

The Essence of the Educational Philosophy Adopted in the Traditional Madrasahs and Islamic Integrated Schools in Zanzibar

Faki Ali Malengo (Ph.D)^{1*}

¹Department of Mass Communication, Muslim University of Morogoro, Tanzania

DOI: [10.36348/jaep.2023.v07i04.002](https://doi.org/10.36348/jaep.2023.v07i04.002)

| Received: 18.02.2023 | Accepted: 04.04.2023 | Published: 15.04.2023

*Corresponding author: Faki Ali Malengo (Ph.D)

Department of Mass Communication, Muslim University of Morogoro, Tanzania

Abstract

This study sought to understand the nature of philosophy of education and the concept of knowledge subscribed by the Madrasahs and Islamic Integrated Schools in Zanzibar. The six headmasters; i.e. three from Madrasahs and three from Islamic Integrated Schools were selected as respondents. Semi-structured in-depth interview was employed for primary data collection while secondary data were solicited from relevant documents such as journal articles, textbooks, official reports and proceedings. The findings of the study revealed that the adopted philosophy of education in both types of schools is that of demarcating knowledge in the sense that Madrasahs mainly focus on preparing the students for the success in the future life, while the Islamic Integrated Schools centers on the worldly success. Based on these findings, it is recommended that all relevant educational stakeholders should sit together and find out the best ways on how to improve the curriculum of religious education so that the graduates will be able to think critically or generate original and creative ideas, possess good hearts and live by Islamic values, be successfully educated, and prepared to face the challenges of their time.

Keywords: Traditional Madrasahs, Islamic Integrated Schools, Educational Philosophy, Zanzibar.

Copyright © 2023 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

INTRODUCTION

This study seeks to explore the essence of the educational philosophy adopted in the Traditional *Madrasahs* and Islamic Integrated schools in Zanzibar. In the context of this study, philosophy of education refers to the vision, mission, and goals of the school. *Madrasahs* and Islamic Integrated Schools like other types of schools have their own guiding philosophy. Indeed, these schools are Islamic religious oriented and thus, they operate under Islamic teachings. It is from the first five verses of Chapter 96 of the Holy Qur'an that, Muslims are provided with the initial Islamic philosophy of education which is consistent with the mission and purpose of life.

Madrasah in Zanzibar is regarded as a non-formal education type which is fairly extensively and intensively distributed throughout. As in other parts of East Africa, the institution of Traditional *Madrasah* in Zanzibar can be traced as far back to the eighth century, i.e. the time of the advent of Islam in the region (Lodhi, 1998). To date, Traditional *Madrasahs* in Zanzibar, also known as religious-based schools, are commonly

restricted to teach Islamic religious studies, such as *Fiqh* (jurisprudence), *Hadith* (Prophetic traditions), and recitation of the Qur'an.

Islamic Integrated Schools on the other side, are modern schools which were also established in recent years (2000s) in Zanzibar with the aim to combine Islamic religious studies and Islamized social and natural sciences. Such Islamized sciences include Geography, History, Physics, and Biology. The emergence of Islamic integrated education is a response to the secularization of education through the marginalization of traditional Islamic sciences, which are rooted in Islamic sources, such as the Qur'an and the *Sunnah* of the Prophet Muhammad [p.b.u.h] (Sheikh, 2015).

Touching on Traditional *Madrasahs* and Islamic Integrated Schools within the context of Zanzibar, a reasonable question can be asked; what meaning and objectives of education do the teachers in these institutions subscribe to, particularly with regards to important aspects, like man's spirit, intellect, the rational self, feelings, and physical development? This

is a sensible question following increasing criticisms over the quality of students who have graduated from these institutions.

The point is made that graduates from Traditional *Madrasahs* and Islamic Integrated Schools like others in the mainstream schools and colleges, lack basic qualifications and hence, produce questionable graduates (Anangisy, 2011). One potential reason behind this morbid experience can be linked to the teachers' general conception of education itself. In this respect, a research to explore such aspect can help to improve and reform the education system in the Muslim world in general and Zanzibar in particular. This research intends to undertake this task.

