

CHAPTER II

LITERATURE REVIEW, THEORETICAL AND CONCEPTUAL FRAMEWORK

This section presents literature studies review both national and international theories that have significant bearing in this study. Based on the review of related literature and studies, it shows that after the implementation of the pilot study on integrating Arabic Language and Islamic Values Education (ALIVE) to the public schools, there was no impact evaluation conducted after its 10 years of implementation.

A. Related Studies about Madrasah Education Program

Saddalani ³³ conducted a study on the “Madaris in Zamboanga City, Status, Problems and Prospects for Peace and Development.” It was aimed to determine the status, problems and prospects of Madrasah in Zamboanga City and its perceived contributions in attaining peace and development. Specially, it sought to determine and evaluate the status and problems of madrasah in terms of the administrative practices, curriculum, financial management, physical plant and facilities, and teaching and learning resources. It looked into the perceived contributions of Madrasah in Zamboanga City towards peace and development.

One of the findings of the study showed that the status of the four madaris evaluated were “very good” in administrative practices and curriculum by most of the respondents. However, it is “good” in financial management, physical plant and facilities, and teaching learning resources according to minority views. Meanwhile the problems of these madaris were identified in the areas of financial management, physical plant and facilities, and teaching and learning

³³ Abdelmar Saddalani. “*Madaris in Zamboanga City, Status, Problems and Prospects for Peace and Development*” Unpublished Dissertation, Western Mindanao State University, Zamboanga City, Philippines. 2015. pp. 112-113

resources. The study recommended the need to address the financial management of madrasah that would eventually help improve the other two areas such as physical plant and facilities and teaching and learning resources.

Saddalani³⁴ pointed out in his study that the administrative practices were perceived to have a greater contribution towards peace and development borne out of the kind of management style observed in which an administrator demonstrated spiritual leadership alongside with school leadership. The madrasa curriculum is a very good prospect for peace and as it emerged to be the strength of madrasah in the preservation of Islamic cultures. The goal of the curriculum ultimately was designed to produce outstanding Muslims who will attain success especially supreme success in the internal life hereafter. The four Madaris in Zamboanga City could possibly be an avenue of peace and development taking into account the areas of its strength such as administrative practices and curriculum.

The madrasah has been able to sustain its efforts to considerable extent amidst an indication of financial difficulty that caused insufficiencies in physical plant and facilities, and teaching and learning resources. The Department of Education should intensify its efforts to the dissemination of the DepEd order no 40, series of 2011 for possible harmonization of secular and madrasah subjects in madrasah educational institutions in Zamboanga City. The curriculum of the madrasah has been identified to have potential contribution towards peace and development, thus, it must be supported with adequate teaching and learning resources. To address financial management, physical plant and facilities, and teaching and learning resources of madrasah, the administrators should seriously consider tapping government assistance.

³⁴ *ibid.*

On Alive For Accredited Madaris

Palis ³⁵ in her study entitled *Madaris Education in Davao City: Issues, Claims and Concerns*, it revealed that the daily time allotment of 60 minutes for Arabic Language and 40 minutes for Islamic values is not enough for child/children's learning process. Materials such as manila paper, teacher's manual and other school supplies that can be used for better learning are also unavoidable in Islamic education. Part of the recommendation of Panda ³⁶ is the use of required Islamic books to learners where there are number of Muslim students.

In the same study, it was noted that the Asatidz, parents and pupils responded positively that the ALIVE program helps children to read and comprehend the Qur'an and all of them also support that the content of the ALIVE program reflect the real world situations that are relevant to them and provide a broader perspective. Same group of people agreed that the ALIVE program encourages child/children to realize the cause of conflict and learn more good deeds and continue their studies; and that the ALIVE program motivates them to behave according to Islamic culture and beliefs to create a positive view and practice the teachings of ALLAH (SWT).

Kadil's ³⁷ study on the Perception of the 'Ulama on Islamic Education in Zamboanga City focused on the type of education system, administration of the 'Ulama and financial aspect from the perspective of the 'Ulama.

³⁵ Mary Gay S. Palis. *Madarasah Education in Davao City: Issues Claims and Concerns*. M.A. Thesis, College of Education, University of Southeastern Philippines, Davao City, Philippines. 2011. p. 32

³⁶ Ali B. Panda. *Islamic Education: Problems and Development in Philippine Secular State*. Available <http://wamyphil.com36/> Islamic-education- problems-development- in- Philippine- secular- state. 2014. as cited by Saddalani, 2015. p. 33

³⁷ Muhammad Nur Kadil. *The Perception of the 'Ulama on Islamic Education in Zamboanga City*. M.A. Thesis, Institute of Islamic Studies. U.P. Diliman, Quezon City. 2005. p. 33

The various studies conducted, problems, issues and concerns of madrasah education in general but not on the evaluation of the Madaris Curriculum for Muslim Basic Education in Mindanao, hence, this study evaluated the enabling and hindering factors in the integration of madaris curriculum in public schools as well as its psychological effects in terms of writing and reading Arabic, religiosity and Islamic values.

A study entitled “Madrasah Education: What creative Associates had Learned” by Jeanne Moulton et. al.³⁸ it revealed the following findings which are closely related to this study:

On the Standard Curriculum. It was found out that the merging of the government’s basic curriculum such as English, Math, Civics (Makabayan) and language is only a policy. There are no accepted syllabi or instructional materials to support its use in the classroom. A small number of madaris that are attempting to introduce secular subjects though its efforts are greatly limited by funding, few of any instructional materials and no suitably trained teachers.

Foreign Studies

A similar study conducted in Indonesia by Jakaria Ma’zumi³⁹ on the contributions of Madrasah to the development of the Nation character. It showed that madrasah could provide a positive and significant contribution to the development of the nation character. Development of a coherent national character is done through a process of socialization, education and learning in the madrasah, into the nation 18 characters are expected, namely: Religious, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the

³⁸ Jeanne Moulton. et.al. *Madrasah Education: What Creative Associates has Learned*. USAID. 2008. p.17.

³⁹ Jakaria Ma’zumi. “*Contributions of Madrasah to the Development of the Nation Character*”. *International Journal of Scientific and Technology Research* Volume 1, Issue 11, December 2012. p.37-39

spirit of nationalism, patriotism, respect for achievement, friendship / communicative, peace-loving, love to read, care for the environment, social care, and responsibility.

In Jakaria's study, the word *madrasah* is derived from "darasa" (Arabic) is the adverbial place. *Madrasah* literally defined as a place of learning for students, or a place to give lessons.⁴⁰ *Madrasah* means "school", although in the beginning the word "school" itself is not derived from the Indonesian language, but a foreign language, the school or *Scola*.⁴¹ Both *madrasah* and Islamic schools today substantively as institutions of Islamic education, because they teach religious knowledge, as well as other curriculum follows national standards set by the National Board of Education Standards. Muslim education leaders have different understanding about Islamic education. Islamic education is a process to train the student's feelings in a way such that the attitudes, actions, decisions, and their approach to any kind of knowledge. They are all influenced by the spiritual values and are very aware of the ethical values of Islam,⁴² or the Islamic education is a process to deliver human behavior and human actions that are guided by the *Shari'ah* of Allah⁴³.

Islamic education is not just a transfer of knowledge or transfer of training, but it is a system laid on a foundation of faith and piety: a system that is directly attributable to the Lord, Allah SWT. While Qaradawi provides an understanding of Islamic education as a whole person education; mind and heart, spiritual and physical; morals and

⁴⁰ Nakosteen. "Kontribusi Islam atas Dunia Intelektual Barat: Deskripsi Analisis Abad Keemasan Islam." Edisi Indonesia. Surabaya: Risalah Gusti, 1996. p.37

⁴¹ Fadjar. "Visi Pembaruan Pendidikan Islam." Jakarta:LP3NI.1998. p.37

⁴² Husain and Ashraf. "Crisis Muslim Education", Terj. Rahmani Astuti, Krisis Pendidikan Islam Bandung: Risalah. 1986. p.37

⁴³ An-Nahlawi. "Ushul al tarbiyah al islamiyah was asalabih fi Baiti wa Madrasati wa Al Mujtama." Beirut: dar Al Fikr Al-Mu'asyr, Terj. Shihabuddin. Pendidikan Islam di Rumah Sekolah dan Masyarakat, Jakarta: Gema Isni Press. 1995. p.39

skills. Islamic education prepares people for life, both in war, and prepared to deal with people with goodness and evil, sweet and bitter (Gani and Zainal, 1980)⁴⁴. In addition, Islamic education as a process of preparing learners to fill the role, transferring knowledge and Islamic values are aligned with human function to act in the world and reap the benefits in the afterlife. Therefore, the process is in the form of guidance (leadership, guidance, suggestions) by the subject students to the development of the soul (thoughts, feelings, wishes, intuition, etc.) and objects with a student body materials with a certain material and equipment available to the accompanied the creation of certain personal evaluation in accordance with the teachings of Islam. Islam was revealed to the Prophet Muhammad implies education which aims to become *rahmatan lil 'alamin*. It contains a reference to the potential development of two phenomena, namely:

a. Potential psychological and pedagogical that affect people to become qualified personal figure, wise, and noble bearing degree than other creatures.

b. The potential development of human life as a caliph in the earth that has the following characters: dynamic, creative, responsive to the surrounding environment, both natural and *ijtima'iyah* where God became central potential development.

