of the training session was to engage the participants to design launching questions themselves for a class of their own. Given the general attitude and nature of teachers it was decided to find out the teachers' existing attitude toward asking questions in class in a survey during the online registration process. The responses to the question, what type of questions do you ask your students in the class? were thematically analyzed and plotted as shown in Figure 3. The research question, based on the output was finally: Does the nature of participant questions show a desire to apply the QuBAN methodology to their own classes?

Launching Query Design

As all the important launching questions were planned, it was decided to take into account teachers' existing mindsets regarding asking questions in the class and the timing, i.e., mostly formative questions were asked that check learning thus far or a simple recall of learning in a previous class/subtopic. The launching question should avoid existing mindsets, otherwise the teachers may revert to their regular questioning habits (as already stored in their brain) once the training is over. There would be a danger of falling into such a mindset trap if the launching question is simply, how do you start your face-to-face or online class? - as this would lead directly to current ways of asking questions (as evidenced by Figure 3). This question was actually asked as a question during registration. 36.5% of the participants who said that they ask a "launching question" subsequently admitted to this being a recall question from a previous class. So, strategically, it was decided to avoid this question at the beginning of the class and rather directly tap into teacher's immediate concerns regarding the tools they have to use for their online classes, i.e. the tools they select to start online teaching (first row, Table II) so that whenever they think of an online "tool" they should be able to recall the linked neurons dealing with the QuBAN methodology (once appropriately stored). This question is also something that they should

easily be able to answer. It was arranged so that the teachers would have the opportunity to think and respond online by selecting multiple-choice answers or by writing short sentence replies that would be displayed to all. To do this an interactive online tool available at Mentimeter.com was used. The tool allows a PowerPoint type of online presentation while allowing participants to respond to questions through a linked sister site called Menti.com. The lesson was designed using subsequent questions that follow-on and build upon the "tool" concept. The questions were prepared as Mentimeter interactive slides as shown in Table II. The lesson was designed simply by asking a series of 12 questions, allowing the participating teachers to answer, provide an opportunity to give and receive feedback on the answers and conclude through a discussion.

At the beginning of the experimental class, as a visualisation of their responses, Figure 3 was shown to the participants and the nature of questions asked was discussed. It was found that in general the teachers were more familiar with questions that gauge understanding during class rather than questions that engage students' curiosity and inquisitiveness. The launching questions (36.5%) in Figure 3 were mainly on recall of previous class materials. 3.9% however said that they ask questions to gauge interest on the topic itself. It appeared that these teachers instinctively understand the need to "hook" the students right into the topic.

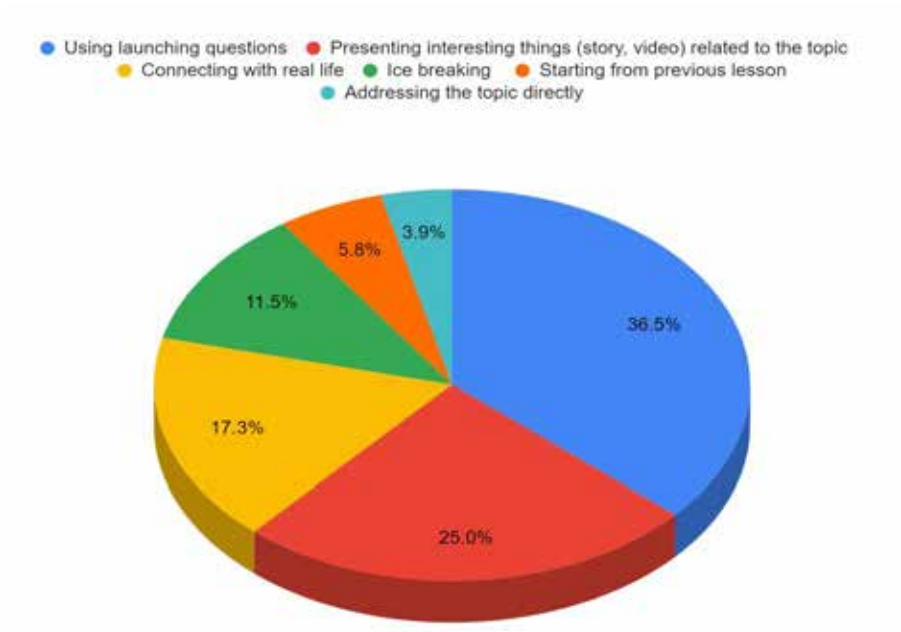

Figure 3: Response to the registration Q: "How do you start your…class"

Table II. Sequence of questions for the experimental class

Sequence of Questions	**Concept to be Accessed**	**Linked concepts that should be found**	**Forward concepts to be found and linked through next question**
1. What type of ***tools*** do you use for interaction in your ***online classroom***?	online tools	actual online tools used (existing experiences)	<student's concerns>
2. Do you feel ***students*** are motivated and interested during an ***online class***?	student	motivation	<how to motivate and engage student in a topic>
3. In your opinion how should a topic be launched? (Note: Be reminded that we need to engage the students right at the beginning of the class)	topic	launch/start a class	<how to hook student's interest?>
4. Can a topic be effectively launched with a question?	topic	question	<what type of question would gain attention?>
5. What happens to the brain when a question is asked? (Research online and find an answer. Please write your answer in one sentence)	question	types of questions	<how the brain reacts to questions posed>
6. When we address the brain, should there be any difference between face-to-face and an online class?	brain	Online class + face-to-face class	<are there other ways to continue to keep the brain engaged?>
7. In how many ways can students be engaged?	brain	Different ways to engage students	<role of questions while engaging students?>
8. What type of question should be asked to launch a class?	question	<types>	<practice to create an engaging question>

Sequence of Questions	Concept to be Accessed	Linked concepts that should be found	Forward concepts to be found and linked through next question
9. Now think of an open question to launch one of your next topics.	familiar topic	<possible questions that can be asked>	<link with the objective of the class>
10. In your opinion, what was the purpose of today's lesson?	online tools	find all linked concepts	<how can the questioning technique help students?>
11. Write a sentence on how the Q&A methodology can be used to deliver a lesson of your own.	questions	<own topics>	<are there any gaps on how to apply the questioning technique?>
12. Do you have any specific questions on how to apply the Q&A methodology to your own class? (specific question on the questioning technique)	Questioning technique	<own classroom situations and experiences>	<questions on gaps found>

Design of the Sequential Questions for the QuBAN Experimental Class

A study of the sequence of questions and main concepts in Table II will reveal how the access concept attempts to link with the next concepts that should be found for linking.

After the concept of “tool” is accessed and confirmed, links must be formed between concepts such as student motivation, questions that engage a topic, relationship with the human brain, etc. This can be done through incrementally asking relevant questions as given in Table II. The last three questions attempt to tie back to the purpose of the lesson, i.e., the objective and transfer of learning to the participants' own classes. Figure 4 shows how the answers to the first question are collected through the site menti.com and shown to everyone as a dynamic bar graph for a batch. After having discussed the answers and how they use the tools, a concluding slide as shown in Figure 5 is discussed.

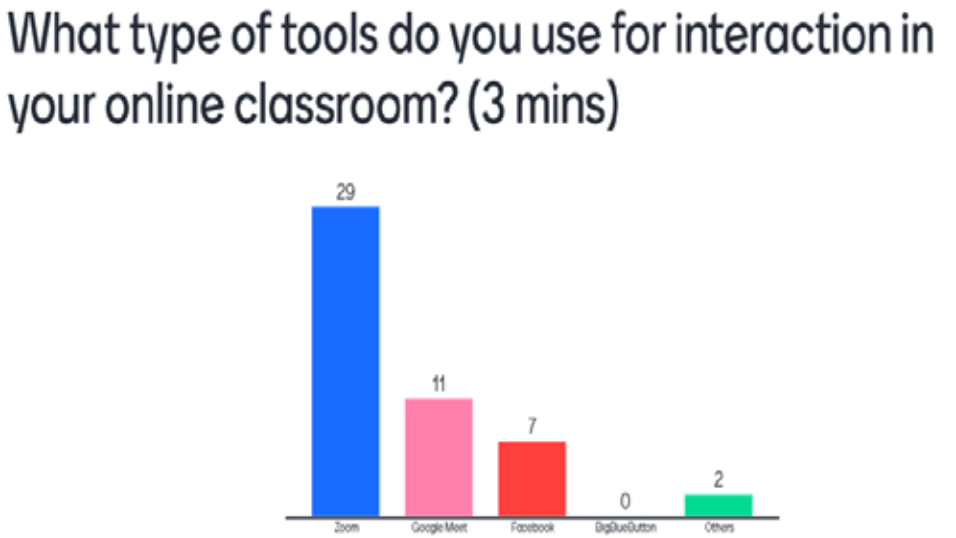

Figure 4: Participants' answers shown dynamically as a bar graph for Q1

Online Delivery of the QuBAN Lesson, Collection of Teachers' Questions and Assessment

The 12 questions of the QuBAN lesson were delivered to a number of batches of teachers who registered both within Bangladesh and outside the country using Google Meet. Google Meet was used to present the PowerPoint made in Mentimeter.com. The total participants were 311 from Bangladesh, 64 from Nepal and 19 from Malaysia. Responses to question 12 were collected in Menti.com and an inductive thematic analysis (Table III) was done. Individual batch sizes were 12 to 35.

The emerging themes identified in the questions asked by the participants are shown in Table III, together with a sample of participants' questions. Some questions show motivation and thinking towards application or transfer to their own subject practice. The teachers also started working out associated issues if and when the technique would be applied in the class. A sample of the phrases used to work out the themes are underlined in the left column of Table III. Out of the total of 394 participants only 86 or 22% asked a parting question in response to question 12. The question was not mandatory. The four themes that emerged (application question, metacognition question, similar question and didn't understand) from the questions at the end of the workshop that was titled, "Are your online students engaged?" are shown in Table III. The nature of questions

asked by the teachers shows thinking beyond what was asked in the QuBAN session. 84.9% of the questions (51.2% + 33.7%) demonstrate concerns about application of the methodology. This high percentage encourages deeper and further research into QuBAN. It would subsequently be interesting to see how many teachers actually try the QuBAN methodology in their own classes and whether they need further support.

Figure 5: A slide confirming and concluding the discussion on Q1 online "tools"

Discussions, Conclusions, and a Way Forward

Good teachers all over the world intuitively know that students need to be engaged or hooked into the subject matter right from the beginning. Accordingly, in the website blog, socialstudies.com, Fowler (2019) writes:

> Some teachers simply take attendance, others jump right into their lesson…no structured way to start their class every day…most effective and connected educators purposely plan a creative, engaging "hook" that grabs the students' attention, and sets the tone for the rest of class… When students walk into class, they must be immediately engaged. Otherwise, they will get bored, mentally wander, and turn their young minds off to learning completely.

Among the main methods of "hooking" or engagement, Fowler (2019) discusses "Do Now" activities. It is obvious that the students must ask themselves questions in order to carry out the activities. The QuBAN method essentially sheds light on the "why" and "how" behind the need for the "hook" at the beginning of the class. Understanding QuBAN will allow teachers to focus on why the hook is needed and plan exactly how to engage the students to launch a class.

Table III. Analysis of participants' questions

Sample of teachers' questions	**Question theme**	**Nature of question**	**Total count**
How can menti.com be used to Question and Answer in online classes if the class is related to a series of mathematics equations?	Application question	How can I apply what I have learned? *<question shows student is motivated to apply>*	29
How can I draw a circuit diagram in mentimeter.com?			
There are 4 to 5 zoom classes every day. For interactive class it needs more class hours. How can we minimise it?	Metacognition question	What might happen if I apply the methodology? *<question shows thinking beyond application>*	44
It seems that students need to be groomed before using the tools you have just shown. What would you think should be the time lag before having the students come up to the speed?			
Sometimes the front page of google meet becomes scrambled. It becomes OK after refreshing. Is it a network or computer problem?	Similar topic question	How can I solve other technical problems? *<thinking about technical issues>*	8
How to conduct online exams, without compromising quality?			
When lecturing, students get bored ..but I have to finish the content...how to engage them in online class?	Didn't understand	Question shows that the main point of the lecture was missed.	5
If the class is lecture oriented then how can one spend time on the student engaging process using such tools?			

The Central Launching Concept

Just as it would be helpful for the teacher to understand any existing problematic mindsets of students, it is important to understand why the neurons/concepts should be connected in a particular sequence starting from the initial target concept. In the example with Moses, God had three major concepts to deal with, rod, snake and Pharoah. What if He had started with the concepts of snake or

Pharoah first? He could have started with, O, Moses, what do you fear most in the desert? In such a case, the initial or central concept would be "snake". And then say, Ok, now throw your rod. The second linked concept would then be the "rod". Then finally say that you have to take this to Pharoah. If QuBAN was launched with the initial/main concept as "snake", could Moses be later blamed if he wondered if other snakes (those he fears) could become a rod when picked up? Appropriate choice of the initial concept is essential for a logical retrieval of concepts when needed, i.e., when standing before Pharaoh, would hooking into the concept of "snake" be useful? Hooking into the concept of "rod/stick" first as shown in Figure 1 would allow immediate recall of all its uses. The objective of a class would also have to be tied into the launching concept so that when needed, recalling the launching concept would also link with the objective. Following a threaded sequence for subsequent questions would be particularly important when teaching STEM subjects, as learning would have to support logical steps that are needed. Random launching of concepts would likely make sequential recall and logical application difficult.

What would be interesting to investigate is STEM classes initially launched with QuBAN followed by the regular active learning classroom activities that are designed in a logical sequence - whether the subsequent application and retention improve.

Tying the Objective to the Launching Concept at the End of the Lesson

Recommended lesson planning activities generally follow Gagne's Nine Events (Northern Illinois University Center for Innovative Teaching and Learning, 2020) where immediately after gaining the students' attention, the students are to be informed of the learning objectives. While one of the recommended methods of initially gaining students' attention is through questioning (event 1), spelling out the objective of the lesson is the 2nd event. In contrast, however, the QuBAN lesson plan requires the objectives to be tied back into the launching concept at the end. Both methods allow for the objectives to be adjacently situated with the launching concept, however, linking back to the objectives at the end would allow students to add meaning and motivation to the learning that has taken place as proposed by QuBAN. This would also place the student in a position to evaluate his/her own learning. While the objectives are essential for the teacher to guide preparation of the lesson, novice learners may not be able to relate to them if the terms used are new and unrelated to their personal experience. As the meanings of the terms used in the objective are likely to be unknown, delivered at the beginning may be intimidating rather than inviting or motivating. As an example, how would the use of the term "SUBTRACTION" - "Children, today

we are going to learn Subtraction" sound to youngsters hearing the concept for the first time? The term would have a meaning after having shown examples from the students' lives where subtraction would be needed, e.g., checking the change after buying some chocolates using their own pocket money. Therefore, if Gagne's Event 2 was moved to just before Event 9, i.e., just before "enhance retention and transfer to job", the differences between the learning imparted would be interesting to compare.

The QuBAN questioning methodology provides an instructional technique to engage the students into new topics in a way that addresses the development of neuron clusters that build on and are related to existing concepts - following the theory of constructivism. The methodology allows for the neuron cluster to be organised in a manner that makes subsequent retrieval and application of all related concepts immediate and therefore easy to recall and use.

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Designing the Islamic Integrated University Curriculum Model (IIUC)

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ABSTRACT

The balanced growth of the total personality of an individual through the training of man's spirit, intellect, self-feelings, rational, and bodily senses constitutes the main aim of university education. The education followed by the Greek was mainly based on a philosophy aimed to serve the society through the church. However, more or less, the shift in the outlook of university education occurred in the last several centuries. The philosophy of mainly theology-based education has turned its focus into rationalism, the market economy, and cognitive aspects of life. Consequently, the key purpose of university education, having well-rounded graduates, is missing as it lacks the incorporation of generic aptitudes, disciplinary knowledge, social values, and ethics in the curriculum resulting in outnumbered forgery, deception, crime, violence, intolerance, and corruption in society. Therefore, this study is an attempt to look for an alternative curriculum that would be based on the integration of revealed disciplinary and interdisciplinary knowledge and generic skills in ontology, epistemology, axiology and methodology. Subsequently, the study examines the various ideas and models of the Islamic integrated curriculum, including the model of the American Liberal Arts University curriculum, the First World Conference on Muslim Education Model and so on. It provides an outline of an alternative model of Islamic Integrated University Curriculum (IIUC) with four outcomes as characteristics of its graduates who will be good men, employable and skilled, specialists of a discipline, and social beings.