Significance of the Study

This study is useful in assisting policymakers and other educational stakeholders in their efforts to reform the Islamic schools' educational system, in general, and in Zanzibar, particularly. Secondly, the study also identified areas for further studies to be conducted by other researchers, specifically in addressing problems associated with educational philosophy adopted in the Muslim world. Thirdly, the study served as a reference for improvement of Traditional *Madrasahs* and Islamic Integrated Schools system. Above all, the study was able to fill the existing gap between Traditional *Madrasahs* and Islamic Integrated Schools and other schools in Zanzibar.

Research Questions

This paper intends to answer the following three questions:

1. What are the vision, mission and goals of the *Madrasahs* and Islamic Integrated Schools in Zanzibar?
2. What sources of knowledge inform the vision, mission and goals of the *Madrasahs* and Islamic Integrated Schools in Zanzibar?
3. How has the understanding of the vision, mission and goals of the *Madrasahs* and Islamic Integrated Schools in Zanzibar been realized?

REVIEW OF STUDIES ON THE PHILOSOPHY AND ISLAMIC PHILOSOPHY OF KNOWLEDGE AND EDUCATION

Studies on the Philosophy of Knowledge and Education

According to Brennen (1999), educational philosophy is defined as:

A philosophy applied to education as a specific area of human endeavour. It involves bringing those critical reflections which characterize philosophy in general to influence and direct the range of experiences and possessions that may be referred to as education. Philosophy of education does not exist in a vacuum but within a particular social and historical context (p. 5).

Ceshadri (2008) also defined the philosophy of education as the analytical function carried out on educational concepts, policy, theory, programs, and practice. It is dynamic and concerned with the understanding of the 'here and now' issues of educational policies, programs, and practices as they affect children, schools, and the community. Additionally, philosophy of education is defined by Mkabela (1997) as the application of philosophical resources to the intellectual understanding of educational reality and problems.

Educational philosophy, according to Soltice (1988) as cited in Brennen (1999) has three dimensions: (1) the personal, (2) the public, and (3) the professional. The personal dimension has to do with having a set of personal beliefs about what is good, right, and worthy of education. The public dimension is aimed at guiding and directing the practice of many. The professional dimension provides specific guidelines for the practice of teaching.

In explaining the philosophy of education for self-reliance, the first president of Tanzania declared that the purpose of education is to transmit from one generation to the next, the accumulated wisdom and knowledge of the society and to prepare the young people for their future membership of the society and their active participation in its maintenance or development (Nyerere, 1968).

There are four types of educational philosophy, namely Perennialism and Essentialism as traditional philosophies, and Progressivism and Existentialism as non-traditional philosophies (Lorber, 1996). Perennialism focuses on acquiring knowledge for its own sake. Perennialists see the knowledge, skills, and understandings developed by mankind over the centuries as being the richest source of knowledge. Essentialism also sees great value in learning from the past and, like the Perennialists, would have a single rigorous, subject-centred curriculum for everyone. Students would have few, if any, curricular choices. Typically, Essentialists see knowledge as being more utilitarian than do Perennialists and they advocate clear and measurable goals. Progressivism stands in contrast to Perennialism and Essentialism. Schools are seen as places where students simply prepare to not only live in a democratic society, but as places where they follow democratic principles every day. School is not preparation for life, it is life. The curriculum is typically student-centred with processes, particularly with problem solving than with content. Existentialism remains a fringe philosophy. Few people are willing to grant students the kind of freedoms advocated by Existentialists for fear that our cultural heritage would be lost and that students would be ill prepared to take their places as productive members of the society (Lorber, 1996).

In the light of the general meaning and characteristics of philosophy of education, it can be said that the choice of educational philosophy to be applied in school settings depends upon a society's beliefs about what students should learn and be able to do. Additionally, almost all the above aims and objectives of knowledge and education totally rely on theories and experiences taken straight from the Western standard of life, success and failure. In this regard, question may be raised as to what is the philosophy of Islamic education? This question is important for the proposed study because it gives the researcher an insight of the comprehensive and holistic development of individual's intellect, spirit and body as propagated by Islamic philosophy of education. Hence, there is a need for highlighting this philosophy of education from Islamic perspective in this study.