From the opinions of Muslim leaders above, there is a fundamental difference between general education and Islamic education. The significant difference is that Islamic education is not only important for the formation of personal happiness in the world, but also for the happiness in the hereafter. Moreover, Islamic education struggling to establish a person who has Islamic characteristics, so that individuals who formed it cannot be separated from religious values. This prompted the need to know the objectives of Islamic education

⁴⁴ Gani and Zainal Abidin. “*Pendidikan Islam dan madrasah Hasan al-Banna*.” (trj. Dari Yusuf Qardhawi, Jakarta: Bulanbintang, 1980.p.39

clearly. The educational objectives are intended changes in three fundamental areas, namely:

a. Individual objectives related to individuals, learning (learning) with their personalities and what it relates to individuals, such as desired changes in behavior, activity and achievement, and the desired growth in their personal , as well as the preparation be required to them in worldly life and the hereafter.

b. Social goals related to community life and the overall behavior of the general public, as well as about the desired changes associated with life and growth and progress enriching experience desired.

c. Professional purposes related to education and teaching as science, as art, as a profession and as an activity in the community activities.

Ali ⁴⁵ states that the science is taught in Islamic education oriented to strengthen the value of faith, science, and charity in human life. The Science which taught is defined as the knowledge that has been classified, organized, and interpreted, resulting in objective truth, verifiable, and can be re-tested scientifically. The goals of Islamic education to be achieved would have to deliver from the basic fundamentals of education in Islam, the unity (*syumuliah*), integration, sustainability, authenticity, be practical, solidarity and openness. And the most important is the educational goals can be translated operationally into the syllabus and the subjects taught at various educational levels, low, middle and high school, even also the institutions of non-formal education. Islamic education has direct ties to the values and teachings of Islam (Aqeedah norms, moral norms and values karimah Shariah) that governs all aspects of life, a greater emphasis on balance and harmony of the development of human life.

⁴⁵ Ali. “*Pendidikan Agama Islam*.” Jakarta: Bumi Aksara. 2007. p.38

The Characteristics of Madrasah Education ibtidaiyah, thanawiyah, and kulliyah includes formal education which implementation is managed by the ministry of religion, but the curriculum is integrated with the national education curriculum, resulting in madrasah least reduced (if not arguably lost) religious spirit. However madrasah worth declared successful in character education, proved up to now one has never happened brawl among students in the madrasah, or among students of madrasah with students of other schools. Reality shows that the practice of national education curriculum created and arranged in such a way even been refined many times, not only failed to show a human figure with a personality intact, even it is difficult to imagine its realization. Once the moral depravity and mental widespread and rampant, then realize that moral education has been done over the justification of political education oriented towards any interpretation that was born on the blessing of the ruling regime and stop the realm of cognition. Moral development efforts aimed at improving human dignity in accordance with the ideals contained in the national legislation has been ruled out and become short of expectations.

B. Theoretical and Conceptual Framework

The theoretical framework provides the rationale for prediction about the relationship among variables of this study and the conceptual framework is the outline of possible causes of action of the integration of madaris in the public schools. The terms used in this study are conceptually and operationally defined as it is used in this research.

Theoretical Framework

In 1956, Benjamin Bloom⁴⁶ led a group of educational psychologist who formulated the Taxonomy of Educational Objectives: The Classification of Educational Goals. Stemming from the results of their research emerged a classification of thinking behaviours believed to be important in the learning process. Bloom postulated that abilities could be measured along a continuum running from simple to complex. It has a set of three hierarchical models used to classify educational learning objectives into levels of complexity and specificity. The three lists cover the learning objectives in cognitive, affective and sensory domains. The cognitive domain list has been the primary focus of most traditional education and is frequently used to structure curriculum learning objectives, assessments and activities.

The taxonomy of educational objectives is comprised of six levels, namely: knowledge - the recall of specific items; comprehension - can recall, but can do a little more (e.g. paraphrase, define, discuss to some extent); application-all of the above, but can take information of an abstract nature and use it in concrete situations; analysis- can break down a communication into its constituents parts, revealing the relationship among them;, synthesis- can pull together many disorganized elements or part so as to form a whole; evaluation- makes judgements about the value of materials or methods.

In the affective domain has a hierarchy of five levels such as receiving- is willing to notice a particular phenomenon; responding- makes response, at first with compliance, later willingly and with satisfaction; valuing- accepts worth of a thing; organization- organizes values; determined interrelationships and adapts behaviour to value system and lastly, the characterization- generates certain values into controlling tendencies, emphasis on internal consistency; later integrates these into a total philosophy of life or world view.

⁴⁶ Benjamin S. Bloom (Ed). "*Taxonomy of Educational Objectives.*" New York: David Mckay Company Inc. 1964 . p.38.

The psychomotor domain concerns things students might physically do. Although no taxonomy of this domain was compiled by Bloom and his coworkers, several competing taxonomies have been created over the years since Bloom's original books. The levels of this domain are categorized as: reflex - objectives not usually written at this 'low' level; fundamental movements - applicable mostly to young children (crawl, run, jump, reach, change direction); perceptual abilities - catch, write, balance, distinguish, manipulate; physical abilities - stop, increase, move quickly, change, react; skilled movements - play, hit, swim, dive, use; non-discursive communication- express, create, mime, design, interpret.

By illustration using the madrasa education anchoring on the educational success quantitatively based on the theory of Benjamin S. Bloom (1956), known by the name of the Taxonomy of Educational Objectives, which includes three domains, namely cognitive, affective and psychomotor. Nevertheless, the success of the output (graduate) education is a cognitive success. As evidence, learners who seldom pray, never fasting, may be able to answer test questions religious subjects well and can pass and he can also be accepted at the level of higher education. As with the outcome (performance) of a madrasa alumnus, however, the value of report cards and exam results, the inherent religious moral attitudes and behavior will become a benchmark for the success of the educational institution where he studied. That's why the successful outcome of affective and psychomotor called success. For madrasa education institutions, two standards of success (output and outcome) that includes three domains taxonomy of educational objectives, cannot be separated, because the Madrasah educate mental intelligence, emotional, intellectual spiritual side. That's a plus madrasah than public schools that emphasize coaching intellectual intelligence (cognitive aspect) only.

The emergence of regional autonomy and decentralization in education, which aims to provide opportunities for learners to acquire

the skills, knowledge, and attitudes that can contribute to society, not surprising madrasah managers. Madrasah also survive in conditions of rapid changes in the curriculum, because life madrasah "imitation" to the national curriculum. Decentralized management authorizes the school to implement PMB conditioned as the need for local needs.

Thus, the madrasah get more fresh air to be able to exist in regulating the activity without the intervention of the central government in order to achieve improved quality of education. Through the process of teaching and learning that is based on local needs, the curriculum is not burdened with any other material that actually have or even irrelevant to the improvement of knowledge and skills of students in these levels. The effectiveness of teaching and learning processes are expected to be achieved resulting in higher academic achievement. Here, madrasah emerged as educational institutions seeking to establish a paradigm and system integration of educational attainment of intellectual competence and moral competence. Madrasah has its own character, related to the history and development that is emerging very accentuate the value of religious communities which stems from Islamic madrasah; reformist zeal which developed madrasah reforms undertaken Muslim community in response to concerns over the speed of the development of secular schooling that will be lead to secular thought in society.