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Introduction

The origins of modern education could be attributed to the Greeks, whose goals were to attain Kalos K'agathos - 'the wise and good man.'[i] The Greek philosophy, which precedes liberal philosophy in modern times, has made an impact on higher education systems in western world. Therefore, Locke, in mediaeval period, and Dewey in modern times follow and proceed with the same philosophical motion. In the 12th century (between 1150 and 1170 CE), the University of Paris, the 1st university in Europe, was established with the mission to serve society through the church – the primary institution of Christendom. Later, Harvard University (the oldest educational institution in the United States) was established in 1636 with a similar purpose.

Although the foundation of the curriculum at western universities, since its formation until the 18th century, was theological, later the focus had been deviated when the society started to have Christian doctrine, and in turn, started to separate the church's religious activities from other life activities. For example, the focus of the University of Paris shifted from church-centric to scientific thinking and rationalism. Therefore, from the 17th century until now, the focus goes on economic rationalism, while it aims to generate employment for economic production (skill-focused graduates).

However, Harvard scholar Harry Lewis viewed this transformation as a deviation from the university's core objectives. In his book titled 'Excellence without a Soul: How a Great University Forgot Education' (2006), he has explained how America's great universities have abandoned the core value of education and learning. He said that "Society is going to hell in a handbasket, and the great universities are going to get there first" (Lewis, 2006, p.56).

Therefore, in regard to the education system in Muslim countries, two systems of education are always found: the traditional and modern. The traditional system has become a center for theological training, whereas the modern system has taken the place of general education. The modern system imposed by colonial powers or fashioned according to the western system of education is the dominant state education system in every Muslim country. According to al-Faruqi (1980), the current education systems in our schools, colleges, and universities are mostly imported. Our intellect is steeped in the norms and systems evolved by the West. The forces of westernization and secularization and the resultant de-Islamization of teachers and students are worse than it was under colonialism.

Al-Attas (1980) claims that the de-Islamization of the Muslim mind was accomplished gradually through an increasingly secularized education system. He

asserts that the western world view dominates the Muslim world because of its long experience with colonization. He calls for the de-westernization of knowledge. Rosnani (1996) agreed with al-Attas and al-Faruqi's opinion that educational dualism is a main source of malaise in the Muslim world. She highlights that the new challenge Islamic education is facing is globalization, not colonialism. It faces the challenge of keeping up with 21st century modernity. However, Hassan (2009) identifies four major systems of education in the Muslim world today. The first is a completely secular system of education where religious education is non-existent. The second is a predominantly religious system of education that incorporates a few general subjects that are not taught from an Islamic perspective. The third is a predominantly secular system of education where religion is taught, but it has no relevance to the real world. The fourth is an integrated system of education where religious and worldly sciences coexist without any real integration between both.

Over time, the issue of the education system in the Muslim world was taken seriously by various governments as well as by renowned Islamic intellectuals. The growing concern culminated in the first world conference on Muslim Education held in Makkah al-Mukarramah in 1977. The conference concluded that the root cause of the Ummatic malaise was an inappropriate education system. To address the problem, the conference formally introduced the concept of Islamization of knowledge and education. The conference recommended reforms in the education system by reorienting the objectives of education and integrating and synthesizing "perennial" and "acquired" knowledge (Saqeb, 2000).

The Islamization of knowledge and the education movement subsequently led to a number of international conferences held in different Muslim countries which included Lugano (1977), Islamabad (1980/1982), Dhaka (1981), Jakarta (1982), Kuala Lumpur (1984), Khartoum (1987), Cairo (1987), and Cape Town (1990). All conferences agreed to reform education with Islamic concepts and moral values.

Following this, this study develops an Islamic integrated university curriculum (IIUC) and a blueprint of the features of an IIUC Framework. The ultimate goal of the Integrated Curriculum is to develop an Islamic integrated personality. This requires a balanced growth of spiritual, moral, intellectual, and professional development. Consequently, the Islamic integrated university curriculum (IIUC) emphasizes the importance of Islamic principles and values as a means to transform its graduates into Muslim leaders.

Literature Review

Higher Education in Muslim Countries

Curriculum debate in the Muslim world has gradually gained momentum during the last quarter of the century. A large proportion of this debate stems from the Makkah conference in 1977. A significant number of curriculum-related studies have been conducted with the support of educational institutions throughout the Muslim world. Many Muslim scholars like Al Attas (1978), Al Faruqi (1981), Ali Ashraf (1990), and Rosnani Hashim (1996, 2004, 2011) have contributed to the theory of Integration of Knowledge and Education.

It has been found that Muslim higher education curriculum is not integrated or philosophically grounded. The two systems of education and the educational theories and practices are not uniform. Indeed, it is found that Islamic studies is rarely a part of the curricula of modern universities in Muslim countries all over the world. Therefore, Ashraf (1990) asserts the gradual erosion of the religious sensibility among the young, despite the obligatory teaching and learning of Islamic studies at an undergraduate level. He (1991) also claimed that neither Bangladesh, Pakistan, nor any other Muslim government except Malaysia has taken steps to determine the dangers inherent in secularist philosophy which are at the root of a modern system of education.

However, Al-Faruqi (1981) claims that the materials and methodologies presently taught in the Muslim World are replicas of the western ones but devoid of the vision which animates them in the West. The vision of Islam is therefore truncated - and hence dead - if it is cultivated only in one department or faculty. It must be the guiding and determining principle of every discipline. He argues for a compulsory study of Islamic civilization within the four-year program of all levels of higher education, as the study of civilization is the only way to grow a sense of identity within a person.

Curriculum Integration and Development

The idea of the integration of knowledge and integrated curriculum derives mainly from the concept of unity of knowledge. Ghazali Basri (1989) denies the divorce of any empirical, sensory and intellectual knowledge from 'divine' knowledge. The divorce of knowledge from its unitary form will lead to the compartmentalization of knowledge, which is contrary to the teachings in Islam. Therefore, Narongraksakhet (1995) supports the integration of both religious and modern knowledge. To him, true Islamic education is not merely theological or religious but also covers all branches of knowledge that are taught from an Islamic perspective.

However, Rosnani (2006) found that there are a few inconsistencies between philosophical precepts and design assumptions in Muslim educational curriculum. In another study, she (2011) observed that Islamic private higher education institutions (PHEI) have their own issues and challenges. The most serious of them are preserving the philosophical goal of a balanced and integrated education while also focusing on market demands and sustaining its operation financially amidst a competitive environment.

Following Rosnanis' perspective, Maksoud and Suhailah (2016) found that an integrated curriculum is not an interdisciplinary curriculum which brings together diverse disciplines in a comprehensive manner, but rather it integrates values within the content. Rosnani's model focuses on the formation of learner identities as an ultimate outcome instead of focusing on content acquisition as knowledge input. Consequently, she emphasizes the significance of curriculum foundations in transforming values from curriculum inputs, i.e. content, to a desired output, i.e. identity formation.

Therefore, Rahima's (2011) doctoral thesis entitled 'The Concept of Integrated Islamic Curriculum (IIC): Implications for Islamic Schools' provides a precise concept of IIC and general guidelines for policy makers in designing and developing an integrated curriculum for a contemporary Islamic school system. It underlines four philosophical foundations, i.e. ontological, epistemological, theological, and axiological, and identifies their relation to the curriculum components, i.e. goal, content, and method. Her focus of the study was on the integrated curriculum of Islamic schools, which is why she didn't concentrate on specific subjects of those schools. As a result, the Islamic relevancy to this area of the study is still unidentified. Malkawi (2014) finds that the two sources of knowledge (revelation and the created world) are inherently complementary. The two tools of knowledge (reason and sensory perception) are also complementary. Such integration of sources and tools are easily applicable in the academic disciplines practiced by him.

Hashim (2013) identifies two major parts of the curriculum: the first one is the curriculum foundation which includes belief (spirit or mind), worldview, and the philosophy of education; and the second one is the curriculum component which includes educational objectives, content, method and evaluation. Therefore, she advocates a curriculum integration to prepare a learner possessing high moral standards, excellent at socializing, and capable of achieving an elevated level of well-being.

However, the present study differs in its scope from other dissertations as it focuses on Integrated University Curriculum (IIUC). The designed curriculum and model by those researchers are found not well matched with the aspirations of the graduates of the multicultural society. Therefore, the researchers aimed to develop an alternative model of Islamic Integrated University Curriculum mostly focused on the cultural and social dynamics of multiculturalism. In doing so, the researchers acknowledged the contribution of the previous analysis on the philosophical foundations and structural framework of Integrated Curriculum.

Methodology

This article is a part of a Ph.D. thesis, approved by the International Islami University of Malaysia (IIUM). The study is a systematic analysis of previous works and models on curriculum integration. This qualitative research applied three approaches of educational research, namely philosophical, historical, and curriculum criticism. This article is based on the key findings of that Ph.D. thesis, designing an alternative model, Islamic Integrated University Curriculum (IIUC).

Here, the first method is philosophical, which this research uses to build and understand Islamic philosophical foundations in the university curriculum. It aims to solve the tension between secular and religious education. This approach is necessary to commence the idea of an integrated curriculum from an Islamic worldview to a theoretical framework. It includes an analytical, synthetic, and normative study of the processes, both deliberately and incidental, through which human beliefs, skills, attitudes, and behaviour are acquired and developed, and the ends to which these processes are directed. According to Giarelli and Chambliss (1990), the philosophical method is used to build and understand the context under examination while also trying to bring them into realization. It aims at solving 'the tensions created by problematic situations and the necessity for choice'. This study is related to the philosophy of education in the sense that it involves the explanation of an integrated curriculum and Islamic education concepts. It can also be considered as an analytical study that describes analyses and examines the integration.

The second method is historical, which is used to trace the factors that influence the development of university curriculum in multicultural societies like Bangladesh, Malaysia, Indonesia, and so on. This approach involves a systematic collection and evaluation of data to describe, explain, and thereby understand actions or events that occurred sometime in the past. Gutek (1987) opined that 'the history of education should illuminate the past in order to provide the required

perspectives in time and place that we need to make reflective decisions on the educational choices that face us today' (p.8). Thus, this study critically analysed the historical facts and events from reliable source materials and analyze the symptoms of dualism.

The third method is curriculum criticism, which will be used to determine the meaning and make judgement of the selected curriculum. The strengths and weaknesses of the undergraduate political science program of University of Dhaka will be investigated. This approach allows the researcher to investigate problems in the curriculum. Ross (1990) defines curriculum criticism as a study or research conducted to find the meaning of and make a judgment of the curriculum using a multidisciplinary approach. The major focus of this curriculum criticism will be to describe and discuss how to include philosophy into the curriculum of Islamic education and whether it can be infused into other subject matters or taught as a new subject.

This study largely involves library research and document analysis. The primary sources of reference are the indications from the writings of classical scholars in the exploration of the curriculum and university education. The secondary sources are official documents, journals, articles, especially the books and articles of modern and contemporary scholars.

Theory of Curriculum

Curriculum is a vital component of an education system. The term 'curriculum' refers to the lessons and academic content taught in a school or in specific courses or programs. Depending on how broadly an educator defines or employs the term, curriculum typically refers to the knowledge and skills students are expected to learn. Traditionally, educationists held the view that the curriculum refers to a body of subjects or subject matter set out by teachers for students to learn (Rosnani, 2004). In the 1970s, Pinar (2004) introduced the notion of '*currere'*— the Latin infinitive of the curriculum, because he wanted to highlight the running curriculum (or lived experience). However, the term 'curriculum' is distinctively defined by curriculum theorists.

McNeil (2003) concentrates upon the curriculum but takes it further by highlighting the live curriculum rather than the inert, dead curriculum. He contends that the live curriculum is when teachers and students engage in classroom activities in a meaningful way.

Ornstein and Hunkins (1993) define a curriculum as 'a plan of action or written document that includes strategies for achieving desired goals or ends. He specified five basic definitions of the curriculum based on the curriculum theorist's opinions.

First, a curriculum can be defined as a plan for achieving goals.

Second, the curriculum can be defined broadly as dealing with the learner's *experiences*.

Third, the curriculum is a system for dealing with people. The system can be linear or nonlinear. A linear system plots out the means to a desired end.

Fourth, a curriculum can be defined as a field of study with its own foundations, knowledge domains, research, theory, principles, and specialists.

Fifth, the curriculum can be defined in terms of subject matter (math, science, English, history, and so on) or content (Ornstein & Hunkins, 2013).

Stark (1957), cited in Smith, Stanley and Shores (2006) and Rosnani (2013) on the other hand, offers a comprehensive working definition for the curriculum which includes:

1. The specification of what knowledge, skills, and attitudes are to be learned.
2. The selection of subject matter or content within which the learning experiences are to be embedded.
3. A design or structure intended to lead to specific outcomes for learners of various types.
4. The processes by which learning may be achieved.
5. The materials to be used in the learning process.
6. Evaluation strategies to determine if skills, behaviour, attitudes, and knowledge change as a result of the process, and
7. A feedback loop that facilitates and fosters adjustments in the plan to increase learning.

Although several definitions are discussed above, the researcher attempts to apply the definition of Stark (cited by Rosnani in 2013) in this study as it is a comprehensive one and appropriate for the university curriculum.

Curriculum Foundations

Curriculum theory, organization and development are not value-free activities as stated by Rosnani (2013). She asserts that one's approach to the curriculum reflects one's values, perceptions, and knowledge. Curriculum foundations provide the field's external boundaries. These are philosophical, historical, psychological, and social. Philosophical foundation deals with the goals of education which should determine the goal of the university. However, the goals of education should be consistent with the goals of man. Historical foundation refers to how education and curriculum has evolved from the history of a country or of the civilization and examination of the factors influencing it. Psychological foundation provides the basis for the development of the curriculum based on the nature of human development in cognitive, physical, and affective domains. Social foundation illustrates the relationship between the university and the home, the family and the community, how achievement will be affected by the family's economic wellbeing, and how education can help in social mobility. Thus, these foundations provide an external boundary as to how far or how much you can stretch the curriculum according to the age of the learners.

Curriculum Domains

Rosnani (2013) asserts that curriculum foundations define a field's external boundaries. Curriculum domains, on the other hand, define a field's internal boundaries, that is, the accepted knowledge. Generally, the experts agree on curriculum foundations but not on curriculum domains. For example, Beauchamp (cited in Ornstein & Hunkins, 2009; Rosnani, 2013) regards curriculum knowledge to include planning, implementation, and evaluation. However, Glatthorn (cited in Ornstein & Hunkins, 2009; Rosnani, 2013) on hand describe seven types of knowledge – recommended, written, taught, supported, assessed, learned, and hidden.

Curriculum Design

Curriculum design is concerned with the nature and arrangement of four basic curricular parts, i.e., objectives, subject matter, method and organization, and

evaluation. Harry Giles (1942) used the term "components" to demonstrate its relationship and includes learning experiences under "method and organization". The relationship is shown in Figure 1.

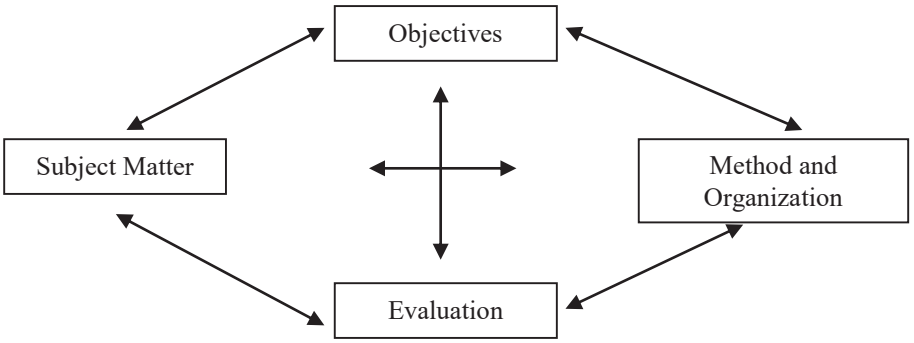

Figure 1: The Components of Design

Source: H. Giles, McCutchen and Zechiel (1942)

The design suggests four components to the curriculum maker: instructional strategies, resources/instruments, activities, and methods. According to Giles, the four components interact with each other and decisions made about one component depend on the decisions made about the others. Giles's paradigm is very similar to the model that Tyler developed several years later. Tyler's model, however, pays attention to the key elements of the curriculum, whereas Giles's paradigm shows ongoing interaction among the components (Tyler, 1986).

Curriculum design involves various philosophical and theoretical issues, as well as practical issues. A person's philosophical stance will affect his or her interpretation and selection of objectives, influence the content selected and how it will be organized, affect decisions about how to teach or deliver the curriculum content, and guide judgments about how to evaluate the success of the curriculum developed.