Studies on the Islamic Philosophy of Knowledge and Education

According to Abubakar et al. (2016), philosophy of Islamic education can be described as: A set of aims, objectives and principles towards teaching and learning processes. It contains a method and procedure on how particular system of learning can be achieved through integrated and holistic approach. It is designed to train and guide human to meet the maximum requirement of Allah's services in this world and in the world to come (p. 157).

There are numerous scholars who have described the Islamic philosophy of knowledge and education, such as Al-Attas (1978), Ashraf, (1985), Hashim (1996), Anzar (2003), Hashim and Langgulung (2008), Al-Shaybani, 1991; cited in Lubis (2009), Jamjoom, 1979; cited in Salleh (2013), Abidin (2015), Firdaus and Shah (2013), and Shaikh, 1996; as cited in Ali and Bagley (2013). For instance, in order to achieve the aims of education and fulfil the students' need, Ashraf (1985) said that the aims of education, as stated in the recommendations of the First World Conference of Muslim education held in Makkah in 1977, can be described as follows:

Education shall aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, the rational self, feeling and bodily senses. Education should therefore cater for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic both individually and collectively, and motive all these aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education is in the realization of complete submission to Allah on the level of the individual, the community, and humanity at large (p. 16).

According to Abidin (2015), Islamic schools have a uniqueness that differentiates them from any educational institution in its mission and philosophy. The ultimate goal of Islamic schools should be to produce graduates who are not only rich in knowledge but also noble in character and who can promote righteousness in society. In addition, Shaikh, 1996; as cited in Ali and Bagley (2013) asserts that the function of Islamic education is to produce men and women who possess characteristics and manners resembling Prophet Muhammad - the ideal role model in all aspects of life - as closely as possible. Furthermore, Sultan (1992) reveals that Islamic education is a means of development of Islamic personality, thus, has to prepare a Muslim child and youth to fulfil his basic responsibility, through his example as *Khalifatullah fil Ardh* (Allah's trustee on earth) by undertaking the tasks of *Amr bil Ma'aruf Wa Nahi 'Annih Munkar* (enjoining the good and eradicating the evil) and *Iqamat-e-Deen* (establishing the Islamic code of life).

From the above discussion, it can be concluded that, Islamic philosophy of education and knowledge provides a comprehensive framework to develop a learner holistically so that he or she can be in the best position to achieve happiness and success in the present worldly and future life. Since this concept is important, this study, therefore, considered exploring the integration of mind, body and spirit in developing a learner in these Traditional *Madrasahs* and Islamic integrated schools in Zanzibar context.

Conceptual Framework

From the reviewed literature, it is found that the Islamic epistemological perspective, the source of all knowledge is Allah. The human beings have been given mere faculties and means to acquire it. Given the differences in our abilities, our faculties also work differently in the acquisition of knowledge. Here comes the question of integration of human or physical-metaphysical sources of knowledge, knowing that revealed knowledge is at the supreme position in the course of the discourse of knowledge and education. From this understanding, you may see in Figure 1 below the logic that both learner and educator or teacher on one side, and knowledge-cum-education on the other side, all come from one source. For that reason, the unity of knowledge must be linked with the unity of learner and of self which should be consistent with the unity of life. From this ground, therefore, the question of holistic-integrated content and pedagogical knowledge in educating or nurturing learners' development is acceptable.