From the religious character can be developed into obedient character, discipline, responsibility, honesty, trust, respect for diversity, democracy, respect for the opinions and work of others, as well as open, while the character can be developed into a character reformist spirit of learning, creative, innovative, hard working, think positive, spirited entrepreneur, sportsmanship, patriotism, national paradigm, global perspective, independent, working together, social spirited and confident. The character education in schools, all of the components (stakeholders) should be involved, including the components of education itself, i.e. the curriculum, learning and assessment, quality of relationships, handling or management subjects, school management,

the implementation of the activities or co-curricular activities , empowerment infrastructure, financing, and work ethic of all citizens and the school environment. Character education is not just a complete and comprehensive form students to be smart and well personally, but also mold them into good actors for change in her own life, which in turn will donate the change in the social order to be more fair, kind, and humane.

The character of the nation is the quality of the typically and well national collective behavior that was reflected in the awareness, understanding, sense, intention, and behavior of the state and nation as a result of a thought, though the heart, though the feeling and intention, as well as sports person or group of people.

Why Reading? The Psychological Benefits of Reading ⁴⁷

The purpose of this topic is to outline the benefits of becoming literate. It is probably obvious to you by now that the psychological benefits that can be accrued through reading are probably myriad. We have already described how literacy changes the number and kinds of words we know, the depth with which we know them, and our general knowledge about the world.

In recent years, the United States has seen a marked decline in the number of adults who engage in a pattern of reading for pleasure. The Pew Research Center noted recently that nearly a quarter of adults have reported not reading a single book within the past year, not in electronic, paper, or even audio forms. This number has been growing over the past decades, up from 8% in 1978 identifying themselves as non-pleasure readers. It is obvious that American families are spending less on books than ever before.⁴⁸

⁴⁷ Paula J. Schwanenflugel. et. al. *The Psychology of Reading: Theory and Applications*. The Guilford Press, New York, USA. 2016. pp. 281-292.

⁴⁸ *ibid.*

Particularly problematic is the percentage of teens who report hardly ever or never reading for pleasure. This number has increased from 9% in the mid-1980s to approximately 27% now. The biggest source of decline in reading patterns for teens and young adults is in the area of reading fiction. The comparison to the reading patterns of adults in their lives are striking.

E-readers and tablets now offer appealing alternatives to traditional books for this age group, but currently most teenagers who do read spend more time reading regular books than reading books on these other electronic types of devices. So, change in format seems to have done little to entice young teens to read. Still, among college students, various forms of electronic reading comprise a substantial part of their daily reading habits.⁴⁹

This decline in voluntary reading is a problem because the issue is being felt in the workplace. Employers rank reading and writing skills as among the top deficiencies noted for new hires coming out of high school. The percentage of employers who rate U.S. workers as deficient in basic reading comprehension skills is 38 and this percentage rises to 72% for writing skills.

Indeed, internationally, U.S. workers rank among the bottom third of developed countries in terms of the literacy skills desired by employers, as determined by the Organization for Economic Cooperation and Development (OECD Statistics Canada, 2011). The difficulty of English orthography, vocabulary, or other peculiarities of English cannot be blamed here, because other English-speaking populations, such as Canadians and Australians, perform better internationally.

⁴⁹ *ibid.*

The purpose of this chapter is to provide an answer to some basic questions, “Why Reading?” Just why should reading be so important to us? Does it really matter if adults stop reading for pleasure? Does it really matter if children never achieve solid reading skills, or if they never adopt a love for reading? In this chapter, you will learn about some of the many ways in which reading and reading skills change lives.⁵⁰

Cognitive Benefits of Reading

It is probably not surprising that there are numerous cognitive benefits for people who read a lot. One of these benefits, which we hope to have made evident from research cited throughout this book, is the continued growth of basic reading skills. Basic reading skills account for things such as the ability to decode and to read simple texts fluently. Psychologists have been interested in capturing benefits besides these basic benefits in reading skills by estimating readers’ exposure to print. Exposure to print can be thought of as being different from basic reading skill.

Exposure to print refers to the amount of voluntary reading, generally, that adults do. As adults engage in print literacy in a variety of ways through books, newspapers, and magazines, they also increase their print exposure. Print exposure is thought to be responsible for the well-known “Matthew effects” on reading whereby persons who read a lot become more proficient over time. However, reading is also responsible for a variety of other cognitive benefits.⁵¹

Stanovich and his colleagues have been interested the potential role that exposure to print can play in accounting for the cognitive growth seen among some adults but not others. How much one reads can be difficult to assess because people tend to overestimate the

⁵⁰ Paula J. Schwanenflugel. et. al. *The Psychology of Reading: Theory and Applications*. The Guilford Press, New York, USA. 2016. p. 283.

⁵¹ *ibid.*

amount of time that they actually read. So a more objective measure of print exposure is needed. To assess print exposure, Stanovich and his colleagues have developed objective measures of print exposure that asks adults, college students, or children to complete a checklist regarding how they spend their time (reading is one of them); a questionnaire regarding their reading habits (i.e., whether they read for pleasure, how many books they in the past year, how much they liked to read); an author recognition test; and a magazine recognition test; they then formed a composite of exposure to print with these measures.⁵²

As a culture, we tend to think that people who read a lot (who would have done well on the print assessment, presumably) probably have acquired a lot of “book smarts”, knowledge that is valued in the academic world. But will they have attained knowledge that is really practical for the real world? Using measures of print exposure, research has shown that among the benefits that people accrue from reading a lot is higher levels of practical knowledge. Practical knowledge refers to knowledge that is directly relevant to living in a complex technological society. It can include information such as what a carburetor is, what substance may be carcinogenic, what the relation is between the prime lending rate and the rate that the average consumer pays when borrowing money, and which fruits have the most vitamin C. this is the kind of knowledge that one can acquire through experience, exposure to the media, and direct social exchange of information, but we can attain this information much more quickly from reading.⁵³

Practical knowledge is one aspect of a general set of cognitive skills called crystallized intelligence. Crystallized intellectual abilities are those cognitive abilities related to one’s experiential history and generally include skills such as vocabulary, general knowledge base,

⁵² Keith E. Stanovich. et.al. *Knowledge growth and Maintainance Across the Life Span: The role of Print Exposure*. Developmental Psychology. p. 811

⁵³ Paula J. Schwanenflugel. et. al. *The Psychology of Reading: Theory and Applications*. The Guilford Press, New York, USA. 2016. p. 284.

and related skills acquired through experience. Crystallized intelligence also includes various elements of cultural literacy – that is, general cultural knowledge of science, history, geography, economics, literature, art, philosophy, and even psychology, among other things. These types of knowledge are either maintained at a relatively constant level or they increase developmentally throughout most of the adult years.

For example, Stanovich, gave college students and older adults several tests of cultural literacy and vocabulary and found that older adults generally had stronger crystallized intelligence than did college students.

Stanovich et al. found out that exposure to print was a significant predictor of crystallized intelligence even after fluid intelligence (i.e., the ability to solve problems independent to previous specific practice or instrument).⁵⁴

Simply learning to read has impacts on our brains, too as we have noted throughout this book. Evidence of this impact can be found in neurological changes that occur in the brains of formerly illiterate adults who learn to read late. Dehaene et al. (2010) compared currently illiterate adults with formerly illiterate adults who had learned to read as adults. They found that the establishment of literacy in adulthood increased the visual word form area response to orthographic patterns, which is probably not surprising. Learning to read caused a reorganization of visual cortical networks to develop subareas that now showed enhanced responsiveness to print. Further, formerly illiterate adults engaged a broader network within the brain as they read. Learning to read in adulthood permitted the entire spoken language network in the left hemisphere to become engaged by the process of reading print.⁵⁵

⁵⁴ Keith E. Stanovich. et.al. *Knowledge growth and Maintenance Across the Life Span: The role of Print Exposure*. Developmental Psychology. p. 811

⁵⁵ *ibid.*, p.286

Reading a lot may produce a kind of cognitive reserve that is protective for the brain. Such a cognitive reserve may help to forestall the onset of cognitive decline with age. Limited literacy has been associated with increased risk of dementia among older adults. In fact, low literacy has been found to be more predictive of earlier Alzheimer's disease onset than is education level.