Design Dimension Relationships

When designing a curriculum for a program, one should consider the design relationships so that he/she can develop an optimum curriculum. Rosnani (2013) considers the following elements (Figure 2):

1. Scope of the subject matter, that is, breadth and depth. We need to consider all experiences that will engage individuals in learning and their cognitive, affective, and psychomotor domains.
2. Sequence of the subject matter arranged so that it is logical;
3. Balance among all subjects;
4. Continuity between each topic;
5. Integration between theory and practice, knowledge and values;
6. Articulation of the curriculum, i.e., the interrelatedness of the vertical (across levels) and horizontal aspects (within a level).

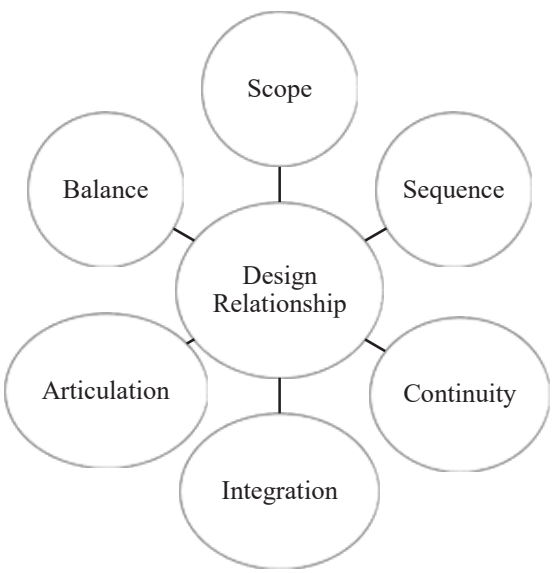

Figure 2: Design Relationships of a Curriculum

Source: Rosnani (2013)

According to Rosnani (2013), there are three basic designs of the curriculum described as follows:

i. Subject-centred design. This is the focus on subject matter or discipline. Other names for it are discipline, broad field, correlation, and process design.

ii. Learner-centred design. This is where the focus will be on the learner. Hence, the learner will play an active role in constructing meaning of the design for himself. The experience-centred design, romantic/radical, and humanistic design all fit under this category.

iii. Problem-centred design. This is where the focus is on a problem and learners will attempt to solve it. This includes life situation/core design or social problem/re-constructionist design.

Curriculum Development

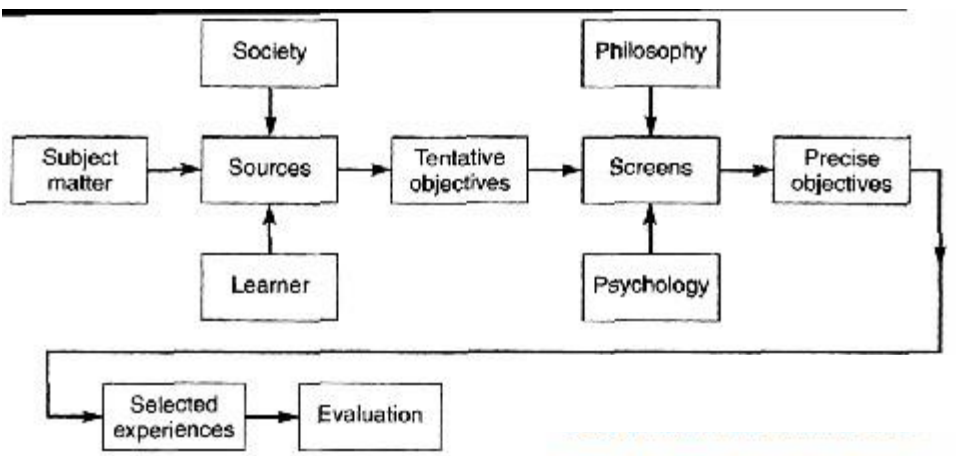

Figure 3: Tyler's Curriculum Development Model

Source: Ornstin and Hunkins (1998) and Rosnani (2013)

Tyler's model indicates that these can be decided based on the needs of society, the learner, and the subject matter itself. However, these aims and objectives aren't concrete and final and have to be screened by the philosophical and psychological foundations of the system. Once these are determined, the types of learning experience and methodology of teaching or constructing knowledge, skills, or values are explored. Once instruction has occurred, students are evaluated to determine if the aims and objectives have been achieved.

Theory of Curriculum Integration

Since this study is an effort to design an integrated university curriculum, following the conceptual analysis of curriculum domains, design, relationships, and

development, this section discusses curriculum integration from varied perspectives.

The Concept and Meaning of Curriculum Integration

Curriculum integration consists of two words, curriculum and integration. The term 'curriculum' refers to the lessons and academic content taught in a school or in specific courses or programs. In the 1970s, Pinar (1975; 2004); Doll and Gough (2002) introduced the notion of '*currere'*— the Latin infinitive of the curriculum, because he wanted to highlight the running curriculum (or lived experience).

However, Ornstein and Hunkins (2009) define a curriculum as 'a plan of action or written document that includes strategies for achieving desired goals or ends. The second term is integration that refers to a conflation or combination of two or more things. According to Lexicon dictionary, the word 'integrate' comes from the Latin word 'integrat' means 'made whole', or from the verb integrare, from integer means 'whole'. According to Lexicon dictionary, the word is first used in mid-17th century[1]. Cambridge English Dictionary defines integration as the combination of two or more things in order to become more effective [2].

There are many definitions found in curriculum integration. However, in this article the author defines curriculum integration by being motivated by four models that advocate an integrated Islamic curriculum. In doing so, it first clarifies the idea of curriculum integration from a general perspective and then points out to an integrated Islamic perspective.

From a general perspective, the term 'curriculum integration' refers to the nature of the interplay between two or more disciplines that are accordingly included in an interdisciplinary unit (Lonning, 1998). Similarly, Drake and Burns (2004) emphasize that curriculum integration refers to a multidisciplinary and interdisciplinary curriculum along with core aspects of the curriculum.

According to Beane (1993; 1997); Jacobs (1989) found that curriculum 'integration refers to an outline of education which can provide an engaging, purposeful, relevant, and meaningful approach to teaching and learning'. Beane (1993, 1997, 2005) sees curriculum integration is the involvement of meaningful learning organized around issues important to teachers and students; this way, curriculum integration promotes the learning of democracy. He outlined four aspects of integration that mostly stresses issues and aligns with democratic principles: integration of experience, social integration, integration of knowledge, and integration as a curriculum design.

Therefore, the curriculum could be organized around "...real-life problems and issues significant to both young people and adults, applying pertinent content and skills from many subject areas or disciplines" (Vars, 1997, cited in Rahim, 2014, p.122).

According to Rafique (2012), the integrated education curriculum should incoporate 10% - 15% related to Islamic Studies and History of Islam, 10% related to Arabic & any other foreign language, 15% Inter Disciplinary courses and the rest 60% - 65% related to the field of specialization.

According to Lonning (1998), the term 'curriculum integration' is used to refer to the nature of the interplay between two or more disciplines that are accordingly included in an interdisciplinary unit. Similarly, Drake and Burns (2004) emphasize that curriculum integration refers to multidisciplinary and interdisciplinary curriculum design along with disciplinary curriculum.

Disciplinary Curriculum

When exploring the meaning of disciplinary learning, Dressel and Marcus (1982) describe discipline as a systematic way of organizing and studying phenomena. Turner (2000) argues that disciplinary education has the potential to train people in a specific way to master a specific skill at a greater depth. Henkel (1999) professes that engagement with the core values of discipline enables learners to develop their specific skills for both community development and career self-empowerment.

Despite the advantages of discipline learning, arguments against disciplinary learning have emerged. Opponents of this learning approach argue that "discipline learning has a tendency to lose sight of the amount of knowledge accessible to it by limiting its own boundaries" (Chettiparamb, 2007, p.9).

Multidisciplinary Curriculum

The term 'multidisciplinary' has been defined in different ways depending on the research focus and interest. Hammer and Soderqvist (2001), for example, state that multidisciplinary generally "refers to when people bring separate theories, skills, data, and ideas to bear on a common problem".

Newhouse and Spring (2010, p. 309) provide a closer understanding of a multidisciplinary curriculum, concluding that "multidisciplinary represents the

basic effort of multiple disciplines working together to solve a problem without challenging disciplinary boundaries".

With these points in mind, adopting a multidisciplinary learning approach is deemed a legitimate way for higher education students to learn more information and develop skills while focusing on one specific study discipline.

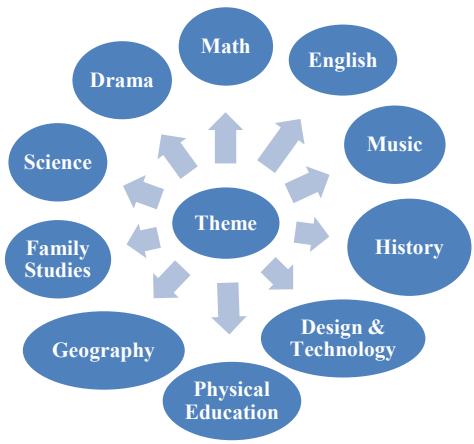

Figure 4: Multidisciplinary Approach

Source: Drake and Burns (2004), cited in Rahim (2014)

Figure 4 demonstrates the relationship between different subjects linked to a common theme. It indicates that multidisciplinary approaches focus primarily on disciplines. According to Drake and Burns (2004), multidisciplinary learning enables students to understand the interplay between the different subdisciplines and their relationships to the real world. Drake and Burns also believe that teachers may integrate students' skills, knowledge, and attitudes through a multidisciplinary approach.

Interdisciplinary Approach

The term 'interdisciplinary' refers to the application of a few approaches to study one specific issue. Jacobs (1998) defines the term more academically as "a knowledge view and curriculum approach that consciously applies methodology and language from more than one discipline to examine a central theme, issue, problem, topic, or experience".

Interdisciplinary curriculum helps teachers deal with the inherent complexity of the world, overcomes rigid perceptions of subject boundaries, and supports the claim that all knowledge is interrelated (Martin-Kniep, Fiege & Soodak, 1995).

Integration is also regarded as a core concept in the interdisciplinary process (Lattuca, 2001). It combines discipline-based knowledge and ways of thinking to generate a better understanding of the objects being studied (Mansila & Gardner, 2003).

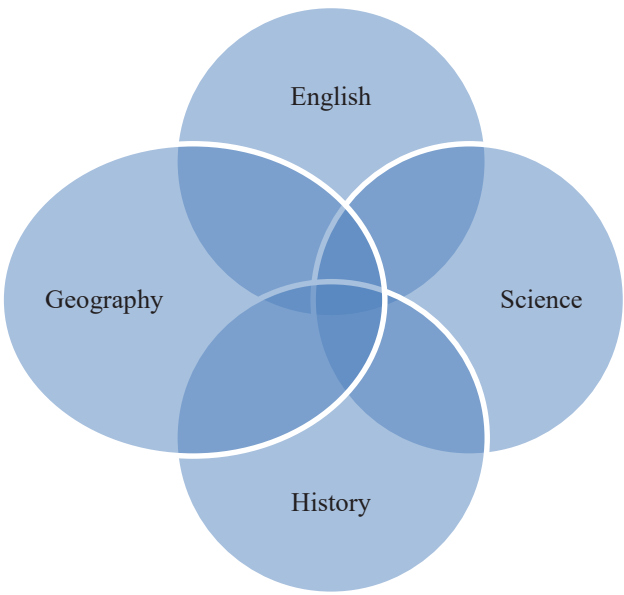

Figure 5: Interdisciplinary Curriculum Approach

Source: adopted from Drake and Burns (2004), cited in Rahim (2014)

Drake and Burns (2004) illustrate in Figure 5 how interdisciplinary learning works. Drake and Burns argue that using this interdisciplinary approach, students learn significant generic attributes related to cooperation and working together, conducting research, design, and construction.

Curriculum Integration: An Islamic Perspective

The curriculum foundations of each education system differ from one society to another, which have diverse beliefs and values (Rosnani, 2011). However, all education systems design and develop curriculum in the same manner. It is

linear: belief is the starting point, followed by the worldview, then the philosophy and aim of education follows. Thus, curriculum development is a natural result of those three foundations as shown in Figure 6.

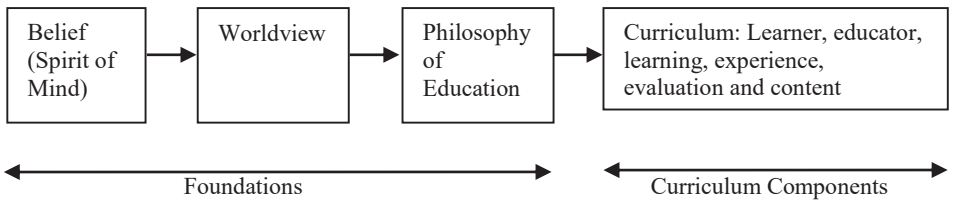

Figure 6: Foundations and Curriculum Components

Source: Maksoud and Suhailah (2016)

The figure shows that the equation is divided into two parts, the first being the foundations—belief (spirit or mind), worldview, and the philosophy of education; and the second are the curriculum components. The equation thus contributes to curriculum integration by preparing a learner who possesses high moral standards, is excellent at socializing, and is capable of achieving an elevated level of well-being.

Rosnani (1999) also asserts that knowledge is integral to action, spirituality, and ethics. The nature of knowledge that provides the content of education is the major concern of the curriculum, and the views of man and knowledge have a great bearing upon Islamic education. For Islamic integrated curriculum, she emphasizes the Islamization of educational objectives, content of the courses/subjects, and method of teaching. She discusses educational objectives and focused on the following three aspects;

i. Ensuring that the sources of educational purposes are drawn from an Islamic worldview, whether they are about the nature of the learner, the nature of the knowledge or the subject specialization, or contemporary life itself.

ii. Formulation of a clear philosophy of education based on an Islamic worldview to act as an educational guide for the state school leaders, teachers, parents, and students.

iii. Framing a mechanism for achieving its goals through restructuring the curriculum as recommended by the First World Conference on Muslim Education, 1977.

When discussing course content, Rosnani (1999), in agreement with Al-Attas, asserts that knowledge, subject matter, or courses offered in a curriculum must be free from secular and westernized elements that are alien to Islam. These elements — dualism, humanism, secularism, and tragedy — which are western and anti-Islamic, must be isolated from the curriculum, then replaced with an Islamic worldview of *Tawhid.* The present state of Islamic education has failed to present Islam as a way of life and as a system of social values. Dawud (2001) asserts that the fabric of the Islamic spiritual, moral, and social system has also been undermined, which needs to be reestablished. Axiology deals with the issues.

Therefore, Fathi Malkawi (2014) stated that, today, thought is largely governed by secular systems of perception, whether in science, philosophy, social sciences, or the humanities. The fundamental prerequisite for any Muslim recovery is the laying of the foundations of sound thinking and values (rooted in the Qur'an and Sunnah) as well as applying the best practical means. An interchange of an effective epistemology with a clearly defined action-rooted methodology is required to bring back the Islamic heritage of knowledge and culture. This is why he introduced the framework for an Islamic integration model based on the concept of *Tawhid*. Epistemology and methodology lie at the heart of his theory.

Epistemological and Methodological Integration

Epistemology, from an Islamic perspective, has two sources: written revelation and the created world. Hence, any and all epistemological approaches must seek to integrate these two sources. As creations of God, human beings have no choice but to relate to the created realm around them on three levels – the natural world, the social world, and the psychological world. Human beings relate to these worlds regardless of their religious and intellectual frames of reference.

Similarly, methodology, from an Islamic perspective, has two tools: reason and sensory perception. The senses cannot perform their intended function without reason, just as reason cannot function properly outside the realm of concrete reality. The Qur'an urges human beings not to exert any effort in realities to which they have no access. As God Almighty declares, "…there is nothing like unto Him, and He alone is All-Hearing, All-Seeing" (Surah al Shura, 42:11).

Malkawi (2014) further explains the equation of epistemological integration by stating that deriving knowledge from a written revelation requires not only reason, but sensory perception. Figure 7 illustrates his model of epistemological integration:

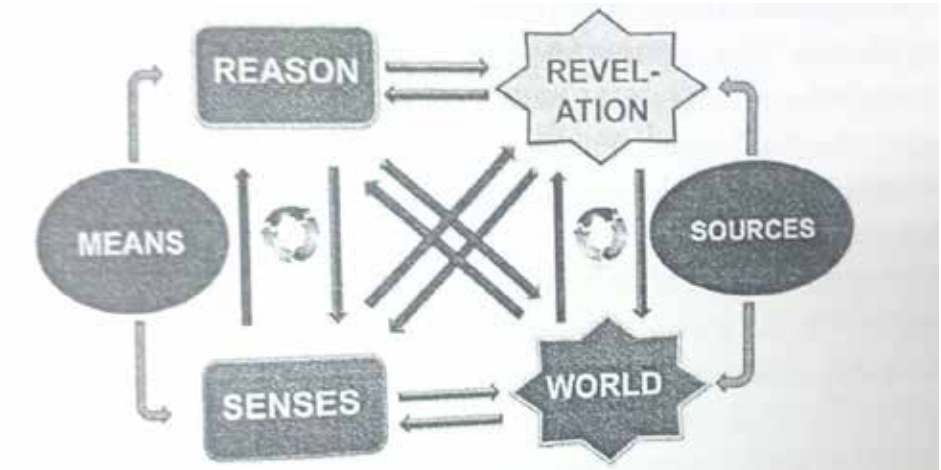

Figure 7: Epistemological Integration Model

Source: Fathi Malkawi (2014:212)

This model is based on three levels of interdependence: (1) interdependence between two sources of knowledge, the created world and the revealed world; (2) interdependence between two tools of knowledge, namely, reason and sensory perception, and (3) interdependence between sources and tools.