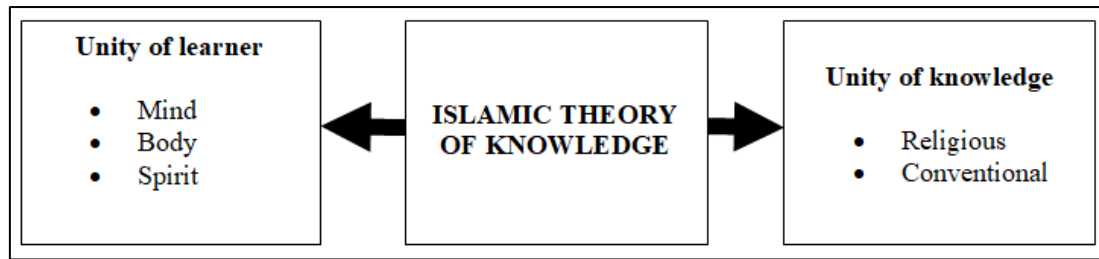


Figure 1: Conceptual Framework

METHODOLOGY

This qualitative research was based on case study design. In this study, three head teachers from *Madrasahs* and three head teachers from Islamic Integrated Schools in Zanzibar were purposely selected as respondents. Two head teachers had a teaching experience of 28 years and one had 20 years. While the rest had between 5 to 16 years’ experience. The study involved collection of both primary and secondary data. The primary data were collected using semi-structured

in-depth interview while secondary data were generated from relevant documents including written materials related to the topic, such as journal articles, textbooks, official reports and proceedings. The interviews were recorded using a digital recorder. They were then transcribed, coded, and analyzed. The content analysis technique was used for analyzing the documents. The profile of respondents can be summarized in the following Table 1.

Table 1: The Profile of Respondents

Pseudonym	Age	Sex	Type of School	Level of Education	Teaching Experience (Years)
Almas	50	Male	Madrasah	Diploma, <i>Thanawy</i>	28
Burhan	52			Undergraduate	28
Chande	32			O-level, <i>Mutawassitah</i>	5
Daudi	47		Islamic Integrated School	Undergraduate	20
Fadhili	38			Undergraduate	16
Gharib	33			Undergraduate	10

PRESENTATION OF RESEARCH FINDINGS

This section reports the results of the research focusing on one major theme and its respective four sub-themes as summarized in Table 2 below.

Table 2: The Philosophy of Education of the School

Theme	Sub-theme
The schools’ philosophy of education	Vision, mission, and goals of the school
	Significance of the vision, mission, and goals of the school
	The sources of knowledge of the vision, mission, and goals of the school
	Realization of the vision, mission, and goals of the school

Vision, Mission and Goals

This is the first sub-theme that emerge under the philosophy of education’s main theme. Like any other educational institution, the *madrasahs* and Islamic Integrated Schools have vision, mission, and goals to be achieved. Some respondents believe that the main goal of *madrasahs* is to prepare the students for religious knowledge in order to understand and practice what they are commanded by Allah, so as to be saved from the Hellfire. For example, Almas stated: Our focus is to offer the principles of knowledge to the youths that will enable them to study further in religious matters and eventually, to have good youths that will take part in religious activities such as managing the *madrasahs*, leading the prayers in the mosques as Imams and becoming preachers of Islam.

Similarly, Chande revealed:

Our objective is to help the students to know their life because education is life and without education there is no life ...To enable the students to understand correctly their worship. We are not preparing them for a job... What we consider is to give them knowledge and with that knowledge they can to impart it to their colleagues ...

Apart from that, other respondents, particularly those in Islamic Integrated Schools,are of the views that the objectives of the school are to provide quality education, to develop the students’ Islamic behaviours and to prepare them for getting a job. Daudi, a 47-year-old headmaster, said:

The school has three main objectives: 1) to achieve academic excellence, 2) to prepare the Muslim youths with good characters in order to be able to serve their

society and the nation in general, and 3) to make our school a resource centre for income generation to serve UKUEM [1].

In addition, Gharib described:

The goals of our school include first, to develop the moral values in Muslim society... to remind the society to practice the Islamic teachings ... to produce the graduates who are equipped with Islamic traits that will enable them to fight against anti-Islamic actions in their workplaces ... Second, to develop our school as an advanced institution and then as University ...

The above explanation clearly shows that the main focus of the *madrasahs* is to prepare the students for the life in the Hereafter, while the Islamic Integrated Schools concentrate on preparing them more for the worldly life.