You might be curious as to whether exposure to print on the Internet has cognitive benefits similar to the ones we have described here. It probably does, provided home Internet access and computers to children who did not previously have them. Children demonstrated an improvement in achievement within 16 months of going online. The Internet is text heavy, so it is likely that print exposure had a lot to do with this improvement. The online reading may enhance skills that we associate with high intelligence, such as reading critically, as well as locating and synthesizing information across documents. Children read to answer the questions that they have and to promote their curiosity.

The combined message of all of this research is that reading has a positive impact on intelligence and general cognitive functioning. This impact is true for children, as well as both young and older adults. Those who read a lot of text continue to grow in intelligence, whereas those who do not either stagnate or decline.

Social-Emotional Benefits of Literacy

There are numerous social-emotional benefits of literacy. Most of us appear to know this intuitively. For example, many of us use reading as a way of distracting ourselves or relaxing after a hard and stressful day. We may read for a few minutes before trying to go to sleep. Surprisingly, there is little research regarding the effectiveness of reading for producing a sense of relaxation and general stress reduction.

Social-emotional benefit of literacy is the improvements in self-esteem and self-efficacy that adults accrue from merely learning to

reads. This type of benefit has been studied by researchers engaged in providing basic adult literacy education internationally to adults who were not able to attend school or who did not learn to read well enough to become functionally literate during the short period that they did attend school. Women attending such programs showed stronger self-concept and self-efficacy after completing one of these programs lasting four months.⁵⁶

Social Benefits of Literacy

Literacy is now so ubiquitous that we no longer really consider its effects on thought, our understandings of the world, our societal organization, and our activities as citizens. There have been major historical changes that have been attributed to literacy. Historians have theorized about the effects that literacy has had on the progress of human societies as literacy became more commonplace and texts more widely available. They have generally concluded that literacy's effects on human societies have been nothing less than revolutionary. The advent of widespread literacy was responsible for ushering in modernity as we currently know it.

Research suggests that learning to read may have a significant impact on health behavior. In particular, participation in adult basic literacy education directed at women has resulted in women's changed health behavior, even when health behavior is not a direct target of the literacy program. For example, Burchfield et al. found that women who attended basic literacy education programs were more likely to seek medical attention and seek immunization for themselves and their families, and know more about family planning than those who had not attended such programs. It should be pointed out here that women who go to basic literacy classes are probably getting a host of advantages

⁵⁶ Paula J. Schwanenflugel. et. al. *The Psychology of Reading: Theory and Applications*. The Guilford Press, New York, USA. 2016. p. 286.

beyond literacy that might account for the vast personal benefits that they enjoy.⁵⁷

Literacy is intricately linked to economic growth. Obtaining very basic skills such as those offered by most adult basic literacy education programs may not be enough to produce noticeable changes in economic status, although it probably helps. There may be cultural reasons limiting the impact of such programs on family income, particularly for women whose husbands may not permit them to participate in the workplace. However, it has been observed that literacy matters for farmers in Mozambique who are considerably more likely to grow cash crops when they are literate than when they are not.

2. Modes of Religiosity: A Cognitive Theory of Religious Transmission⁵⁸

Modes of Religiosity and Memory

In order for particular religion and rituals to take the form that they do, at least two things must take place: First, these religious beliefs and rituals must take a form that people can remember. Second, people must motivate to pass on these beliefs and rituals. If people cannot remember what to believe or how to do a ritual, these beliefs and rituals cannot be passed down from one generation to the next, and so the religious tradition would not be able to establish itself. Equally, if people do not think that particular beliefs and rituals are important enough to pass on, the beliefs will mutate or become extinct. That being said, memory and motivation have the potential to present far

⁵⁷ Charles Burchfield. et al. *A Longitudinal Study of the Effect of Integrated Literacy and Basic Education Programs on Women's Participation in Social and Economic Development in Nepal*. Washington, DC: Office for Women in Development, Agency for International Development. Retrieved from <http://datatopics.worldbank.org/hnp/files/edstats/BOLd-prep02.pdf>.

⁵⁸ Harvey Whitehouse. *Modes of Religiosity: A Cognitive Theory of Religious Transmission*. Rowman Altamira, USA. 2004. pp. 63-86.

bigger problems than one might suppose. Some religious activities are performed very rarely. Unless some very special conditions apply, there is a real risk that people will forget the details of what these activities mean and even forget how to perform them correctly.

A potential solution to this problem is to have a very repetitive regime of religious transmission. One advantage of such a strategy is that a substantial corpus of complex cosmology can be reproduced in this fashion. People can learn difficult concepts, dogmas, and stories – and will remember these in the long run – if they repeat them frequently. But this can produce problems of motivation. Continually listening to sermons and performing the same rituals over and over might become extremely boring. And if people are bored, there is a danger they won't continue to follow, or pass on, the religion. There are solutions to all these potential problems, and these solutions have profound consequences for the forms that religion can take. But before we can go into that, we need to grasp the general nature of memory functions.

There are basically two kinds of memory – implicit and explicit. Implicit memory deals with things we know without being aware of knowing (such as the varied forms of procedural competence required in successfully riding a bicycle). Explicit memory deals with things we know at a conscious level and can be further subdivided into two types – short-term and long-term. Short-term memory enables us to hold onto concepts for a matter of seconds (e.g., a new phone number, which we might remember just long enough to write down before forgetting). Long-term memory enables us to hold onto concepts for hours – and in some cases for a whole life time. Long-term memory can also be subdivided into two types – semantic and episodic. Semantic memory consists of general knowledge about the world (e.g., how to behave in restaurants). We can seldom recall how or when we acquired this sort of knowledge. By contrast, episodic memory consists of specific events in our life experience (e.g., our first kiss, the death of a beloved relative, and the day war broke out). These types of memory are activated

somewhat differently in doctrinal and imagistic modes of religiosity. And these differences go a long way to explaining the divergent sociopolitical features of the two modes.

The Doctrinal Mode of Religiosity

In the case of the doctrinal mode of religiosity, ritual action tends to be highly routinized, facilitating the storage of elaborate and conceptually complex religious teachings in semantic memory, but also activating implicit memory in the performance of most ritual procedures. These cognitive features are linked to particular social morphology, including hierarchical, centralized institutional arrangements, expansionary potential, and dynamic leadership.

The specific hypothesis enumerated in the following:

1. Frequent repetition activates semantic memory for religious teachings.

One of the most conspicuous features of the doctrinal mode is that the transmission of religious teachings is highly routinized (i.e., frequently repeated). A great advantage of frequent repetition is that it allows the establishment of a great deal of explicit verbal knowledge in semantic memory. Doctrines and narratives that would be impossible to learn and remember if they were rarely transmitted can be effectively sustained through repetitive sermonizing. Repetition, however, can lead to reduced levels of motivation. In detailed empirical studies of this phenomenon, I have labeled this the “tedium effect”. But many routinized religions are successful at holding onto their followers through a variety of mechanisms, including supernatural sanctions (such as eternal damnation) and, more things is that standardized versions of the religious teachings become widely shared and accepted through regular public rehearsal and reiteration. Once this has happened, the risks of innovation going undetected become remote.

Rather more complex is the role of routinization in the obstruction of unauthorized innovation.

2. Frequent repetition leads to implicit memory for religious rituals.

So far, we have considered only the effects of frequent repetition of religious teachings; but what about the effects of routinized ritual performances? Rituals that are performed daily or weekly rapidly come to be processed, to a considerable extent, in procedural or implicit memory. There can be little doubt that at least some Christians for instance, spend significant portions of church services simply going through the motions. This is not a slur on people's religious commitments. It is simply a psychological reality that repetitive actions lead to implicit behavioral habits that occur independently of conscious thought or control. Although potentially accessible to conscious representation (e.g., for the purposes of teaching a child or newcomer how to behave in church), liturgical rituals may not, in the normal pattern of life, trigger very much explicit knowledge at all.

3. Implicit memory for religious rituals enhances the survival potential of authoritative teachings stored in semantic memory.