However, epistemological integration – which is a comprehensive, systematic integration of the sources and means of knowledge- constitutes the frame of reference for Islamic methodology.

Mulyadhi (2014) asserts that the integration of knowledge cannot be achieved by only bringing together two groups of sciences (religious and secular) with different theoretical bases, but it should be elevated to an epistemological level that deals with several aspects: ontological, epistemological and methodological. His further explanations are as follows.

Axiology: The Theory of Values System

The crisis of values, ethics, and morality are a common phenomenon, especially in Muslim countries. The present state of Islamic education has failed to present Islam as a way of life and as a system of social values. Dawud (2001) asserts that the fabric of the Islamic spiritual, moral, and social system has also been undermined, which needs to be reestablished. Axiology deals with the issues.

Zahiri (2005) defines 'value' as 'consistence, goodness, worthiness and obedience' which includes 'grace, virtue and moral excellence'. It is related to five essentials (*al-arūriyyāt al-khamsah*) derived from the objective of the Islamic law (*maqā id al-Sharī'ah*), namely the preservation of religion (*al-dīn*), self (*al-nafs*), intellect *(al-'aql*), lineage (*al-nasl*) and property (*al-māl*). Allah determines all values which are absolute and independent from man's thoughts and actions.

Ontological Integration

Ontologically, Islam says that both sciences study the signs of God. Religious sciences derive written signs of God (*ayat tadwiniyyah*) from the study of the Qur'an and rational (secular) sciences derive phenomenal signs of God (*ayat takwiniyyah*) from the study of the universe. This view has acted as a basis for the integration of the two sciences. *Tawhid* is the ultimate principle of the integration of knowledge in Islamic Epistemology - the basic foundation of human knowledge. Mulla Sadra (d.1641) mentioned that all that exist are actually the same. What makes them different from each other is only their gradation. This concept supports the ontological status of both material and immaterial existences, for both of them are derived from One and have the same reality and have a pure existence (*al-wujud al-mahd*).

The validity of both empirical and nonempirical entities as legitimate objects of sciences in Islamic epistemology is based on the hierarchy of existence (*tartib al-mawjudat*). Al-Farabi (d.950) describes the hierarchy of beings as follows:

i. God as the cause for other existences at the top of the hierarchy,

ii. Angels as immaterial beings,

iii. The Celestial entities,

iv. The Terrestrial entities at the bottom.

These existences should be considered as one, since in this hierarchy they have the same ontological status. They are one in their existence, although different in their gradation and nobilities. The integration of knowledge can only be achieved if the ontological integration of science objects is ensured.

However, Mulyadhi investigates the treatment of epistemology in its various aspects and dimensions including ontology, epistemology, and methodology. He finds a number of shortcomings in western epistemology and advocates a sound integration of the essentials of Islamic epistemology.

Fathi Malkawi (2014) finds that the two sources of knowledge (revelation and the created world) are inherently complementary. The two tools of knowledge (reason and sensory perception) are also complementary. Such integration of sources and tools are easily applicable in the academic disciplines practiced by him.

Rosnani (2013) identifies two major parts of the curriculum: the first one is the curriculum foundation which includes belief (spirit or mind), worldview, and the philosophy of education; and the second one is the curriculum component which includes educational objectives, content, method and evaluation. The equation thus contributes to curriculum integration by preparing a learner to possess high moral standards, is excellent at socializing, and is capable of achieving an elevated level of well-being.

Therefore, it is evident that the integration of knowledge is not simply the inclusion of Qur'anic verses or hadith into modern science, but it involves many other aspects. It includes the integration of religious and rational sciences, objects of science, the classification of knowledge, sources of knowledge, and tools or scientific methods. In terms of the present study, Rosnani Hashim's contribution to curriculum integration is relevant as she brings together curriculum foundations and components with an Islamic perspective.

Different Models of Integrated University Curriculum

Since the study attempts to provide an integrated university curriculum, this study examines the various models of Islamic integrated curriculum including the Liberal Arts University curriculum in the United States. The primary goal of discussing the model is to highlight the significance of each curriculum context that suits the particular teaching and learning objectives of the concerned program.

American Liberal Arts University Curriculum Model

The Liberal Arts education desires to produce an educated man who should be able to think and write effectively, have a critical appreciation of the ways to gain knowledge, understand the universe, society and themselves, be informed of other cultures, have an understanding and experience concerning moral and ethical problems, and has attained some depth in the field of knowledge (Tanner & Tanner, 1980, cited in Rosnani, 2013).

The study also examines the Liberal Arts curriculum model in the USA where the curriculum goals of the university are translated into its curriculum structure (Figure 8).

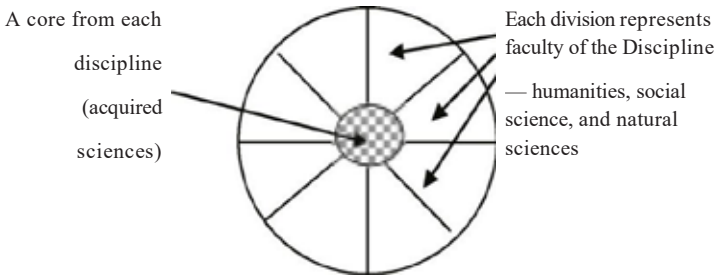

Figure 8: The USA Liberal Arts Curriculum Model

(Source: Rosnani, 2013)

The Figure 8 demonstrates that there is a core which is comprised of representative courses from various divisions of knowledge: natural sciences, social sciences, and humanities. Hence, even if one majors in agriculture, one still has to study a course in history or economics or philosophy.

Islamic Integrated Curriculum Models

There is no segregation of knowledge in Islam. Early Muslim scholars like Al-Farabi, Ibn Sina, and Al-Ghazali learnt basic and advanced knowledge that was integrated. The hierarchy of knowledge has been lost because of the western educational system. As a result, students who specialize in acquired sciences such as natural science do not study much of the Islamic Traditional Sciences and vice versa. However, Muslim scholars realized this and attempted to re-evaluate the western aims of education and reintroduce Islamic knowledge into the curriculum.

First World Conference on Muslim Education (FWCME) Model

The First World Conference on Muslim Education held in 1977 classified knowledge in the curriculum as Table 1. The classification in the First World Conference reflects al-Ghazali's epistemology; however, they have added more sciences which is consistent with the expansion of knowledge. This classification

of knowledge can subsequently contribute to the educational curriculum which is very useful as a guide for curriculum planners, teachers and students to achieve a holistic education.

Table 1: The First World Conference 1977 Model of Integrated Curriculum

Perennial Knowledge	**Acquired Knowledge**
Al-Qur'an Recitation (Qirah); Memorization (Hifz); and Interpretation (Tafsir), Tradition of the Prophet (Sunnah), History of the Prophet (Sirah) which covers the early history of Islam, Tawhid (The concept of the unity of God) Jurisprudence (Usul Fiqh and fiqh), *Qur'anic* Arabic.	Imaginative (Arts): Islamic arts and architecture, languages, literature. Intellectual sciences: Social Studies (Theoretical); Philosophy; Education; Economics; Political Sciences; History; Islamic Civilization; Geography; Sociology; Linguistics; Psychology; and Anthropology.
Ancillary subjects; Islamic Metaphysics; Comparative Religion; Islamic Culture.	Natural sciences (Theoretical): Philosophy of Science; Mathematics; Statistics; Physics; Chemistry; Life Sciences; Astronomy and Space Science. Applied Sciences: Engineering and Technology; Medicine; Agriculture and Forestry. Practical: Commerce; Administrative Sciences; Library Sciences; Home Sciences; and Communicative Sciences.

Source: Conference book 1977, King Abdul Aziz University

Al-Attas Model

The FWCME model also contributed to develop a strong educational curriculum as suggested by Prof Dr Syed Naqib Al-Attas, a Malaysian born philosopher (see Figure 9).

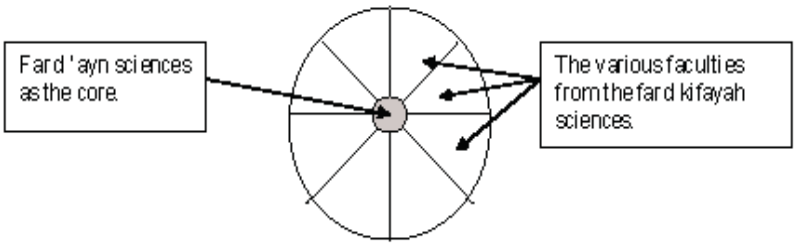

Figure 9: Al-Attas' Curriculum Model of an Islamic University

According to Al-Attas (1993), the university reflects the nature of knowledge and the nature of man in Islam. Therefore, it is crucial to understand the relationship between man and knowledge within the spirit of an Islamic worldview. The model is an attempt towards an integrated curriculum, but it has its shortcomings. Students are not exposed to various ways of acquiring knowledge, especially scientific methods to enable them to possess a scientific mind and aptitude.

Ali Ashraf Model

Professor Dr. Syed Ali Ashraf (1990) observes that education is always based on a particular philosophy about human nature and the knowledge that human beings can and should acquire. He urges that the secularist philosophy is the basis of all modern branches of knowledge in all modern universities. It has two premises. Evolution is the first premise, that is, human beings have generated all values. Giving birth to religion is the second premise.

Keeping this in mind, Ashraf formulated a faith-based education program (see Figure 10) comprising of four basic aspects of faith: (i) Faith in a transcendental Deity, (ii) Faith in the existence of the human spirit (Rub); (iii) Faith in absolute values reflected in the human spirit such as justice, truth, love, beauty and mercy; and (iv) Faith in the need for divine guidance. This new approach to human personality provides the foundation for curriculum design. Thus, a common faith-based curriculum can be prepared for all in a multi-faith, multi-cultural country where the division of knowledge would be the basis for designing the curriculum.

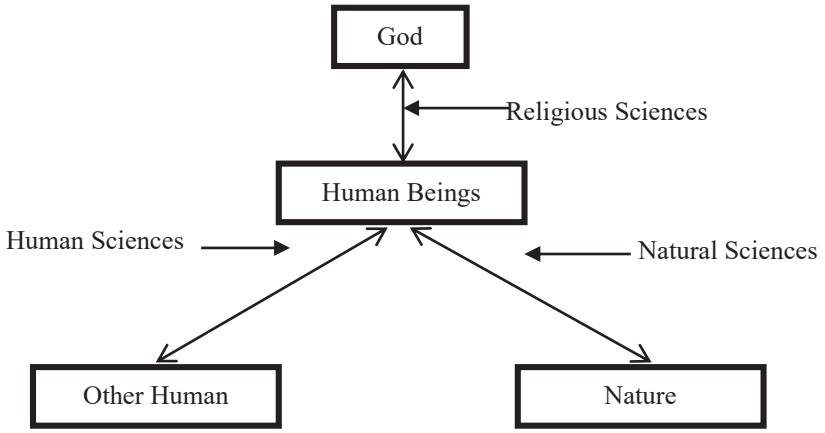

Figure 10: Ali Ashraf's Faith-based Curriculum Model.

Source: Prospectus of Darul Ihsan Trust, 1990

The Figure shows that the faith-based curriculum deals with three issues, i.e. God, Man, and Nature where the human being is in the centre. A human being's relationship with God supplies the basic principles which govern the relationship with others, human beings and with others, human beings and matters of external nature, including vegetation and other natural creatures.

Rosnani Hashim's Model

Prof. Dr. Rosnani Hashim, an educator and curriculum expert, has revised the idea of Al-Attas. She focused on the relationship between man and knowledge and extended this notion to the relationship between the nature of curriculum knowledge and Man (Figure 11).

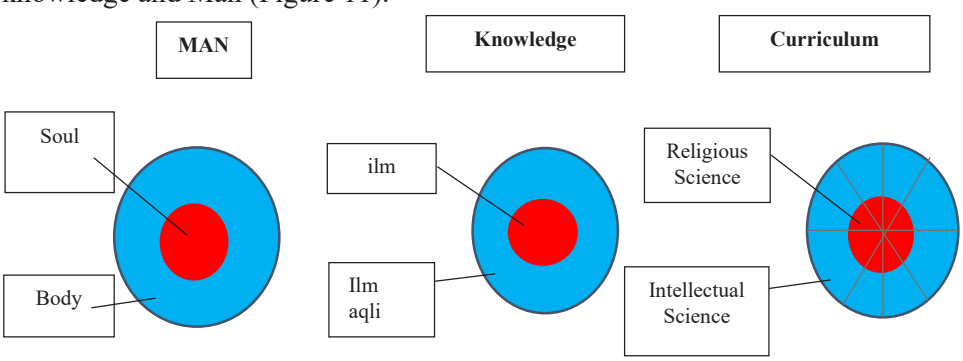

Figure 11: The Relationship between the Nature of Man, Knowledge and the Curriculum

Source: Rosnani, 2004

To construct an Islamic Integrated curriculum with educational goals and subject content, we need to bear this relationship in mind. Rosnani (2007) attempts to improvise Al-Attas' model and build upon the western curriculum model. In this model (see Figure 12), she extends the core beyond Islamic Revealed sciences to include courses that represent other divisions.

These divisions include humanities, mathematics, natural sciences, and social sciences to gain various ways of obtaining knowledge with an accompanying mind set and to achieve many important skills in life that students will need.

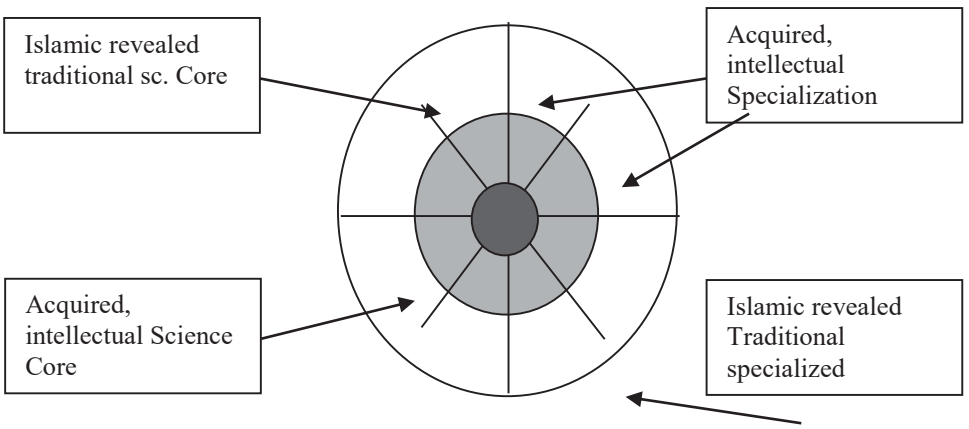

Figure 12: The Curriculum Model of Rosnani Hashim

Source: Rosnani, 2013

It is worth mentioning that all above Islamic models have contributed to the development and enrichment of Islamic integration in university curriculum. Each of these models has a unique character with a common and ultimate goal of producing a morally excellent human being. However, this model points to developing a comprehensive outlook with integrated personality, not merely the moral excellence, but also employability, commitment and expertness.

Islamic Integrated University Curriculum (IIUC): An Alternative Model

Considering the cross-cultural and secular Muslim dominance in higher education institutions in the Muslim world, the researcher attempts to provide a revised model of Islamic Integrated University Curriculum (IIUC) as shown in Figure (13). Very

specifically, the IIUC model can be useful for all disciplines of all universities in the modern Muslim world for producing Muslim scientists.