Significance of the Defined Vision, Mission and Goals

This is another sub-theme that emerge under the philosophy of education theme. The informants' opinions differed on the importance of having such kind of vision, mission, and goals as discussed in the first sub-theme. For example, some respondents, particularly those in the *madrasahs*, view the significance of having such kind of vision, mission, and goals for achieving the pleasure of Allah and the success in the later life. On this, Burhan reported:

The goal of our madrasah is the foundation of our success. That is how we learned from our Sheikhs (Muslim scholars) and thus we work on it. If our Sheikhs were not there in the madrasahs and seriously imparted their knowledge, we would not be here today. For instance, I am the one who established this madrasah and this is an achievement. There are also some of my graduates who have established their own madrasahs in different places. Indeed, our Sheikhs did a very good job in the development of Islam in the society.

In the same direction, Almas explained:

... Muslims have a religious responsibility of promoting Islam to the individuals in the society. Therefore, it is important to prepare the present generation to take part in religious activities whose role is now performed by their parents. As people said, youths are the nation of tomorrow.

Similarly, Chande aired his opinion:

Having these objectives are important due to the current state of moral deterioration among the youths and the increasing number of the children joining in secular schools even before they start madrasah education...

Another factor is that the parents do not give priority to the religion....

Apart from that, the respondents in Islamic Integrated Schools believe that the significance of having that kind of vision, mission, and goals is to achieve social development, as stated by Gharib:

We find the goals of our school to be significant because whatever we plan to achieve is eventually for the benefit of the nation. This means, our graduates will be resources of the nation. They will use their knowledge, skills and abilities to bring about development in the society.

From the above analysis, it is obvious that the significance of the defined vision, mission, and goals of the *madrasahs* is generally to achieve the pleasures of Allah, and subsequently, to succeed in the life after death, while for Islamic Integrated Schools, it is mainly to achieve the success in this world.

Sources of Knowledge of Vision, Mission and Goals

Understanding the source of the vision, mission, and goals of the schools is vital to be able to trace its background and predict its future development. The findings reveal that some of the respondents, particularly those in the *madrasahs*, referred to the experiences that they inherited from their forefathers as the source of those visions, missions, and goals of their schools. For instance, Burhan had the following to say: We have inherited it (goal) from our forefathers though today we try to improve it... There is a need to improve such understanding due to the fact that, during and after the Prophetic era the madrasahs reached a stage of producing the engineers. For example, Ibn Sina discovered medicines just by the assistance of Madrasahs education...

Likewise, Almas narrated:

Through my experience, all Qur'anic schools focus on these goals. offering the principles of knowledge to the youths that will enable them to study further in religious matters and eventually, to have good youths that will take part in religious activities such as managing the *Madrasahs*, leading the prayers in the mosques as Imams and becoming preachers of Islam. Although according to the teachings of the Qur'an and the Prophetic traditions people are required to study all kinds of knowledge and work on them... These specific goals are adopted due to our norms, traditions and customs. It's like sending your child to a secular school, don't think that he is going to be prepared for these religious goals, he will be prepared for other matters like a job, leadership, and so on...

Meanwhile, the respondents in Islamic Integrated Schools considered the needs of the society in the present time as the source of their schools' visions, missions, and goals, as expressed by Daudi:

¹UKUEM (*Umoja wa Uchumi, Elimu na Maendeleo*), meaning Association of Economics, Education and Development.

Our school's vision, mission and goals have been inspired by the current trend of social negligence in practising the teachings of Allah. We found that it is through the guidance of the Qur'an and Prophetic tradition that this tendency can be corrected... We came into agreement that since our association is *Da'awah* based and the school is an instrument to accomplish such task, there is a need to have these kinds of goals.

Furthermore, Gharib revealed:

In any organisation, there are vision and missions which reflect the needs of a particular society and you have to work on them. So, if you examine the goals of our school, you can find that they focus on fulfilling the needs of the society and the nation in general.

The above explanation indicates that there are two sources from which the visions, missions, and goals of these schools are derived from: 1) the foreparents, and 2) the historical and contemporary sources.