To the extent that people do participate in routinized rituals "on autopilot", this reduces the chances that they will reflect on the meaning of what they are doing. In other words, frequent repetition diminishes the extent to which people come up with personal theories of their rituals. And they are more likely to accept at face value any official versions of the religious significance of their rituals. The processing of routinized rituals as implicit procedural schemas really opens the way for religious authorities to tell worshipers what to believe, especially when it comes to the meanings of their rituals. At the same time, the provision of a standardized orthodoxy tends to limit individual speculation. The casual role of routinization in the suppression of unauthorized innovation is, here again, governed by

principles of selection. It is not that frequent enactment of rituals prohibits exegetical innovation, but it tends to reduce the volume and elaborateness of exegetical reflection, leading to relatively low rates of unauthorized innovation across populations of religious adherents.

4. The presence of religious leader is conducive to the religious spreading widely.

The fact that the religious teachings are expressed in oratory, on the part of great leaders (or their deputized representatives), means that these teachings are readily transportable. Only one or a few proselytizing leaders or good evangelists are required to spread the word to very large populations.

In sum, the doctrinal mode of religiosity consists of a suite of mutually reinforcing features. When these features coalesce, they tend to be very robust historically and may last for centuries and even for millennia. At the root of all this is a set of cognitive causes deriving from the ways in which frequently repeated activities and beliefs are handled in human memory.

The Imagistic Mode of Religiosity

The sorts of practices that lead to the coalescence of imagistic features are invariably low frequency (rarely enacted). They are also, without exception, highly arousing. Examples might include traumatic and violent initiation rituals, ecstatic practices of various cults, experiences of collective possession and altered states of consciousness, and extreme rituals involving homicide or cannibalism. These sorts of religious practices, although taking very diverse forms, are extremely widespread. Archeological and historical evidence suggests they are also the most ancient forms of religious activity. As with the doctrinal mode, the coalescence of features of the imagistic mode derives its robustness from the fact that these features are

casually interconnected or mutually reinforcing. Once again, this claim rests on a series of testable hypotheses and enumerated in the following:

1. Infrequent repetition and high arousal activate episode memory.

Rarely performed and highly arousing rituals invariably trigger vivid and enduring episode memories among the people who participate in them. It appears to be a combination of episodic distinctiveness, emotionality, and consequentiality that together result in lasting autobiographical memories.

These memories can be so vivid and detailed that they can take the form of (what some psychologists call) flashbulb memories. It is almost as if a camera has gone off in one's head, illuminating the scene, and preserving it forever in memory. The effects of infrequent performance and high levels of arousal should be thought of in terms of processes of selection. Religious practices that are rarely performed, but which elicit low level of arousal, are unlikely to be passed on: people will rapidly forget the procedures, and especially their meanings, during the long gaps between performances; even if they could remember some aspects of the rituals, their lack of thought about these practices for long periods would not be conducive to high motivation. In short, rarely performed religious practices that survive tend to involve high levels of arousal, and this is due to the triangular nexus of causes.

2. Activation of episodic memory triggers spontaneous exegetical reflection, leading to expert exegetical frameworks stored in semantic memory.

The combination of infrequent repetition and high arousal may provide excellent conditions for remembering the details of religious procedures, such as ritual actions. But it does not seem to help people to remember verbally transmitted information, such as doctrines and narratives. It turns out that this needn't matter. In fact, the meaning and

salience of rare, climactic rituals usually lies in their capacity to trigger spontaneous exegetical reflection (SER) – often experienced as personal inspiration or revelation. The key to understanding this lie in the fact that episodic memory is a type of explicit memory. This means that rare, climactic rituals are processed at a conscious level. Not surprisingly, people tend to reflect extensively on these experiences, and speculate about their significance and meaning. This eventually results in elaborate, if idiosyncratic, exegetical knowledge stored in semantic memory. An important factor here is that elevated arousal is occasioned typically by sensory stimulation (often using a variety of channels – auditory, visual, kinesthetic, olfactory, etc.). this in turn encourages people to draw associations between different images evoked in religious ceremonies, which are rooted in the way perception is organized. Two points need to be borne in mind here. The first is that rare and climactic rituals evoke abundant inferences, producing a sense of multivalence and multivocality of religious imagery, experienced as personal and unmediated inspiration. The second requires a separate hypothesis, illustrated in point three.

3. SER leads to a diversity of religious representations.

The personal experiences and revelations triggered by rare, climactic rituals tend to be quite unique. They may converge on certain themes and central ideas, but there is nothing resembling the kind of uniformity of belief that characterizes doctrinal orthodoxies. The principle of agreement, if it is invoked at all, applies only to the ritual procedures themselves and not to meanings. If exegesis is verbally transmitted, it is restricted to experts whose adherence to the principle of agreement may well be asserted but seldom demonstrated.

4. SER and representational diversity inhibit dynamic leadership.

If a fertile and compelling array of religious beliefs and interceptions is generated independently through personal reflection, dynamic leadership is almost impossible to establish. If a leader tried to

come forward at rare, climactic rituals to advance an intricate and coherent body of doctrine, people might listen. But they would very rapidly grab or forget what they had been told and, at least in the long run, their own inspirational ideas are likely to be more compelling than the content of a single oration. In such circumstances, admittedly, the possibility remains open for an individual, group, or class to be elevated socially, and for this to be expressed in the structure and choreography of rituals and the accord of ritual precedence to persons of high standing. But leadership of this sort is primarily symbolic rather than dynamic.

5. Lack of dynamic leadership, lack of centralization, and lack of orthodoxy are mutually reinforcing.

The fact that each person experiences inspiration as coming directly from the gods or ancestors, rather than being mediated by leaders or priests, means that there is no place here for centralized authority. And there is no orthodoxy over which such an authority might preside.

6. High arousal fosters intense cohesion.

The high arousal involved in the imagistic mode tends to produce emotional bonds between participants. In other words, there is intense social cohesion. People who are bound together in this way tend to form rather small and localized communities.

7. Intense cohesion and episodic memory foster localized, exclusive communities.

Where rituals are remembered episodically, each participant remembers who else went through the rituals with them. Ritual groups are based on memories for shared episodes, in which particular co-participants feature. Consequently, religious communities tend to be exclusive: you cannot be a member unless people remember you as part

of a previous cycle of religious activities; by the same token, you cannot very easily be excluded once you are in (i.e., your participation cannot be easily forgotten). This tends to give rise to fixed and exclusive ritual groups in which there is no easy way of adding to, or subtracting from, the established membership.

8. Localized and exclusive communities and lack of dynamic leadership inhibit spread or dissemination.

Unlike the beliefs and practices of the doctrinal mode, traditions operating in the imagistic mode do not spread widely. Since religious understandings are inspired by collective ritual performances, the unit of transmission is the entire ritual group (not a small number of talented orators). It follows that the spread of such traditions would be inefficient and costly: either the local group must perform its rituals with neighboring groups, or the local group must be mobile (i.e., migratory or nomadic). But either way, the practices are likely to mutate as soon as they get passed on. In part, this is because of the lack of leaders and will be garbled or simply forgotten. Likewise, a new ritual might be invented to mark the effects of a rare event, such as a solar eclipse. But if that ritual is to establish the basis for a new religious tradition, it must be sufficiently arousing, shocking, and personally consequential to drive subsequent revelations based on SER. If not, it too will fail to stabilize as a tradition. History is obviously littered with such failures.

Religious practices commonly satisfy at least one or other of the two sets of psychological conditions. The activation of these conditions provides the underlying causes of the distributed (population-level) effects depicted as the “sociopolitical features: of religion. But it would not make sense to try to single out any one of the psychological causes as somehow prior to any of the others. There is no independent variable driving the rest, only a set of conditions that some patterns of human activity manage to satisfy, thus accounting for their cultural success.

Modes of Religiosity in the Real World

Anybody who has studied a particular religious tradition in any detail will know that religions are neither doctrinal nor imagistic in terms of the features identified in my model. In some cases, a religious tradition that incorporates all the elements of the doctrinal mode also exhibits some of the features of the imagistic node. At the same time, this religion may embrace a large population of lay adherents who have little or no access to the tradition's complex body of revelatory knowledge, and so could hardly be said to be motivated by it. Some rituals might be low in frequency and elicit low levels of arousal. Other rituals might be neither frequent nor particularly rare and instead are scattered across an intermediate range of performance frequencies. Some frequent rituals may be completely lacking in known exegesis, and some rarely performed rituals might be associated with quite an elaborate and standardized exegetical corpus. These kinds of scenarios might seem to disprove the claims of the theory of modes of religiosity. And if they do not, then what counts as falsification?