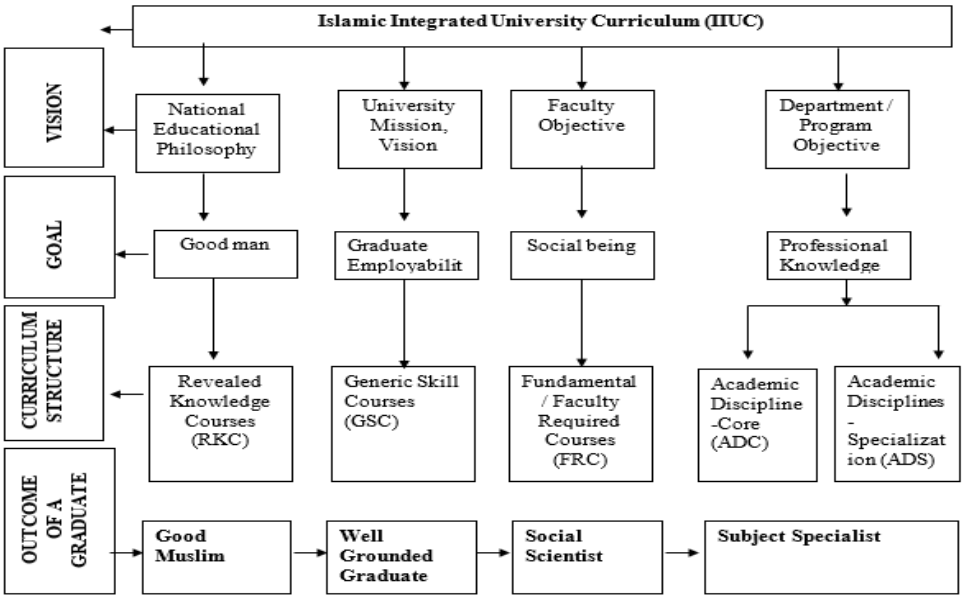

Figure 13: Islamic Integrated University Curriculum (IIUC)

Source: Aziz, (2018)[ii]

The objective of this section is to provide a framework of Islamic Integrated University Curriculum (IIUC) model. Students who graduate from the university are expected to master not only in its distinct discipline knowledge, but also in pedagogy, other related subject knowledge, religious knowledge, and have generic employability capabilities.

It is believed that a student's objectives in pursuing education in each department vary. Some may want to be department experts, some may want to pursue essential Islamic values, some may want to study to obtain a higher education qualification for jobs in non-academic sectors, and others may have different reasons for studying the program. Fulfilling different students' learning objectives is a profound challenge when developing a department's curriculum. However, the key components (see Figure 13) that should be included in establishing a framework of Islamic integrated university curriculum (IIUC) are discussed below.

Professional or Discipline Knowledge

This section relates to how the curriculum may be adjusted so that students can master discipline knowledge, professional skills, and workplace environments and attitudes upon completion of their studies in their individual department. Each department is mandated to train students to be professional and experts in their departments and professions. It has a responsibility to ensure that students have mastered adequate skills to become professionals so that they are able to perform their tasks professionally and effectively.

In a study, Hammerness and Darling-Hammond (2007), cited in Rahim 2014) argue that there are three significant approaches to educating students to become professional teachers: the apprenticeship of observation; the problem of enactment; and the problem of complexity. The apprenticeship of observation refers to the learning that occurs and the experiences that students have during their study time. The problem of enactment is associated with multi-task performance. The problem of complexity refers to metacognitive habits, where teacher educators can make wise decisions on the support of continuous teaching and learning improvement.

In a pedagogical sphere, educating students to be teacher educators may be achieved through teaching and learning strategies which are empowering and allow students to experience the real teaching life (Thomas & Beauchamp, 2007). Thomas and Beauchamp, citing Sach 2005 and Rahim, 2014, note that

> Teacher professional identity then stands at the core of the teaching profession. It provides a framework for teachers to construct their own ideas of "how to be", "how to act" and "how to understand" their work and their place in the society. Importantly, teacher identity is not fixed nor is it imposed; rather, it is negotiated through experience and the sense that is made of that experience.

The above quotation indicates the need for professional qualified teachers who possess qualifications that enable them to interact with students as well as with the community to manage their teaching and learning activities. Teaching and learning, and its instruction at a university should be developed to achieve such requirements.

Faculty Requires Inter/Multi-disciplinary Knowledge

Each discipline in the university level of education has a particular faculty, i.e. Political Science is under Social Science, Botany under Biology, and Literature under Arts faculty. Therefore, the student will be required to acquire knowledge on their related faculty disciplines as it is believed as the comprehensive part of knowledge. No discipline is considered an isolated discourse, rather involved with a large variety of other disciplines.

For example, the department of Political Science should be a part of the Social Science discipline as it is necessary to acquire the basics of Social Science courses or related subjects. Economics, Sociology, Anthropology, Mass Communication, History and Culture, Government & Politics, and Gender Studies, etc., are considered as related subjects or inter/multidisciplinary courses that should be studied to graduate with a Political Science qualification. This is required to achieve a comprehensive level of knowledge.

Generic Graduate Capabilities

This section relates to how the curriculum may be adjusted to facilitate students' general knowledge, skills, and attitudes needed to function in any workplace upon completion of their study. Generic graduate capabilities are complementary and transferable knowledge, skills, and experiences which students can gain in addition to departmental core or discipline knowledge.

Generic capabilities, regarded as significant competences that undergraduate students can master after completing their degree, have gained increased focus from numerous higher education institutions throughout the world. In the context of the Political Science department in the IIUM, generic graduate capabilities are viewed as general skills that students can master to synergise with local and national academic and workforce requirements.

Siefert (2012) argues that, to enhance students' success, education should emphasize knowledge as transferable skills and abilities, such as the ability to communicate effectively and think critically and creatively, as well as to access, assess, and utilize information to achieve a specific goal. Others argue that providing significant generic skills will assist students to survive in today's highly competitive job market (Barrie, 2006; Hess, 2010; Karseth, 2004; Laird & Garver, 2010; Oliver, 2010, cited in Rahim, 2014). The term 'generic outcomes' refers to graduate attributes, graduate employability, core or key skills, and generic skills (Barrie, 2007).

In addition to this, in an Australian Learning and Teaching Council (ALTC) fellowship report, the term 'graduate employability' is defined as more than the attainment of employment. It goes beyond "...a set of skills, understandings, and personal attributes that make graduates more likely to gain employment and be successful in their chosen occupation, which benefits themselves, the workforce, the community and the economy" (Oliver, 2010, cited in Rahim, 2014:101).

According to Barnett (2004), "Learning for an unknown future has to be a learning understood neither in terms of knowledge or skills but of human qualities and dispositions (cited in Rahim, 2014, p.102).

Supporting Barrie's ideas, Hess (2010) emphasizes that education has two paramount objectives; a "private" objective and a "public" purpose. For a private objective, education serves as a private good where every individual benefits from the skills, dispositions, or values to become a better citizen and neighbour.

In the last few decades, lifelong learning or lifelong education has received significant attention in higher education institutes as it enables individuals to develop their education without time and place restrictions; learning can occur anytime and anywhere. Gow and McDonald (2000) claim that lifelong learning is critical to enable everyone to participate in rapidly changing work environments. To ensure a lifelong learning process can occur at a university course, designers might assess how the offered courses fit the curriculum (Gluga et al., 2010). Trier and Peschar (1995, cited in Rahim, 2014) note that accommodating generic cross-curriculum skills and competences, such as problem solving, critical thinking, communication (both oral and writing), civics, and self-related cognition, may provide a powerful framework for lifelong learner development.

In summary, thinking skills, language (English, Arabic, and Local) skills, communication skills, and problem-solving skills are significantly important to achieve the goal of graduate employability.

Islamic Revealed Knowledge

Even though the department's primary objective is to train students to be good professionals or academicians, it is also responsible for providing them with a basic Islamic education. Therefore, when developing its curriculum, the department must ensure that the curriculum enables students to learn not only Political Science discipline knowledge but also Islamic education values.

When developing an Islamic education, there is a balanced growth between intellectual and spiritual domains. Islam emphasizes intellectual and spiritual development. Spiritual development focuses on *akhlaq,* which is regarded as a core process in purifying human's ethical morals. Having better *akhlaq* as a soft skill might enable people to possess social intelligence that affects the way they act during social interactions and on other formal occasions. Islam seeks a balance between the urgency of pursuing general and Islamic related education. Islamic education's key focus is on strengthening students' ethical morals.

Considering the above objectives, a Quranic worldview, revelations of the Quran as sources of knowledge, Islamic Civilization and Muslim Heritage, Islamic Ethics & Morality, Usul al Fiqh, and *Maqasid al Shariah* should be the course majors of IRK program to fulfil the Islamic commitment to the Ummah.

In sum, through the integration of above-mentioned knowledge, skill, and values in the curriculum, the Universities of the Muslim world shall be able to produce well-rounded Islamic graduates without compromising their job opportunities and marketability.

Implications of the IIUC Model

The IIUC encourages Muslim academics to develop their knowledge on both western-liberal and Islamic-integrated curriculum models that distinguish Islamic and Western theories and practices. The university curriculum of the Muslim majority nations must align with the universal and comprehensive approach of Islamic education, including its objectives, contents, teaching-learning experiences, and methods of evaluating curriculum.

Goals of Education

It is important for a curriculum to have a goal or objective of education. The primary aim of education in Islam is to impart spirituality and holiness in man; i.e., to produce a God-fearing servant *('abd-Allah)* and vice-gerent *(khalīfah)* of Allah (al-Attas, 1979, Ashraf, 1985; Rosnani, 2007).

The primary objective of the Integrated Curriculum is building an Islamic integrated personality. It requires balanced growth of spiritual, moral, intellectual, and professional development. Subsequently, the Islamic Integrated University curriculum (IIUC) stresses the inevitability of Islamic principles values as a means to transform its graduates into Muslim leaders. The department/university should

have a clear rationale for adopting the IIUC so that it can be structured to stimulate every aspect of individual development towards producing integrated Muslim personalities and ethical leadership. Thus, they can serve the nation and *Ummah* as a whole.

Secondly, the IIUC is designed to prepare graduates to keep pace with the challenges of the 21st century. Getting employment in the job market is always requiring skills and abilities. The university will offer professional training and thematic knowledge, enabling the graduates to be more updated to the job market.

Developing social commitment among graduates is another key objective of the IIUC model, which inspires them to be more humane, benefactor, and cooperative. Thus, they will be prepared to take care of the welfare of society. Therefore, the interdisciplinary course also introduces various discourses related to their specific discipline.

Being a specialist in the disciplinary course is another objective of this IIUC, which helps graduates be focused. It allows students to pursue depth understanding and knowledge of their desired discourse.

Thus, the IIUC model prepares well-round graduates featuring good men, social beings, skilled manpower, and specialists in focused areas. Overall, it aims to change the usual curriculum idea, focusing on comprehensive outcomes, not merely on particular objectives.

Achieving Global and National Vision

The IIUC curriculum has a very specific focus on national vision and mission as the university is responsible for delivering graduates for serving the nation. Therefore, this is crucial to cope with national objectives, ideologies, and ideas in the university curriculum. Therefore, each university also has an individual vision and mission followed by its' national and global commitment. In addition to that, the faculty always maintains some features, goals, and missions. Therefore, IIUC promotes the coordination of such comprehensive visions and missions in curriculum. Thus, the way the university could successfully contribute to national progress and development.

Model of Designing a Curriculum

While integrating new courses, therefore, it is pertinent to emphasise on the unified, integrated, holistic, and comprehensive nature of an Islamic worldview.

The integral nature of the framework denotes the inter-intra-disciplinary links among the courses included in the program. For instance, we can mention here the curriculum on political science. The political science curriculum ought to be guided by a prescribed structure while deploying the core concepts into the particular discipline. The IIUC maintains its hierarchical order as well as its integral nature inherent in Islamic concepts of knowledge and curriculum. It provides a model that consists of disciplinary core courses (DSC), disciplinary specialization courses (DSS), generic skill courses (GSC), fundamental/faculty required courses (FRC), and revealed knowledge courses (RKC). Thus, the structure of IIUC is an integrated one.

However, the IIUC follows a gradual development of the university curriculum: curriculum foundation, curriculum domain, design dimension, and curriculum development.

IIUC Implications Over the Curriculum Theory and Practices

The theoretical aim is to provide a framework for Islamic Integration in higher education institutions; meanwhile the practical aim guides the implementation of the IIUC to ensure the effectiveness of its educational processes.

This study argues that the nature of Islamic education, both integrated and holistic, never permits any dichotomy or compartmentalization. This study enriches educational concepts and theories from an Islamic worldview.

Theoretically, the IIUC contributes to the theory of Integration, Islamization, and comprehensive excellence by advocating a framework that will develop professional competencies, generic, transferable jobs, skills, and Islamic morals and manners. More specifically, it contributes to identifying the relationship between philosophical thought, academic curriculum, and political theory. Thus, it has made an explicit contribution by conceptualizing (and theorizing) what "the Islamic Integrated University Curriculum (IIUC)" ought to be, and that it should depend on perennial values drawn from Islamic viewpoints. Thus, it clearly delineates the main elements of its curricular structure.

Practically, this study provides general guidelines for policy makers and educational entrepreneurs to design and develop an integrated curriculum for contemporary higher education. More specifically, it motivates curriculum developers and university authorities to ensure that their courses are more meaningful and relevant. This study may also benefit all Muslim individuals or organizations by providing ideas and alternative ways to transform their

institutions to be more Islamic but remain modern. It may even assist them with establishing a new Islamic university. Finally, it helps to produce well-rounded graduates and Muslim scholars who can overcome challenges facing the present Ummah.

Assessment and Evaluation

Evaluation is necessary to measure the effectiveness of an integrated curriculum. It is the process of gathering related data and analysing it critically. Stufflebeam (2000) defines evaluation as a 'process of delineating, obtaining, and providing useful information for judging decision alternatives.

Since the IIUC is designed to deal with the entire education system, thus its curricular content, process, and products should be evaluated. It also allows the effectiveness of the integrated curriculum to be assessed. This mainly includes learners and educators because most educational processes involve mutual relationships between both parties.

Evaluation is an effective tool of motivation, enhancing the quality of teaching and learning as well as measuring the effectiveness of the IIUC quantitatively and qualitatively. A value-laden method of evaluation is used to foster an individual's growth and progress, which is also required in the IIUC.

Assessment of the IIUC should cover overall educational outcomes and objectives including moral behaviour and spiritual aspects. The most significant indicators for the success of the IIUC are the changes in learners' thinking, dispositions, cognitive abilities, communication skills, moral conduct, and self-conception. The evaluation should assess students' capacity to act with spiritual insight coupled with intellectual excellence and pragmatic insistence. This also implies the evaluation of moral and spiritual aspects which can be done by practicing a self-evaluation (*muhāsabah*) technique. This technique is vital for moral refinement (*al-tahdhīb*) and to get closer to Allah. It is a significant indicator of spiritual development.

Students ought to be given assignments that develop their research knowledge and skills, which in turn should be evaluated for a manifestation of intellectualism or to determine the practicality of various suggestions put forward by them. This will help to revive the tradition of academic freedom that were once key features of higher institutions of learning in olden days. A continuous assessment system should be developed to measure students' abilities and skills. It

should be based on students' participation and contribution to discussion, debates, and discourse.

Youth and the Community

The young generation needs to be instilled with pure Islamic values and beliefs from the very beginning so that they can be a good man and good citizen. Islamic Integrated University Curriculum (IIUC) can contribute in line because it inspires a comprehensive outlook and a positive insurgency of Muslim political thought and practice.

Since the Islamic Integrated University Curriculum (IIUC) demands the integrated development of pupils' personalities, so it has an implication in different dimensions of life, i.e. professional, intellectual, moral, spiritual and so on. Consequently, a proper comprehension of the Islamic concept of man, nature, faith, knowledge, values, and their manifestation in practical life is established.

This study posits that while implementing the integrated curriculum framework, various educational performances, co-curricular and extra-curricular activities become integral to the IIUC. This is necessary because Islamic legacy presents Islam simultaneously as a belief system, a knowledge system, and a source of civilization.

Policy Makers

This study is aware of the need to revive an integrated and unified system of education as practiced by early Muslims around the world. The indications coming out from the IIUC framework will become the main reference points with regard to the concepts of education, objectives of the curriculum, content or course outline, study materials, instructional methods, and evaluation procedures.

Overall, the article asserted the key objective of the IIUC model, enabling graduates to be able to cope with the challenges of the 21st century through their harmony and development of moral attitudes and personality.

Recommendations for the Implementation of the IIUC Model

A university becomes great not merely because of its high-impact teaching, the employability of its graduates, or the research and publications it has produced, but

also by the way it shapes an active community of thinkers and reformers who improve society. Following that, the IIUC model suggests the following.

It recommends setting up the vision and mission of the university with a national consensus. Thus, it can prepare graduates in light of that, which can contribute to national progress and development.

The university should introduce the 'Fundamentals of religion' as a compulsory subject/course for all departments or programs. 'Fundamentals of Islam' is obligatory for Muslim students belonging to public universities. Those who believe in Christianity, Catholicism, Hinduism, or Buddhism (religions that are officially recognized by the Government), have to study their own respective religions.