In the first place, as noted in the previous section, modes of religiosity are attractor positions. They do not specify a set of law-like rules for building individual behavior. The claim is not that all instances of ritual action conform to one or another mode of religiosity. Indeed, that would be impossible by definition, since roughly half the variables with which the theory is concerned itself relate to distributed population-like attributes rather than particular instances of thought or behavior (even though it is the latter that cumulative cause the former). So we cannot say that a particular ritual, for instance, is doctrinal or imagistic.

Meaning and Nature of Islamic Education

The Islamic education is the process of learning both the revealed and acquired knowledge.⁵⁹ The former is the one directly learned from the Qur'an as explained by the Prophet Muhammad (PBUH) in his Hadith (sayings) and Sunnah (tradition). The latter is the one learned from the different creatures of Allah on earth which are indeed the expression of His Supremacy and Omnipotent. The main objective of Islamic education is to teach and develop a God-fearing (*Taqwa*) which is an inner strongest faith of the Muslim believers. This is noticeable when they actually perform all the commandments of Allah as enshrined in the Qur'an and in the Hadith and Sunnah of the Prophet.

The God fearing people (*muttaqin*) who should serve as *khalifah* (vicegerent of Allah) are responsible to the goal which is to implement the rule of Allah on earth. In order to come up with these objective and goal, a teacher is not only a 'whisperer (*mualim*) of knowledge' but also a trainer (*murabbi*) of souls and personalities'.

Islamic education is indeed a process which is basically enshrined in the Qur'an where Allah says:

أَفْ-أُنَاسٍ مَّ تَكَ الَّذِي، خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ②
أَفْرَأُ وَرَبُّكَ الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤

⁵⁹ Ali B. Panda. *Islamic Education: Problems and Development in Philippine Secular State*. Available <http://www.wmyphil.com/36/ Islamic-education-problems-development-in-philippine-secular-state/> (January 2014). as cited by Saddalani, 2015. p.10

“Read! In the Name of your Lord who has Created (all that exist). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not” (Al-Qur’an, 96:1-5).⁶⁰

The verse implies that Muslims should primarily know Allah, the Creator, and to comprehend and appreciate His attributes. The use of “pen” also implies the process of human struggle in search for the revealed and acquired knowledge.

Prophet Muhammad (S.A.W.) further emphasized that the acquisition of knowledge is a duty incumbent upon every Muslim, male and female. He instructed us to seek knowledge even unto China. Moreover, he reminded us to seek knowledge from the cradle to the graveyard.

Philosophical Aims and Concept of Islamic Education

From the Islamic viewpoint, the Qur’an is the Word of Allah (SWT) which was revealed to the last Prophet Muhammad (PBUH) via the Angel Gabriel. The Qur’an to the Muslim is the sum and total of absolute divine guidance for life in this world and the hereafter. Allah (SWT) says:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

This is the Book (the Qur’an), whereof there is no doubt, a guidance to those who are Al-Muttaqeen. (Qur’an, 2:2).⁶¹

⁶⁰ The Noble Qur’an. English Translation of the Meaning and Commentary by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan. Maktaba Darussalam. Saudi Arabia. 1993. p. 842

⁶¹ *ibid.* p. 3

Since the Qur'an provides the Muslim with an outlook towards life, one therefore cannot talk about Islamic Education (IE) without taking the Qur'an as the starting point. The Qur'an does not dictate 'what' or 'how' Islamic Education should be explicitly carried out but it lays down the foundation for educational aims and methods.⁶²

Philosophically, the aims of Islamic Education are built on the Qur'anic ideals on the purpose of life, role of man, values of seeking knowledge and critical thinking. From the Qur'anic perspective, worshipping God is the *raison detre* of man's existence and therefore all actions of man are linked to this purpose. Allah (SWT) says:

﴿٥٦﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I (Allah) created not the jinns and men except they should worship Me (Alone)” (Qur'an, 51:56).⁶³

Another ayah:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

“Say: Behold, my prayer, and (all) my acts of worship, and my living and my dying are for God (alone), Sustainer of the Worlds” (Qur'an, 6:162).⁶⁴

Hence the primary educational aim of IE is to provide an awareness and understanding of the existence of God and the

⁶² Salih Abdullah Abdul Rahman. *Educational Theory: A Qur'anic Outlook*. Umm Al-Qura University. Makkah Al-Mukarramah. Saudi Arabia. 1982. as cited by Saddalani, 2015. p. 12

⁶³ The Noble Qur'an. English Translation of the Meaning and Commentary by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan. Maktaba Darussalam. Saudi Arabia. 1993. p.712

⁶⁴ *ibid*. p.199

realization of man's relation to the divine. God is the final end and IE leaves no place of division of authority between God and man.⁶⁵

The Islamic concept of 'worship' is both extensive and comprehensive. 'Worship' is not restricted to devotional practices such as prayers or fasting only but embraces all aspects of activities – faith, thought, feeling and action. It encompasses all social activities of life including the duty of the universal benefit of humanity. This is due to the Qur'anic view of man as the 'vicegerent' (*khalifah*) of God, one who has a duty towards society and environment, apart from man's primary role as the concept of man as the 'representative of God on earth' whereby the entire creation is potentially under man's dominion i.e. administration. Man, according to the Qur'an, however, is not self-sufficient because ultimately his knowledge, authority and power are limited and subjected to God's will.⁶⁶

It is important to note that Islam uses the term 'vicegerency' instead of sovereignty since the latter belongs to God alone. IE therefore aims to build up the individual who will act as God's vicegerent and equip him with the relevant knowledge towards such end. It leads to a realization of complete submission to God in every aspect of his daily life.

Islamic Education also aims to educate the individual to translate the Qur'anic ideals and belief into observable behavior.⁶⁷ For simplicity, it is the behavioral aim of Islamic Education. Inherent in Qur'anic ideals, both intention and actions are equally important such that God abhors those who do not do what they say. Allah (SWT) says:

⁶⁵ Salih Abdullah Abdul Rahman. *Educational Theory: A Qur'anic Outlook*. Umm Al-Qura University. Makkah Al-Mukarramah. Saudi Arabia. 1982. as cited by Saddalani, 2015. p. 13

⁶⁶ Kurshid Ahmad. *Islam Its Meaning and Meaning*. 3rd Edition, The Islamic Foundation. United Kingdom. 1999. p. 13

⁶⁷ Salih Abdullah Abdul Rahman. *Educational Theory: A Qur'anic Outlook*. Umm Al-Qura University. Makkah Al-Mukarramah. Saudi Arabia. 1982. p 14

يَتَأْتِيهَا الذِّبْنَ عَامُّوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿٢﴾
 كَبْرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴿٣﴾

“O you who believe! Why do you say that which you do not do? Most hateful it is in the Sight of Allah that you say that which you do not do” (Qur’an, 61:2-3).⁶⁸

Arising from this, character-building of a person will be important in Islamic Education’s curriculum.

Man’s nature, from the Islamic perspective, consists of the body, soul and mind. Therefore the educational aims, ideally, must be designed in such a way that these three components are cared for; physical, mental and spiritual aims. Failure to do so results in a person who may not able to perform the role of the vicegerent.⁶⁹ The physical aims of IE concern with helping the student to acquire the skills and develop a positive attitude in taking care of the body such that education on habits or practices that promote individual’s health is promoted. In one of the sayings of the Prophet Muhammad (pbuh): *“A strong believer is better and is more lovable to Allah (SWT) than a weak believer”* (reported by Muslim).

Based on the Qur’anic ideals, Islamic Education should also promote sound thinking and critical judgment. Whilst in terms of practice, the method of approaching the Qur’an itself is by memorization, the Qur’an does not claim that memorization should dominate the Islamic curriculum or role learning should be encouraged.

⁶⁸ The Noble Qur’an. English Translation of the Meaning and Commentary by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan. Maktaba Darussalam. Saudi Arabia. 1993. p.756

⁶⁹ Salih Abdullah Abdul Rahman. *Educational Theory: A Qur’anic Outlook*. Umm Al-Qura University. Makkah Al-Mukarramah. Saudi Arabia. 1982.as cited by Saddalani, 2015. p 12.