Similarly, the university authority may introduce a course on 'Religion for a Specific Branch of Science (RSS)' in all levels of higher education programs. This is aimed to link religion to any branch of acquired science. In classes, teachers should discuss issues such as the religious view on specific events occurring in their own subject areas.

Industrialists and religious leaders should be included in the management of the university. The industrialist will offer up-to-date information about the required skills in the job market, which facilitates students' getting jobs after their graduation. Besides that, the religious leader will take care of religious education in the curriculum, teaching pedagogy, and environment.

The curriculum design committee should be formed with orienting four specific focuses: discipline specialist, faculty specialist, career specialist, and religious leaders.

The implementation of the IIUC requires a strong understanding and commitment among the faculty members. Hence, the department is requested to train their faculty members on the integration of knowledge in general. Such kind of orientation may develop their understanding of the goals, objectives, content, and methodology of the IIUC so that they systematically plan for a modus operando to ensure the effective implementation of the IIUC.

The implementation of the IIUC model requires analysis of the corresponding textbooks where an Islamic worldview can be presented. The department or its faculty members should proceed with this writing. They can take help from the Islamic Research Center at home and abroad.

The university should advocate and create networking sessions with scholars and professionals including curriculum experts from other Islamic

educational institutions and think tanks who advocate Islamic education at a national and international level. These networking sessions can be very beneficial for educators and would improve their educational theoretical knowledge and their teaching quality. It can also be a platform to share ideas, materials, and other resources. Non-profit organizations or agencies such as UNESCO, USAID, UNICEF, and ISESCO should continuously collaborate with other research centers and curriculum development centers and share available resources and materials in the field of education to educators and the public.

Conclusion

The fundamental prerequisite for the effective and overall transformation of the Ummah is the transformation of its education system. This article mainly dealt with the concept of curriculum, evaluation theory, Islamic notions of integration, and models of integrated higher education curriculum. It argued that the integration reflects upon both the arrangement of content as well as the pedagogical focus of the curriculum, and the first step towards integration is to develop the framework. Accordingly, this article provided an Islamic integrated university curriculum (IIUC). It consists of departmental courses (core & specialization), fundamental/faculty required courses, generic skill courses, and Islamic revealed knowledge courses to be a well-rounded graduate.

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[i] Kalos K'agathos, a classical Greek word, means 'the wise and good man. The word is a phrase used by classical Greek writers to describe an ideal of gentlemanly personal conduct, especially in a military context. See more: Davies, P. (2013). "KALOS KAGATHOS" AND SCHOLARLY PERCEPTIONS OF SPARTAN SOCIETY. Historia: Zeitschrift Für Alte Geschichte, 62(3), 259–279. http://www.jstor.org/stable/24433615

[ii]Figure was made by Aziz, M. A, 2018 based on mainly four models. (1) The First World Conference on Muslim Education in 1977 see more at Saqeb, G. N. (2000) Some Reflections on Islamization of Education Since 1977 Some Reflections on Islamization of Education Since 1977 Makkah Conference: Accomplishments, Failures and Tasks Ahead. Intellectual Discourse. Vol 8, No 1, 45-68, (2) Ali Ashraf Model. see more Ashraf, S. A. (1990). Islamic Education Movement and Historical Analysis (1977-1990). Cambridge: The Islamic Academy. (3) Al Atlas model. See more Al-Attas, S. M. N. (1980). The Concept of Education in Islam. Kuala Lumpur: ISTAC. (4) Rosnani Hashemi model. See more Rosnani, H. (2004). Educational Dualism in Malaysia: Implications for Theory and Practice. Kuala Lumpur: The Other Press. And Rosnani, H. (2011). Issues in Curriculum-Islamic Perspective. Gombak: INSTED, IIUM.

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Islam: A Solidarity Factor in West African History

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ABSTRACT

The purpose of this paper is to refute the prevailing notion that Islam serves as a disunity factor in West African history. The concept of Islamic solidarity could be traced to the decision of the Prophet to send the first group of his Companions to the Negus, the King of Abyssinia and the receptive disposition of the Negus during the Islamic theological stage. Later, in the city of Medina Islam began to promote a triple ideological outlook with practical socio-economic and political solutions to the world. The paper has adopted a theoretical arm-chair research approach. The concept of Islam as a solidarity factor in West African history has been examined at two main levels: solidarity against Western secular ideology as a force of decolonization and as a force of de-neo-colonization. It focuses on the *sufi* experience in the Senegambia Region, critically looking into three main forms of resistance: The Umar al-Futio and Maba Jakhou's militant, the Bamba's *Muridi* confrontational servitude and the *Tijaniyyah* pacific intellectual approach. It concludes that even though a militant approach was used in promoting the Islamic beliefs, the mechanism later settled on three *sufi* basic principles of education, *daarah*, mosque, *Jakkah*, and farming, *tool*.

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Introduction

Islam is the ***din***[1]**,** translated in English as religion, of Allah; it is the communication of holistic guidance between Allah and His human servants on earth. It is against the creational logic that the human being is guided and ever since Adam first came to the earth, this line of communication never stopped. Every folk received a guide in a sequential pattern (*Surah* Ra'd, 13:7). However, due to the nature of forgetfulness of mankind, ignorance kept repeating itself throughout generations. The coming of the Prophet Muhammad, had shown that the laws of Islam that was promoted by Prophet Abraham were already tampered in many ways and again ignorance continued to perpetuate. This era was known as *jahiliyyah*, ignorance, or pre-Islamic polytheistic era, which can be characterized as: entertainment of primitive concept of God, rampant tribalism, disrespect for women and children and absence of an organized authority. The Prophet Muhammad was tasked to substitute the *jahiliyah* worldview with a monotheistic Islamic doctrine taking a more universal approach to his Islamic teachings. Islam at this level was recommunicated in the year (610 A.D) from its inception and Muhammad, was vehemently and confrontationally opposed in Mecca by his own brothers and sisters from the tribe of Quraysh. Even though the Meccan tribes had many differences and used to engage in long wars against one another, the only thing they all had in common now was to unite in solidarity against Islam and its followers, which, to the Prophet, was some good news that calls for divine planning. The Meccans at the time were dominantly pagans and idol worshippers; they stood very firm to defend paganism against the new faith. The first thing that Islam created in the Arab mindset was unity amongst warring tribes in a polytheistic solidarity. As the Prophet's message and attitude became more appealing to pure reasoning, refined logic and to the defense of the oppressed, his call attracted the attention of the Meccans day by day. Islam became the melting pot and a source of universal homogeneity for the poor, the destitute, and the people of different colors and creed, languages and ethnicities. The likes of Bilal, who originally from Abyssinia, presently Ethiopia, Salman, from Persia, and Suhaib, from the Roman Empire etc. all had embraced the new religion.

[1] The term ***din*** and its derivatives can be reduced into four meanings: *indebtedness, submissiveness, judicious power* and *natural inclination* or *tendency*; in Arabic Language and in the language of the Holy Qur'an, the term is more holistic than the term religion as developed in the wombs of Western Christian civilization. See Syed Muhammad al-Naquib al-Attas, *Islam and Secularism,* (Kuala Lumpur: Art Printing Works Sdn Bhd, 1978) p.48

Therefore, if one analyses the two periods of Mecca, 13 years of continuous suffering by the Prophet and his vulnerable disciples is symbolically represented in history and divine wisdom. Prior to the coming of Muhamad (pbuh), there was what I may call tribal polytheism or polytheistic tribalism. I strongly believe that the symbolism here serves two purposes, (a)reduction of camps into two: a monotheistic camp of the new faith and polytheistic camp of the old system, and(b) gradual consolidation of solidarity in both camps.

Africa, Islam, and the Early Eastern Christian Solidarity

Due mainly to St Paul's attempt and failure to Christianize the West and its counter-productive results of Westernization of Christianity, history has proven that compared with Western Christianity, during the Meccan period and even long before that, Eastern Christianity (Coptic church) was more receptive to Islam than the Western Christianity. A series of attitudes and actions from different Christian monks proved that Eastern Christianity formed an early alliance with Islam in the form of ***pacific religious solidarity*** against paganism.[2] However, the most obvious of this pacific alliance was the position of the Negus, the then Christian King of Abyssinia, towards the first batch of Muslim Meccan migrants.

Solidarity: A Definition

It is necessary at this juncture to attempt to come up with a simple and workable definition of solidarity against which the subsequent line of activities can be measured. By solidarity, we simply mean "a feeling of unity between people who have the same interests or goals (https://www.merriam-webster.com/)." In his *Muqaddimah*, Prolegomena, Ibn Khaldun discusses the theory of solidarity, using the Arabic word *asabiyah*. In his translation of this book, Franz Rosenthal translates the term *asabiyah* as group feeling" (Arefkemel Abdullah, 2014) whereas other scholars like Baali translates it as "collective consciousness." This feeling of unity may emerge from common features, shared values, or shared status. It may also manifest itself in a verbal

[2]The attitude of Baheerah, the Busra Christian monk, who saved the 12-year-old Muhammad during a trip with his uncle destined to Syria and the passion of Waraqah b. Nawfal, the cousin of the mother of the faithful, Khadijah, when consulted by the latter at the beginning of the prophecy to explain the frightening incident of the Angel Gibril appearing before the Prophet, these in my opinion, represented the beginning of Islamic solidarity.

or actual form in defense of physical, economic, spiritual or intellectual insecurities. The following stand from the Negus fits the concept of collective consciousness for shared religious values in defense of spiritual or monotheistic insecurity.

Islam of Theological Stage and Eastern Christian Solidarity

Islam reached Africa through Ethiopia during its initial stage of theological development long before reaching Yathrib, which was renamed al-Medinah.[3] In the Month of Rajab, the fifth year of the prophecy, corresponding to 615 A.D., the first group of 12, followed by 83 companions led by Ja'far b. Abi Talib. They migrated to Abyssinia running away from the persecution of Quraysh.

When the news of their migration broke out, the Quraysh decided to send two emissaries: 'Amr b. 'Aas and Abdullah b. Abi Rabi'ah to convince the Negus to extradite them back to Mecca. The following quotation is an exchange between the emissaries from the Quraysh tribe, the refugees and the Negus. It clearly shows the degree of Islamic pacific solidarity at an early stage. In a meeting summoned by the Negus, 'Amr b. 'Aas, in an attempt to convince the Negus, addressed him with the following quotation:

> Your majesty!
>
> A group of lunatic boys has sought refuge in your country; they have abandoned the religion of their forefathers and have not converted to your religion, they have come with a new religion of their innovation, which neither we nor you have any knowledge of. So, we are emissaries from the dignitaries of their parents sent to you in order to take them back home (Safiyyu al-Rahman ,1994).

In response to this claim, which was supported by some priests in the Negus' circle, the King invited the other side to put their case across. In putting their case, Ja'far addressed the King as follows:

[3] *Yathrib* was consciously renamed *al-Medinah* to serve as the source of light and the reference point for civility. It was from that center that a constitution was designed. In this constitution, the Prophet reciprocated Negus' solidarity stand by concluding agreement with the Christians of Najran and by even declaring the Jews as an ummah, a community, with Muslims. See the Constitution of Medina as edited by Muhammad Hamidoulah.

> Your majesty
>
> We were people of ignorance, who used to worship idols, to eat dead animals, used to commit adultery, and to disregard kinship, we used to harm our neighbors, and the powerful amongst us used to exploit and persecute the weak; that was our life-style until Allah sent to us a prophet from amongst ourselves, whose lineage, honesty and sincerity are well known to us; he invited us to worship Allah alone, to abandon the stones and idols, which we and our parents used to worship, commanding us to be truthful, trustworthy, preserving kinship and observing good neighborliness, to abstain from committing abomination, perjury, defamation and shedding of blood; he has equally commanded us to establish prayer, paying alms and fasting. We have believed in him and obeyed his commandments, to worship Allah alone, for which our people have antagonized us, persecuted and punished us in order to take us back to idol-worshipping and involvement in abomination. It is because of our refusal to yield to their demands that we have been subjugated and humiliated; and as a result, we have sought refuge in your country, we have resorted to you and to no one else, and have found security at your side; we are optimistic that we would not be unfairly treated at your majesty's side. (Safiyyu al-Rahman, 1994)

Having listened attentively to both sides, the Negus, further asked Ja'afar to provide a proof about the validity of his argument by quoting a reference from the new faith. Upon that request, Ja'far read from the beginning of the *Surah* of Mary, 19:1. Having attentively listened to the recitation, the Negus and many of his priests could not hold their tears; they all wept and the Negus then said: "Indeed, this message {Islam} and that which came down to us from Jesus Christ emanates from the same niche; I swear I will not hand them over to you." He then asked the two emissaries to leave the meeting.

It may look awkward to speak of Islamic solidarity in such cases. However, the puzzle can be explained if one compares the contents of the two quotations in terms of philosophy of religion as well as in terms of authenticity on one side against the then Eastern Christianity on the other. The response from Ja'far first exposed the pagan nature of the Meccan religion and confirmed the monotheistic nature of the new religion. The then Eastern Christianity was still monotheistic, and that was what the Negus confirmed and used it as the basis for his solidarity with the Muslims.

To reciprocate this form of solidarity, one is reminded of the fact that the Negus was the only person the Prophet rendered his honor of giving funeral prayer, when the news of the former's death reached him. Of course, the record indicates that the Negus accepted Islam prior to his death upon an invitation to Islam which was sent by the Prophet to him and to a number of world leaders (Raheequl Makhtoum, p. 395). It is from this Prophetic action that the jurists have deduced the acceptability of distant funeral prayer.

Both the Negus' declaration and the Prophetic action are indicative of one important reality which is the fact that at the emergence of Islam, the Eastern Christianity was still largely preserved in its pure form. This is further confirmed by the records of the correspondence between the Prophet and other world leaders. The records show that unlike the Western Christian leaders like the Roman Emperor who tore the letter of invitation to Islam from the Prophet, the Eastern Christian leaders like the Egyptian King expressed high regard and lenience to a similar letter sent to them.

Islam: A Jurisprudential, Mystical and Civilizational Stage

Years after Abyssinia, in 624 A.C., Islam was introduced to *Yathrib,* renamed Medina, denoting holistic civilizational worldview: its theological, jurisprudential, and mystical combinations; offering Islamic independence and sovereignty, providing practical socio-economic and political solutions to the world. From Medina, the city of civility and refinement, Islam spread across the world through the soft and hard powers. It is, however, important to note that the geographical expansion of Islam from Medina was faster than its intellectual expansion, which seemed to have affected the efficiency and endurance of the Islamic epistemology as enshrined in the Holy Qur'an and as exposed by the Prophet. The nature of this new socio-economic and political phase of Islam, and the slow pace of intellectual expansion have its bearing on the dynamics of the subsequent development of Islam in the Senegambia area.

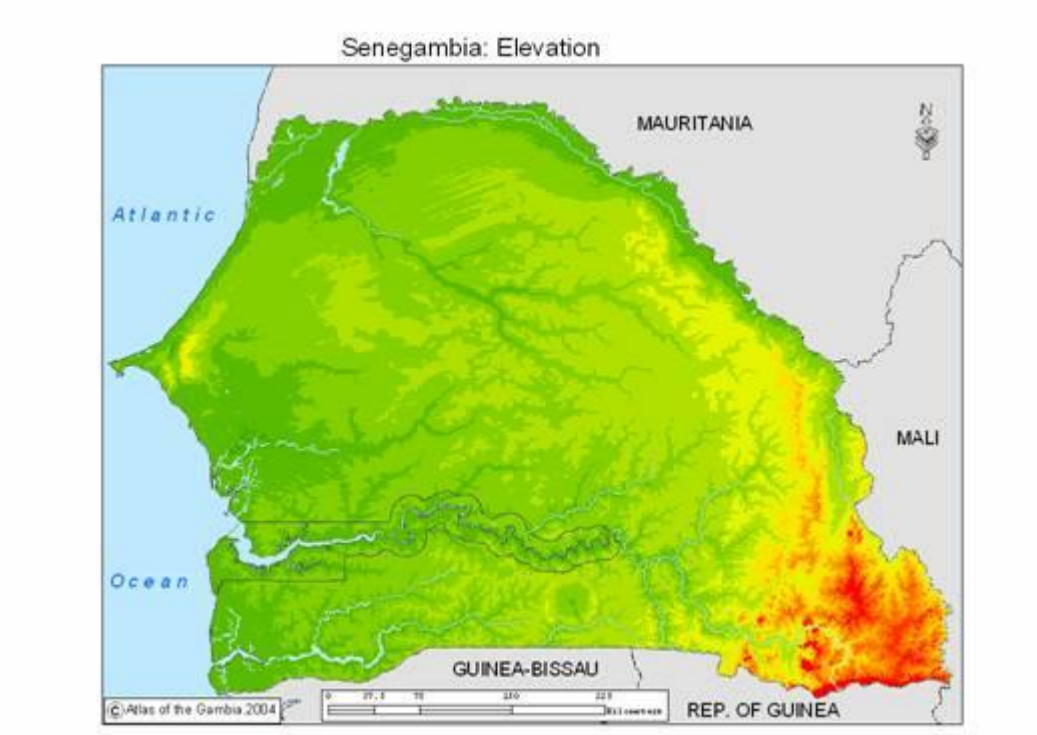
Senegambia, Islam and Forms of Solidarity

Senegambia

The name Senegambia was used by the British as early as 1765 to refer to their settlements on St. Louis and the Island of Gorée in Senegal as well as the British settlements on James Island in The Gambia. The word was in use until 1783 when the Treaty of Versailles returned St Louis to Senegal (www.accessgambia.com/

information/senegambia-meaning.html). The word Senegambia came into greater usage with the creation of the Confederation of Senegal and The Gambia on the 1st February, 1982.

Literature review has shown that there is little written history about the present-day Senegambia before the arrival of Europeans around 1450s. Before this date, a number of independent kingdoms settled in the area between the Present Senegal and Gambia rivers. The Wolof and Serer Kingdoms primarily settled in Western Senegal north of Gambia River; the Jola and the Bainounkas inhabited Kombo. Around AD 1000, people from the east, the Sarahule, Mandinka and Fula settled along the Gambia River in towns and villages and the Tukulor settled in central and eastern Senegal (www.colombia.edu/-msj42/senegambia.htm).



Portuguese are said to be the first European sailors to arrive in the region in 1455, and until 16th century, they had a trade monopoly between the Senegal and Gambian rivers. Later, Dutch, French and British displaced the Portuguese, trading salt, iron, beads, firearms and gunpowder for ivory, beeswax, gold and slaves. For trade accessibility and river navigability both James Island of the Gambia and St Louis of

Senegal were developed to control the trade in the area. The French and the British displaced the Portuguese at the end of the 16th century. The British settled in Bathurst Island (Banjul), the capital of the present Gambia, in 1820 and the French settled in Dakar, the capital of present Senegal, in 1857 (www.colombia.edu/-msj42/senegambia.htm). Between 1890 and 1900 both powers expanded their rule across the territories.

The European expansion in the area during the geopolitical multi-polar system can be described as "*economically and ethnically confrontational but religiously harmonious*". With their many differences, what they all had in common was to unite in solidarity not only against Africans but against Islam as well. Furthermore, introduction and spreading into Senegambia of Christianity as developed in the wombs of Western civilization was what created a religious harmony amongst them.

However, to capture the forms of the Islamic solidarity in Senegambia against the pagan, African traditional religions and Christian secular forces, the earlier phase of history must be captured. Long before the arrival of the Portuguese in 1455, Islam reached the Senegambia as early as A.D. 1040. By the tenth century, some of the Sanhaja Berbers of the Western Sahara already reverted to Islam. And by the eleventh century, Islam had spread onward to the Senegal valley where at least one Muslim ruler is reported as early as A.D. 1040.

This date and other earlier dates are cited in the literature and supported by accounts from a number of authoritative historians such as al-khwarizmi[4] and al-Bakri, who gave a description of the capital city of the Ghana Empire in a work he published in 1068 A.C. when he provides:

> *The city of Ghana consists of two towns situated on a plain. One of these towns, which is inhabited by Muslims is large and possesses 12 mosques, in one of which they assembled for Friday prayer. There are salaried imams and muezzins as well as jurists and scholars. In the environs are wells with sweet water from which they drink and with which they grow vegetables* (Bakri, 2001)

This description shows that Islam was already entrenched in Ghana during 11th century alluding to the possibility of an arrival date much earlier than that. This possibility is supported by other accounts. As earlier mentioned, according to other accounts, Islam

[4] His name is Muhammad b. Musa al-khwarizmi (780-850) mathematician of the century of the Abbasid Caliph, Mamun

reached the Savanah Region, as early as 850 A.C., during the Dya' ogo Kingdom of *Tekrur* referred to as the land of the black Muslims.

In his work, *culture and customs of Gambia*, AbdulayeSaine mentions two distinct periods, 11-17th centuries, which witnessed a slow pace of spread of Islam conducted mainly by the clerics and 18th - 19th centuries by the traders and others in seemingly a faster pace when he says:

> *The spread of Islam and the resulting distribution of Muslim communities in West Africa came in two waves broadly speaking. The first wave during the 11thto 17th centuries, saw Islam spread slowly with the process led by clerics; Islam was then spread by traders among others in the 18th and 19th centuries* (Saine, 2012)

However, the first wave cited above seems to have started earlier with the Dya 'ogo dynasty as earlier stated and the second wave represents the wave of al-Haji 'Umar Taal of Futa and his students and disciples from MabaDiakhou Bah to the present *Muridiyyah* and *Tijaniyyahsufi* schools. The following is an account of both stages.

Stage One

The ancestors of the Tukulor founded Tekrur probably as early as 2,000 years ago. The significance of Tekrur is illustrated by the fact that early Arabic scholars of the Western Sudan described the whole area as "The Land of Tekrur (www.accessgambia.com/ information.futa-toro.htlm). The Dya 'ogo Dynasty came to rule around 850 A.D. to be replaced by the Mandinka's Manna dynasty around 980 A.D.

It is believed that the Manna's Jihadist King, *War-Jabi,* who ruled in the 1030s and died in 1040 was the first king who reverted to Islam in the Western Sahara. He also forced his subjects to convert as well as introduced Sharia Law within the empire in the11th century. A Muslim Jihadist named Abdullah Ibn Yasin, who was fleeing from persecution under the Sanhaja Berbers, sought sanctuary in the Senegal Valley. From here his teachings emphasized the need for a Jihad against the areas dominated by non-Muslims. Over the time he attracted a loyal and dedicated number of followers, particularly from the Lamtuna branch of the Sanhaja.

Leb, son of War Jabi, envisioned that there could be economic and political benefits for Tekrur if Abdullah Ibn Yasin was given military backing against the Berbers, Sanhaja, Mesufa and Goddala. These groups controlled the trading routes up to the north as well as the trading route from the Ghana Empire. Tekrur could expand

its power to Goddala which lay to the north. Ibn Yasin, with his followers transformed into a militant Islamic movement called the Almoravids. This movement collaborated with Tekrur to wage a holy war that led to the eventual conquest of Kumbi Salleh (Ghana's capital) in 1076.

Senegambia, Islam, and the Source of Militancy.

One may be interested in tracing the foundation of Islamic militancy in West Africa. Militant Islam in Western Sahara appeared with the rise of the Murabitun, whose movement led to the fall of ancient Ghana and the establishment of the Almoravid dynasty in the Maghrib and Spain (Curtin, 1971). In the region of Senegambia as discussed earlier, Manna's King, War-Jabi, and Abdullah b. Yasin are the embodiment of militant Islam in West Africa. However, it is important to raise relevant theoretical questions: What creates such militant tendencies in West African Islam? There are always general and specific reasons for religious militancy in West Africa. In my survey of West African Islam, militancy is rationalized on the basis of legitimate defensive militancy and non-legitimate aggressive militancy.[5] One specific reason for militancy in this situation was the reaction to persecution as in the case of Ibn Yasin and War Jabi.

However, the general reason for Islamic militancy can be explained in two main phases of Islam: the theological pacific phase of Mecca shorn of any militancy and hard phase of Medina impregnated with militancy. I already stated that this second phase of Islam combined with its fast geographical expansion and a slow pace of intellectual expansion has its significant bearing on the dynamics of the Islamic revolution in the Senegambia region.

Generally speaking, the Islamic international relations are largely regulated by the Medina phase, which has always been perceived as a source of tension in the world system dynamics. This was what led to clash of civilisation.

This dichotomy cuts across time and space; it still generates questions such as whether an Imam can be involved in politics? This is still debatable among many non-experts in the field of comparative law. The dichotomy did even appear in the physical

[5]Freedom of belief is a fundamental human right in Islam. Out of many verses, two stand out to protect this aspect of human right: *al-Baqarah*, 2:256, and *al-Ahzab*, verse 72"***Let there be no compulsion in religion***", and ***we did indeed offer the trust to the Heavens and the Earth and the mountains; but they refused to undertake it…, but man undertook it***" respectively. These verses distinguish between legitimate and illegitimate militancy.

lay-out of the Capital of ancient Ghana. Kumbi Salleh, the capital city of Ghana was divided into two sections: one part pagan and administrative, the other part Muslim and mercantile (Curtin, 1971).

It is against this dichotomy that the Negus' Christian-Islamic passive solidarity, firstly at its theological level, which was closer and easier to entertain by Judeo- Christian experience as well as his acceptance of the Medina phase, which was far from Judeo- Christian practical experience must be evaluated.

With the Westernization of Christianity, the Islamic Christian passive solidarity had to stop at its infantile age and give the religious harmony amongst the economically competing European powers in West Africa. Confrontation between Islam and Christianity in Senegambia was unavoidable during the colonial and neo-colonial eras. This created potential tension and as a result, much had to be done by both Muslims and Christians to replicate and adopt the Negus' form of religious solidarity in the Senegambia.

Stage Two

The history of Senegambian Islam has witnessed three forms of solidarity: militant, confrontational servitude and passive intellectual solidarities. Al-hajj Omar of Futa Jallon and MabaDiakhouBah of Nioro belong to the first category; Chiekh Ahmadou Bamba of Touba belongs to the second, and Alhajj Malik Sy of Tivaon belongs to the last Group.

Alhaji 'Umar Taal6 and Maba DiakhouBah and the "mission civilisatrice7".

As mentioned earlier, the scramble for Africa took place during the geopolitical multi-polar system. Even though the Portuguese were the first to arrive in the Senegambia in 1455, competition for economic domination amongst the then European superpowers led to the scramble for Africa 1880-1914. In this unfortunate fragmentation of Africa, France had a lion share. And at the height of her dominant influence in West Africa, France territorial control was far ahead of other colonial forces.

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[6] His name is 'Umar b. Sa'id Tall; he was born in 1794 at Halwar in Futa Toro and died in February 1864, having journeyed to Mecca, he received the honorific title of "Alhajj" and was later vested as the Tijani *khalifah* for Western Sudan.

[7] Mission *Civilisatrice* refers to the French Cultural Policy in the Middle East 1860-1914.

France is selected and used here as a sample of Western secular forces against which both Alhajj 'Umar and Almamy Maba had militantly confronted. The word "*mission civilisatrice*" is a French word, which means the French mission to civilize other nations. The French used this concept to justify their colonial hegemony over Africans. In his Article, *Toucouleur Resistance to French Imperialism*, Erving E. Beauregard describes the Toucouleur Muslims as indigenous warriors, heroes and remarkable champions against the French expansionist dream (Beauregard,1984).

As the Prophet's arrival in Yathrib became an embodiment of civility for Muslims, any claim of civility contrasting to Islamic outlook would have been unacceptable. The present Muslim generation is obviously intellectually impoverished. As for Alhajj 'Umar, western civilization through colonialism was a sharp contrast to Islamic civilization. This served as the basis of his rejection of the premises of the Western argument rather than their conclusions.

However, there is more in Alhaji'Umar's militancy. Unlike many reformists, he travelled extensively, developed an interest in *sufi* doctrines, and was later appointed upon his trip to Mecca as *khalifah*, representing the Shaykh Ahmad al-Tijani in West Africa. He also traveled widely in major West African Islamic revolutionary centers such as Sokoto (Nigria) Masina (Mali), Sine-Saloum (Senegambia). He also settled in Futa Jallon at a place called Dyegounko. Emulating the Prophet, he embarked on *hijrah* to Dinguiray (Beauregard,1984, p. 145).

In Futa Jallon, 'Umar spent ten years teaching his growing numbers of disciples. He was especially renowned for his teaching of jurisprudence, hadith and, of course, Sufism. Many of the oppressed and downtrodden of the region sought refuge under him. Envious of his growing influence, the non-Muslim leaders in the area attacked his settlement in 1852 triggering his militancy. The offensive jihad was first exclusively directed against the non-Muslim Bambara who were very tyrannical to Muslim inhabitants.

Alahagie Umar successfully conquered the Bambara city of Segu in 1861. Following his success, Umar continued to attack Masina who were allied to Bambara non-Muslim against him. He captured the capital, in 1864, touched off a virulent polemic between the supporters of al-Hajj Umar and the supporters of Masina. The latter included the scholars of Timbuktu (Mahibou and Triaud, 1983). By 1854, Shaykh Umar's mobilization of Futa Toro led to direct conflict with advancing French commercial and military hegemony. To form a convenience alliance with his French rivals, in 1846-1847, he came to an understanding with the French whereby he would pacify the Senegal Valley, and thereby facilitating commercial activities for them.

Besieged on two fronts, Shaykh Umar died in a battle in 1864 near Hamdulillahi. His empire was held together by his son Ahmad until being dismantled by the French some twenty years after the Shaykh's death (www.tijani.org/al-hajj-umar-al-futi-tal/byZakariyaWright).

His reform was not only directed against the French civilisatrice scheme, according to Jah (?), his reform was also against what he perceived to have been the rigidity of the traditional jurists (*fuqaha)* in their method of solidarity as well as against the corrupt leadership, which had failed to reform itself before attempting to reform others. In 'Umar's opinion, both temporal and religious authorities had suffered from defective orientation as a result of narrow and rigid interpretation of the Shari'ah by the ulama (Omar Jah, www.lib.iium.edu.my).So, by this we can see that Islam and particularly *sufi* experience was the basis of his solidarity. Saine (2012) confirms this by saying, "He succeeded in establishing a theocratic state from Futa Jallon to Timbuktu occupying both sides of the Niger River and converting the Bambara to Islam." He added, "Shiekh 'Umar was killed in a campaign trying to convert his co-ethnic Fula in Massina in 1864."

Alhajj 'Umar's Method of Reform and Basis for Solidarity.

Like the Prophet, who suffered 13 years of persecution and two migration attempts before being permitted to resort to militancy, to Alhajj'Umar, Islamic militancy only comes as a last resort. So, to exhaust all other options, al-Hajj'Umar was able to use two very effective methods of reform (i) spiritual self-discipline (tarbiyyah and ta'lim) through which thousands of disciples were initiated and (ii) migration, which allowed people to first move from place of insecurity and material temptations to a place of security and less material temptations.

From 1830-1852, al-Hajj Umar used these methods to reform the society; during the period, he instructed his students and disciples to adopt self-discipline and self-control (*jihad al-nafs*) against provocations from adverse forces of the time. He, however, realized later that like the phase of Mecca, mere moral integrity and theological independence were not sufficient in his case to establish a viable Muslim community and protect its interest through the region.

This fact became very obvious to him when his safe place of Dinguiray was attacked in 1852 by Yemba Sakho, the King of Jalunkadungu. It was only after this attack that he adopted militancy (bloody jihad) for self-defense against not only the infidels but also against whosoever actively supported them. Military campaign was

conducted by Alhajj'Umar from 1852-1862 against the Kingdom of Tamba, the Bambara Kingdom of Kaarta and the French in Senegambia. With the army of *sufi* disciples, mostly recruited from his home land, Futa Toro, 'Umar systematically destroyed the pagan kingdoms, causing so much damage to life and property that his jihad became of the bloodiest in West African History (Jah , 2001).

Achievements and Failures of Alhaji'Umar's Islamic Militant Solidarity.

'Umar's militant approach did yield a number of achievements as well as failures. The following are some of his achievements:

1. converting many Bambara of Segu, Jalunkes of Futa Jallon, Fullanis of Gabu, wolofs and Seerers of Senegambia,

2. Slowing down the European political and cultural encroachment in Western Sudan,

3.breaking the wall of fear and inferiority complex of many people and inspiring other leaders to raise arms against the French and the British in Senegambia,

4.spreading the *Tijaniyyah* order and the Sufi philosophy of resistance through initiation into self-discipline, education, and farming for food security.

However, his militancy suffered the following failures in terms of Islamic solidarity.

1.engagement in bloody confrontation against some other Muslims of Masina under the pretext of them harboring his infidel enemies,

2.ocassional alliance of convenience with his French enemies[8],

3.like the previous era, the geographical expansion of his state was faster than the intellectual expansion,

4.a lack of economic and political plan to stabilize the conquered lands, which led to different uprisings, which weakened the state and led to its final defeat by the French in 1891.