Instead, the Qur'an exhorts the reader to make careful reading and the process of educating the terms and phases are the first ingredient of an intellectual reckoning.⁷⁰

It calls for having certain intellectual attitudes that are favorable to thinking. Allah says:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ

“Do they not then consider the Qur'an carefully? (Qur'an, 4:82).⁷¹

Another ayah:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

“Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed messages for man of understanding” (Qur'an, 3:190).⁷²

Seeking knowledge is highly recommended by the Qur'an such that those with knowledge are considered not equal to those without. Allah says:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

“...Are those who know equal to those who know not?”
(Qur'an, 39:9).⁷³

⁷⁰ Kenneth Cragg. *The Sacramental Earth in the Mind of the Qur'an: Chapters in Reflection*. George Allen and Unwin Ltd., London. 1973. pp 146-162

⁷¹ The Noble Qur'an. English Translation of the Meaning and Commentary by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan. Maktaba Darussalam. Saudi Arabia. 1993. p.122

⁷² *ibid.* p. 104

The Prophet Muhammad (PBUH) also encouraged the believers to search for knowledge such that an ‘alim (learned person) is regarded superior to an ‘abid (worshipper). Having knowledge is tightly bound with the role of man as a vicegerent of earth; it is prerequisite that a vicegerent is equipped with the knowledge and by virtue of this he is superior to the angels.

The spiritual aim is another important component in Islamic Education. It promotes the spirit of loyalty to God alone.⁷⁴ Submission, as mentioned earlier, is not limited to rituals acts. It is manifested by implementing the Qur’anic ideals and the examples set by the conduct of Prophet Muhammad (PBUH) in all fields of human existence – individual and social, material and moral, economic and political, legal and cultural as well as national. The philosophy of IE does not exclude the secular part of life. On the contrary, the philosophy of IE embraces the secular aims that are rooted in the sayings of the Prophet Muhammad (PBUH) which urges Muslim not to neglect the world for the sake of the hereafter.⁷⁵ The spiritual aim reinforces the primary objective of seeking knowledge, i.e. to realize man’s position in relation to the divine.

Islamic Education clearly does not ignore the social needs and social responsibilities of the individual. Islamic Education carries a social aim: to develop ideals that are favorable for the individuals to integrate and participate in the society.⁷⁶ An example of a Qur’anic principle which can be incorporated as the social aim of Islamic Education is the duty of man towards the creation of a just and morally upright society.

⁷³ *ibid.*, p.619

⁷⁴ Salih Abdullah Abdul Rahman. *Educational Theory: A Qur’anic Outlook*. Umm Al-Qura University. Makkah Al-Mukarramah. Saudi Arabia. 1982. p 13

⁷⁵ *ibid.* p.14.

⁷⁶ *ibid.*,

Based on the philosophical aims of education, as laid in the Qur'an, the purpose of seeking knowledge is directed towards submission to God in every action of man's personal and social life. Although there is no single definition of Islamic Education, in the Concept of Education in Islam concisely defines it as follows: "Recognition and acknowledgement progressively instilled into man, of the proper places of things in the order of creation, such that it leads to the recognition and acknowledgement of the proper place of God in the order of being and existence"⁷⁷ Education is exclusively for mankind because in their nature is the character to learn.

Muslim scholars regard the Qur'anic outlook of Islamic Education to be integrated, hence the term 'integration of knowledge'. Actually this phrase is a misnomer since knowledge from the Qur'anic perspective has never been separated into 'religious' or 'secular', as observed in the Qur'anic verses that enjoins man to reflect on the creation of the earth.

Allah (SWT) says:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ
اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ
بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

⁷⁷ Syed Muhammad A. Al-Attas. *The Concept of Education in Islam: A Framework for an Islamic Philosophy Education*. WAMY, Kuala Lumpur, Malaysia. 1980. as Cited by Saddalani, 2015. p. 15

“Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth;- (Here) indeed are Signs for a people that are wise”.(Qur’an, 2:164)⁷⁸

Or the rise and fall of nations. Allah (SWT) says:

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ
 بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيِلًا ﴿٥٨﴾
 وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾

*But your Lord is Most forgiving, full of Mercy. If He were to call them (at once) to account for what they have earned, then surely He would have earned, then surely He would have hastened their punishment: but they have their appointed time, beyond which they will find no refuge. Such were the populations we destroyed when they committed iniquities; but we fixed an appointed time for their destruction. (Qur’an, 18:58-59).*⁷⁹

⁷⁸ The Noble Qur’an. English Translation of the Meaning and Commentary by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan. Maktaba Darussalam. Saudi Arabia. 1993. p. 33

⁷⁹ *ibid.* p. 393

However, the term ‘integration of knowledge’ will be used to differentiate the Qur’anic philosophy of Islamic Education from current ‘Muslim education’ in practice as we cannot assume that the Qur’anic world-view is clearly distinct in the minds of all Muslims. Islamic Education in its ideal sense does not necessarily depict the social reality of ‘Muslim education’ in practice. In fact many contemporary Muslim scholars agree that many Muslim educational systems today are alien to the Islamic culture.⁸⁰

In fact, one of the dominant themes among contemporary Muslim intellectual is the Islamization of knowledge, a similar concept to ‘integration of knowledge’. The theme was introduced as a response to the inadequacy of traditional methods in the present Muslim education systems which reflect a dichotomy in education whereby Muslim education is completely divorced from secular science; contrary to IE which represents a comprehensive and integrated vision of life (The First World Conference on Muslim Education, 1977). The birth of ‘Islamization of Knowledge’ in the Islamic discourse is a critique of Muslim education in practice today. “The crisis of the Ummah is not one of the capabilities and resources but rather one of concepts. This conceptual crisis is not a crisis of beliefs, values or principles but rather a long-standing crisis of thought and methodology brought on by a change in the Ummah’s political foundations and the resultant distancing of the intellectual leadership from any sort of societal responsibility. This single development ended all intellectual and scientific growth, and rendered the Ummah incapable of keeping up with change, development and challenges.”⁸¹

⁸⁰ Anne Sofie Roald. *“Tarbiya: Education & Politics in Islamic Movements in Jordan and Malaysia.* Almqvist & Wiksell International, Stockholm. 1984. as cited by Saddalani, 2015. p 19

⁸¹ Abu Sulayman Abdul Hamid. *Crisis in Muslim World.* The International Institute of Islamic Thought (IIIT). USA. 1993. p.35

According to Hussin,⁸² Islamic Education from the Qur'anic perspective aims to develop the individual in all aspects, i.e. spiritual, intellectual, physical, scientific and linguistic as well as developing the society. In this sense, IE embraces the secular aspect of life as well but towards the realization of complete submission to God on the level of the individual, community and humanity at large. Islamic Education in the ideal sense may be different from the social reality of existing Muslim education available today.

National Education in the Philippines as Secular State

As stated by Panda,⁸³ the Philippine laws and guidelines on education are “secular and highly centralized in nature”. As secular, it separates the religion and the state. It treats all its citizens equal regardless of their religion. As centralized state, most of its vital programs, mainly on education, are organized at the national level in order to develop the sense of nationhood. It is only through educational process that Philippine can reach to the level of “nation-state”. The Philippine Constitution provides: “Separation of the Church and State is inviolable”. (Constitution, Article 2, Section 6). “No law shall be made respecting an establishment of religion or prohibiting the free exercise thereof”. (ibid., Art. 3, Sec. 5); and “No public money or property shall be appropriated, applied, paid, or employed, directly or indirectly, for the use, benefit, or support of any church, denomination sectarian institution, system or religion, or of any priest, preacher, ministers, or other religious teacher, or dignitary as such, except when such priest, preacher, minister, or dignitary is assigned to the Armed Forces, or to any penal institution, or government orphanage..” (Art. 6, Sec. 29 (2)).

⁸² Dayang I. Hussin. *School Effectiveness and Nation-Building in Singapore: Analysis of Discourses on Madrasah and Why Madrasah Stand Out From National School?* Master of Social Sciences Thesis, National University of Singapore. 2004. p. 127

⁸³ Ali B. Panda. *Islamic Education: Problems and Development in Philippine Secular State*. Available <http://wamyphil.com36/> Islamic-education- problems-development- in- Philippine- secular- state. 2014. p. 17

It appears this division was designed merely to determine the boundaries between the two institutions. The State prohibits from interfering directly or indirectly in purely religious matters whereas the church is barred from meddling or taking part in purely temporal affairs of the state. This religious attitude does not imply the defiance of the importance of religion in the national life. It appears further that the spirit and soul belongs to church and his body or physical being belong to the state. This means that man is placing his destiny for two separate authorities. His moral and spiritual being is under the church and his physical and material being is under the state.⁸⁴

So, while it is allowed to teach various principles and beliefs for academic purposes, it is against the Philippine Law and Islam to impose a particular religion to any citizen or to compel or force a person to go away from his religion against his will. Islam teaches “no compulsion in Religion”.