[8] Like his agreement with Faidherbe in 1860 to give up his influence in Senegambia in return of French giving up their influence in the area of modern Mali. See, Erving E. Beauregard note 26. P 146

Mabadiakhou Bah and the Soninke War 1850-1901

MabaDiakhou Ba or MabaJakhou Bah is a descendant of the Fulani dynasty of Denyankobe from the branch of the Bâ family in the region of Badibou. MabaJakhou Bah combined political and religious goals in an attempt to reform or overthrow previous Soninke monarchies, and resist French encroachment in Senegambia (https://en.wikipedia.org/wiki/Maba_Diakhou_Ba). Like al-Hajj 'Umar, as will be seen later, Maba resorted to militancy to react to the provocations of the Chedoes' brutal attack on Muslims. His jihad revolutionized the states of West Africa at the time of colonialism. MabaDiakhouBâ founded the city of Nioro in Rip; and the village of KeurMabaDiakhou near Kaolack is named for him. An oral account captured in youtube from one of his grandsons,Njogou Bah, states:

> Maba originated from Mbanto, in the area of Podor in Senegal. His father's name was Njogou Ampaateh Bah and her mother's name was Jakhou Jaye. His father originated from Futa and travelled through Jolof, Baol, Salum and the Gambia; he established a village called Tawakkaltu, 5 kilometers from Nioro, which became known as Makah SaitJakhou where Maba was born in 1809 and started his Quranic education and was later moved to a village called Loncor to pursue his Quranic and other traditional education under a master called BabucarrMbai. Upon his father's demise in 1853, his brothers asked him to return to deal with the family matters but particularly to deal with a wave of aggression and persecution from the crown slaves or Ceddos of Saloum, the need to his return, however, became pressing when the King of Saloum, Samba LawbeFaal of Kaouneled many ceddos, attacked and killed"Umar SohnaNyang of Njigie, burned down its Mosque and killed 50 memorizers of the Holy Qur'an.

During the funeral, Muslims expressed concern about the threat posed by the *Ceddos* and deemed it necessary to unite in Islamic solidarity to protect themselves by any means necessary. After consultation, the choice of leadership fell on Maba who was still pursuing his advanced education in the circle of Babucarr Mbai. Maba was chosen because of his family background, his knowledge and charisma. Maba accepted the invitation and warmed up for the challenge; he first spent some time engaging in *dhikr,* invocation of certain names of Allah, in different formulas, and consulting men of experience in militancy and *sufi* militant strategies. Earlier in 1850, al-Hajj 'Umar Taal arrived in Sine Saloum to visit Buur Sine Kumba Ndoffene Famak Joof in Diakhaw and later moved to Tabakoto. It was there where Maba was said to have visited him and received from him permission to engage in militancy when necessary.

However, 'Umar did warn Maba about attacking Sine pre-maturely because of the fact that he did pray for them.

Tafsir Maba remained passive till 1861 when he was attacked by a Soninke group (Mark R. Lipschuts and R Kent Rasmussen, 1989). He defeated them and was later joined by many Muslims in persecuted communities. This included Mandinko, Fulas and Wolofs. His charisma, courage and strong belief in the divine mission attracted many followers and led to many victories in the state of Saloum. He seized Baddibu and drove out its traditional rulers. His advance on Nuimi was repulsed by the British forces. it took several decades of action by his deputy, Amar Faal before Nuimi was finally subdued in the 1880s (Saine,); his military operation in early part of 19th century defeated the Wolof state of Cayor and converted its population to Islam, winning the allegiance of its King, LatDior Jobe[9] and winning him over as an ally.

In addition to converting traditional states to Islam, Maba's forces sought to abolish the traditional caste system of the Wolof and Serer aristocratic state. In unifying with other Muslim forces, West African Jihad aimed *to* end the reign of small kingdoms.

Lat Dior, a military strategist with a wealth of experience in fighting the French, reverted to Islam in Nioro in the hands of Maba. His conversion and allegiance to Maba was very pivotal in the defeat of the French by Maba's forces in Paateh Badjan. However, LatDior's conversion and allegiance to Maba also triggered the conflict between Maba and the Serers of Sine Saloum in 1867. We have seen earlier that al-Hajj 'Umar warned him not to attack Sine prematurely. So, based on that instruction it was pre-mature for Maba to engage the Sine Saloum militarily at the time. In his oral account, Njogou Bah stresses that Maba was aware of that reality and as a result, was not expecting to survive that encounter.

Notwithstanding, he was intuited to the effect that his martyrdom in the battle fields of Sine Saloum would mystically lead to peaceful reversion to Islam of its people later in larger numbers. This symbolizes that his blood stained in that soil would serve as faith fertilizer after rainfall.

Very committed to and conscious of the rules of Islamic militancy (jihad), an oral account from the late Serigne Alieu Saho[10] narrates to me that when Maba was

[9]Lat Dior NgonéLatyrDiop (1842–1886), son of SakhewereSokhnaMbye and the Linguère royal NgoneLatyr Fall, was a 19th-century Damel (king) of Cayor, a Wolof state that is today in south central Senegal.

[10]Alieu Saho, was a former *Qadi* (judge) of the Islamic Court, a historian, jurist, linguistic and poet with a quantitative and qualitative legacy of poetry; he was from Fass Omar Saho in Nuimi, he died in April 2016.

severely wounded in the battlefield, he fell down in a posture, facing the enemy but giving his back to the Qiblah, (not facing Mecca) and disapproving that posture his disciples attempted to change his position to face the Qiblah while dying. However, even though in agony, TafsirMaba disapproved that attempt, quoting the verses 15- 16 of *Surah Anfal*, which says:

> O you who believe! When you meet those who disbelieve, in a battle field, never turn your backs to them; and whosoever turns his back on such a day- unless it be a stratagem of war or to retreat to a troop (of his own), he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that designation.

Consequently, he was left dying facing the enemy in a jihadi posture rather than facing Qiblah. After his death Maba's mystical intuition seems to have come true today, because according to the associations of Imams of Sine, presently there are 75 mosques in the area[11] and the descendants of Maba and the descendants of the King of Sine Saloum are currently intermarrying, indicating the success of TafsirMaba's militant solidarity.

But even after his death, Maba's influence on Lat Dior remained strong; even though he reached some form of agreement with the French forces in 1871 when he was reinstated, Lat Dior was able to affect Islamization of a large segment of Western Senegal before his death while re-engaging the French militarily for insisting on denying them passage through the rail they intended to build for trade reasons (Mark and Kent).

It was also amongst Maba's entourage, influenced by him during this period, two important individuals: Mammour Anta Sally, the father of AhmadouBmaba and the young Bamba himself. This company, as will be seen later, had a bearing on the subsequent Muridi solidarity style.

Malik Sy and Passive Intellectual Solidarity

Malik Sy was born in about 1854 in the village of Gae, near Dagana in Dimar, the province of Futa Toro. He grew up at a time when *Tijaniyyah* order of West Africa was closely associated with the Jihad of the sword and the careers of "Umar and Maba

[11] This view has been supported by an oral account of Serigne Moustapha Saliou Mbacke when he on a YouTube video confirms that Cheikh Amadou Bamba personally says that the conversion of the King of Saloum was what Maba was looking for when he died in Jihad in Sombo.

(Robinson, 2000). He spent most of the time in his early age in Gae, where his mother Fatimah lived and took care of pupils in a Qur'anic school. Her brother MayoroWele who had received his *sufi* initiation from 'Umar Taal was a prominent influence upon Malik. Malik was initiated to the *Tijaniyyah* order by MayoroWele and was fully committed to this order. However, Malik Sy's commitment to *Tijaniyyah* order was styled on a passive intellectual solidarity. So, his point of link with and departure from the *Tijaniyyah* order has been described by David Robinson as:

> *Malik's family was sedentary and Wolof. They established link to the 'Umarian cause, but primarily at the level of sufi affiliation rather than through participation in the Jihad. Malik Sey sought to keep a peaceful and respectable distance from the 'Umarian cause, break the Tijaniyyah-Jihad connection and establish a Tijaniyyah constituency in a Wolof milieu (Robinson, 2000)*

Departing from the jihadi path of 'Umar and Maba, but living under the same French civilisatrice mission but with less animistic pressure, Malik Sy had only one option left and that was a pursuit of passive intellectual solidarity. His method on intellectual solidarity can be classified into: education, Mosque and farming. And since to educate necessitates getting educated first, like many *sufi* clerics, he passed gradually from being a student into being a teacher from being an initiate of a *sufi* order into being an initiator. Mauritania was then the traditional intellectual center closer to Senegal. Malik Sy traveled to Mauritania, then to Saint Louis, Senegal in 1884 as a religious student. He traveled to Mecca, and then returned to teach at Louga and Pire before establishing a *zāwiya* (religious center) at Tivaouane in 1902, which became a center for Islamic education and culture under his leadership. In Senegal, especially the northern regions of Kajoorand Jolof, the Tijānī Order was spread primarily by Alhajj Malik Sy.

His Philosophy and Methodology of Intellectual Solidarity

It is difficult for any researcher of this limited pages and time to detect his philosophy and methodology. However, reading from Robinson's work, *Paths of Accommodation*, I want to believe that Malik Sy's overall philosophy is captured here:

> Unlike some of his contemporaries, he did not participate in jihad, express any significant political ambition, develop close relations with traditional courts or establish a reputation for performing miracles (Robinson, 2000).

Abstinence form jihad here means from minor jihad (war) and not from major jihad (self-control), by political ambition, it means avoiding involvement in real politics for personal reasons, which resulted in him distancing himself from the traditional courts in order to secure respect from the secular political leadership. It seems that Malik was very much aware of the thorny and stormy history between governance and jurisprudence in Islam. The case of Imam Malik b. Anas and others with their governments must have still been fresh in his memory. Any learned scholar especially in the sense of Islam has a propagation mission to execute with wisdom and beautiful words. However, it is the last portion, "abstinence from performing miracle", that I want to expand further. In one of his poems, Malik Sy says, *"Innalkaraamaatihydunlirrijaali* i.e.*Indeed performing of miracles (*by a saint*) is likened to a woman in menstruation*"

By this utterance, Malik Sy is drawing the attention of his disciples and the society at large to his conviction that life and success, especially in the face of the French mission *civilisatrice,* cannot be built on miracles but on reason, intellection, planning and sweats. This view on insignificance of miracles has been generally shared by many other *sufi* masters like AhmadouBambaMbacke who also refers to his *ink* and *pens* (*midadiwaaqlami),* meaning his writings, as his real miracle rather than other aspects of super natural performances, which sometimes occur out of necessity. This stand is traceable to the Prophet Muhammad (pbuh) whose real miracle is the Holy Qur'an.

However, even though this is a shared value, compared with AhmadouBambaMbacke, we can clearly see and hear the talk of miracles featuring more with the Muridi literature and public opinion than the Maliki *Tijaniyah* literature and public opinion. The secret behind this lies in the difference between their two styles of solidarity: Maliki's passive intellectual and Bamba's confrontational servitude.

Malik Sy's above stated philosophy is theoretically scattered in his works. He had many works on poetry, treatise on law, theology and pedagogy, and it is economically manifested in agricultural labor and farming. The period between1895-1900 was pivotal in consolidating his network of disciples. It is called the period of Ndiarnde. He took his entire family and key disciples to Ndiarnde, investing heavily in teaching and agricultural labor as he did in earlier years in Gandiole. He had fields at Diaksaw and Fass where they grew millet for their own consumption and peanuts for exportation.

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Book review

Muslim Societies in Postnormal Times: Foresights for Trends, Emerging Issues and Scenarios.

Sardar, Ziauddin, Jordi Serra, Scott Jordan. Forward by IIIT London Office. International Institute of Islamic Thought (IIIT), in Cooperation with Centre for Postnormal Policy and Future Studies, 2019, 256 pp. ISBN 978-1-56564-992-7

Md. Khaled Hosen[1]

"Muslim Societies in Postnormal Times" shines as a ray of light in today's turbulent world, where change is the only constant. Challenging traditional ideas about the future, this groundbreaking book offers a roadmap for negotiating the complexity and unpredictability that confront Muslim societies. Authors of the book, Ziauddin Sardar, Jordi Serra, and Scott Jordan, propose a comprehensive framework for deciphering and embarking on the severe challenges of our contemporary global perspective. The authors are experts in a variety of subjects, including future studies, sociology, and Islamic studies. Their cooperative work in this book serves as an example of a multidisciplinary approach to dealing with difficult societal issues.

This review intends to explain the core arguments, strengths, and weaknesses of this book. The authors deftly dissect the concept of postnormal times as the conventional frameworks of certainty and predictability collapse because of the power of rapid change. They contend that Muslim communities, already vulnerable and marginalized, are at the forefront of this transformation. However, amidst the chaos, they find a glimmer of optimism in "future literacy," a fresh perspective on anticipating and influencing the future. This book contains three main sections: trends, emerging issues, and scenarios.

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The first section is trend analysis, which signifies answering the simple question, "What could be next?" The challenge of trend analysis lies in the critical evaluation of potential future developments, their probable consequences, and their possible solutions. Trend analysis should create a sharp awareness of what is actually going on around us and a mechanism for detecting prospective patterns of change from the past to the present. The data serve as the foundation for trend analysis. These data can be included as major global trends that could have an impact on Muslim societies, as well as local and international trends inside that societies. This section provides an outline of the major trends that influence post-normal Muslim society. It addresses a wide range of issues, including population and youth, the environment and living conditions, migration and refugees, politics and governance, the economy and energy, armed conflicts and terrorism, education and creativity, health and well-being, gender inequality, religion and culture, entertainment and sports, Islamophobia and the rise of the alt-right, social media and artificial intelligence, and Islam and religious thought. Each trend was explored in detail, highlighting its implications for Muslim societies and their challenges and opportunities.

Section two discusses emerging issues or phenomena that have the potential to have a significant impact on the future. Emerging issues sometimes play the role of hidden seeds of change, initially appearing unremarkable but with substantial potential to shape the future. They act as early indicators of new developments and provide insights into the direction and level of change. They frequently constitute trends and, owing to their fragmented and complex character, necessitate extensive research. These issues, sometimes known as "weak signals," cast doubt on long-held views and raise concerns about future development. The Menagerie of Postnormal Potentialities framework, which includes Black Elephants, Black Swans, and Black Jellyfish, provides a systematic procedure for recognizing and revising biases while assessing new challenges. Black Elephants teach us to recognize biases while observing the world. This reminds us of the fact that essential things are not missed. Black Swans emphasize sincerity regarding data collection, as we normally conclude based on limited information. Black Jellyfish instructs us not to avoid things considered unimportant, as they may seem small or insignificant. The authors

encourage readers to embrace complexity and uncertainty while investigating current issues and their ramifications for Muslim culture. It also emphasizes counting on prevailing contexts, perspectives, and creativity in visualizing potential futures.

The final section presents scenarios as useful instruments that highlight the diversity of possible outcomes while exploring alternate possibilities. They are created using a variety of techniques and might be normative or descriptive based on trends or particular issues. Despite the differences in methodology, the scenarios have several commonalities. They are usually written in the present tense to envision future possibilities. Scenarios in postnormal times center on intricacy and ambiguity, examining patterns and new concerns from three different perspectives: The Extended Present, Familiar Futures, and Unthought Futures. Every horizon raises certain problems that direct the creation of scenarios and encourage dialogue about the prospects for Muslim societies. Instead of predictions, scenarios are instruments of thought and investigation that promote more extensive conversations about potential futures.

“Muslim Societies in Postnormal Times” excels because of its insightful analysis and creative approach to envisioning the future. The writers successfully draw readers' attention to how global developments are interconnected and what this means for Muslim societies, challenging them to face their ignorance and uncertainty. The book's emphasis on empowerment and agency is especially admirable because it challenges readers to take an active role in creating their futures. While the authors manifest a commendable commitment to interdisciplinary scholarship throughout the book, upon closer observation, constructive criticism can lead to further improvement. Coherent presentation of arguments through vibrant explanations of concepts and the flow of more structured narratives would enhance the convenience for readers to achieve varying levels of familiarity with this interesting subject. Furthermore, including additional illustrative examples from various circumstances would not only clarify abstract concepts, but also increase the book's practical relevance and usefulness. By resolving these issues, the book may improve its accessibility and instructional value, appeal to a wider audience, and promote a more enriching reading experience.

In brief, "Muslim Societies in Postnormal Times" provides insightful guidance to explore the problems and prospects experiencing Muslim societies in the contemporary uncertain world. Inspiring readers to reconsider their preconceptions about the future, and guiding them to active engagement in constructing the expected future, this book significantly contributes to the contemporary debate regarding the role of future studies in addressing complicated social issues. With its innovative approach and comprehensive scope, this book is essential reading for policy makers, scholars or anyone to understand and address the challenges confronting Muslim societies in the 21st century.

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