Disparities Between Islamic Education and National Education

Among the many differences, the diminishing social significance of religion in the National Education (NE) is the key difference. Islamic Education (IE) places belief in God as an important component in its educational aim while NE prioritizes on development of the individual and his contribution towards nation-building. IE does not reject the secular sphere of life since Islam encompasses both the spiritual and temporal, the sacred and the profane, in which religious piety and establishing a given social and political order are thought to be inseparable.⁸⁵

⁸⁴ Ahmad E. Alonto. *Islamic Education: Is It Possible in the Philippine Education System?* A paper read during the First Bangsamoro Conference of Islamic Education. Estosan Garden Hotel, Cotabato City, Philippines. 2002. p. 18

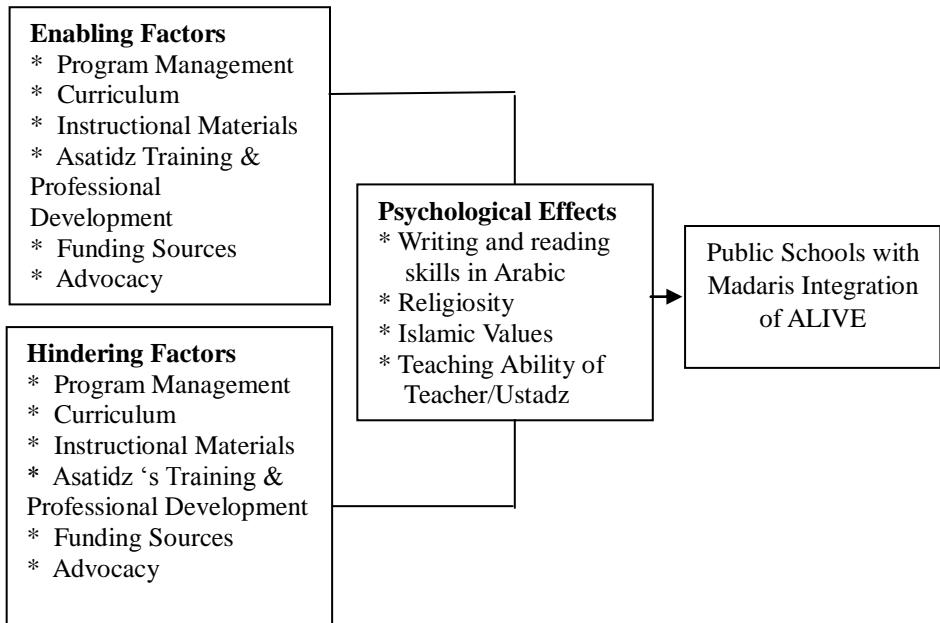
⁸⁵ Filali-Ansary Abdou. *Islam, Modernism and the West: Cultural and Political Relations at the End of the Millennium*. Gema Martin Munoz (Ed.) I.B. Tauris Publishers, London. 1999. p. 19

Every actions of a Muslim are directed towards a spiritual aim, i.e. to attain the blessings of God. Say: *"Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds (Qur'an, 6:162)*⁸⁶. God is the supreme authority in the Qur'anic ideal of Islamic Education. On the contrary, the Department of Education (DepEd) as the National Education has this vision "we dream of Filipinos who passionately love their country and whose values and competencies enable them to realize their full potential and contribute meaningfully to building the nation". In this sense, NE is secular in orientation. The idea of developing oneself and contributing towards nation-building as an end to themselves are clearly incoherent with the philosophy of Islamic Education. The differences between the Muslim Filipino culture and the government school system are observable. It is seen that there are other general reasons why government school continue to receive some degree of negative attitude from the Muslims, to wit: lack of typical Islamic cultural elements in the curriculum.⁸⁷ As a substitute, the curriculum shows the presence of Christian elements; prescribed books offend Moro deep feelings. Some history books refer them as "bandits", and "pirates" and show pictures of swine. These unacceptable elements in Muslim education that offend Muslim awareness can be removed by revising the curriculum of schools, incorporating Islamic elements.

⁸⁶ The Noble Qur'an. English Translation of the Meaning and Commentary by Dr. Muhammad Taqiuddin Al-Hilali and Dr. Muhammad Muhsin Khan. Maktaba Darussalam. Saudi Arabia. 1993. p. 199

⁸⁷ Ali B. Panda. *Islamic Education: Problems and Development in Philippine Secular State*. Available <http://wamyphil.com36/> Islamic-education- problems-development- in- Philippine- secular- state. 2014. p. 20

CONCEPTUAL FRAMEWORK



DEFINITION OF TERMS

The term listed below are conceptually and operationally defined as used in this study.

Accelerated Teacher Education Program (ATEP)- an intensive two year study program, consisting of four (4) regular semesters and one (1) summer, which is a strategy response to the professionalization of Asatidz component of the DepEd Muslim Basic Education Roadmap to meet the need for ALIVE teachers in public schools and the demand for better teacher qualification.

Assessment – the evaluation or estimation of the nature, quality, or ability of the madaris curriculum.

Asatidz (plural) - refers to the teachers who were employed by the Public Schools

Advocacy- the act of pleading for, supporting, or recommending through massive information arise to all Stakeholders including Local Government Units, members of the congress etc. or consulting/briefing meetings with all sectors of the Muslim communities including Muslim countries and international Islamic organization

Basic Education in Mindanao- is a project of Department of Education (DepEd) which is geared towards the improvement of the quality of and access to basic education in southern and central Mindanao with an aim of attaining peace and development in Southern Philippines.

Curriculum – are the subjects comprising a course of study in an educational institution.

Hindering Factors – refers to the obstacle, interruption, intervention or impediment to the implementation of the integration of the Madaris Education.

Instructional Materials – refers to the human and non-human materials and facilities that can be used to ease, encourage, improve and promote teaching and learning activities.

Islamic Studies – is one of the disciplines or courses by which Islam as a religion is studied in the academic manner both the Muslim and non-Muslim world in the modern time. It is the school subject by which teenagers are taught the teachings and practices of Islam as a religion and by which they are prepared for higher studies in Islamic Education.

Islamic Values - defined as one's principles, or standards of behavior as a person. It is also referred as moral or ethics and are enshrined in the Islamic codes of conduct or rules of behavior.

Madrasah- (pl. madaris) is an Arabic term for school. It is derived from the root word *dars* which connotes a learning process carried through drill lesson. It also refers to Muslim private schools with core emphasis on Islamic studies and Arabic literacy.

Madrasah Curriculum in Public School: Arabic language and Islamic Values are added subjects to English, Science, Filipino and Makabayan. **Private Madaris** has four subjects: Aqeeda and Fiqh, Seraah and Hadith and Arabic Language. The RBEC Subjects such as English, Mathematics, Science, Filipino, Makabayan are added subjects.

Private Madaris – these refers to the following private madaris that include the (1) traditional madrasah that offers free tuition fee and conducts classes during weekends; (2) traditional madrasah that conducts classes during weekdays or weekends with tuition fee; and (3) private madrasah that conducts regular classes during weekdays and adopts the Refined Standard Madrasah Curriculum for Private Madaris under DepEd.

Program Management- is the application of knowledge, skills, tools and techniques to project activities to meet the project requirements of the ALIVE in public schools.

Psychological Effect – the effect of Arabic Language and Values Education (ALIVE) to the Teachers and Pupils who have knowledge of ALIVE after they had taken it in their respective classes.

Qualifying Examination in Arabic Language and Islamic Studies (QEALS) - An examination given to the new Asatidz applicants, which is administered by NETRC. This is the first requirement that should be passed by the said applicants to become qualified to teach ALIVE subjects in public schools.

Refined Elementary Madrasah Curriculum (REMC) - A curriculum developed specifically for ALIVE classes in public schools.

Religiosity - is a term used to describe the extent to which religion influences societies and intersects with other areas of public life of people.