Realisation of the Vision, Mission and Goals

The ways on how the vision, mission, and goals are accomplished by the schools are perceived differently by the headmasters. For example, there are several ways used by the schools. For instance, Almas narrated, "Usually, the students begin their studies here, but later they continue in other places. For example, we have our students who are now in Oman and Sudan pursuing their undergraduate studies..." Burhan also shared his observations:

I was absent from the *Madrasah* for a month recently and yet the students performed all activities as usual. In the mosque, for instance, the students delivered sermons, which were used to be delivered by the headmaster for three consecutive months. There are also some graduates of this madrasah who have established their own *Madrasahs* like the two *Madrasahs* in Mtwara (one of the regions or states located in the south of Tanzania)...

Meanwhile, Daudi said, "... For attaining academic excellence, we ensure that we prepare and provide adequate teaching and learning resources including full-time teachers for the students to be more competent". Similarly, Gharib revealed:

Here, we fully monitor the students' behaviours. For instance, we don't allow them to enter the classroom if they dress short veil or tight attires. You cannot find this practice in public schools.... We also admit the students who are the victims of drug abuse and such cases. We are trying to bring them back to the society.

From the above analysis, it is apparent that the realisation of those visions, missions, and goals of the schools has been accomplished through equipping the students with knowledge, skills, moral values, and experience.

DISCUSSION OF THE RESEARCH FINDINGS

Shortcomings of the educational philosophy adopted in the Madrasahs and Islamic Integrated Schools

As reported in the previous section, the findings showed that the *madrasahs* offer pure basic religious knowledge that focuses on preparing the students for the success in the life after death, while the Islamic Integrated Schools concentrate on the provision of basic conventional knowledge which aims at preparing the students for a better social life. This means that the graduates from the *madrasahs* are linked to work in the mosques and *madrasahs*. They are also expected to preach. In contrast, the graduates from Islamic Integrated Schools are anticipated to get a good job in society.

This philosophy contradicts with the views of some previous researchers (Abubakar *et al.*, 2016; Abd-El-Khalick, Helen, and Pier, 2006; Muhammad *et al.*, 2012). For instance, Abubakar *et al.* (2016) disclosed that the philosophy of Islamic education is designed to train and guide human beings to meet the maximum requirement of Allah's services in this world and in the world to come. This view suggests that Islamic education is not only a means to look for happiness in the Hereafter but also for the present worldly life. However, the respondents of this study subscribe to the existing educational philosophies of the respective types of schools, which are imbalanced. Two headmasters reflected on this imbalance in the following statements. Gharib explained, "... Our graduates will be resources of the nation. They will use their knowledge, skills and abilities to bring about development in the society". Similarly, Burhan explained:

The goal of our madrasah is the foundation of our success. That is how we learned from our Sheikhs (Muslim scholars) and thus we work on it. If our Sheikhs were not there in the madrasahs and seriously imparted their knowledge, we would not be here today. For instance, I am the one who established this madrasah and this is an achievement. There are also some of my graduates who have established their own madrasahs in different places...

Based on the above excerpts, it can be detected that the respondents really appreciate the educational philosophies of their schools. In connection to how the teaching staff share the schools' philosophies, it is found that only to some extent that they have a good understanding on the meanings of 'knowledge' and 'learner'. The teachers were then asked about the meanings of 'knowledge' and 'learner' in order to estimate their ability and position to develop the students' intellectual, spiritual, and physical development. Two teachers shared their ideas as follows. Zahoro said, "Knowledge means the ability to understand God, the Prophet, and the religion correctly and with evidence. Also, a student is the one who learns

skills to understand his God, Prophet and Islamic religion from the teacher". Likewise, Rahma stated: Knowledge means any given information even as simple as learning the alphabet 'A' or a more sophisticated one that needs analysis or evaluation. A student whether a child or an adult is the one who receives formal or informal knowledge which is offered inside or outside the class.

From these words, it can be seen that the respondents' definitions are too general to sufficiently develop a student holistically as expounded by the Islamic theory of knowledge. Meanwhile, there are efforts of maintaining the nature of the educational philosophies implemented in the schools under the discussion, particularly in the *madrasahs*. One headmaster, Chande, indicated the reason for such necessity:

Having these objectives are important due to the current state of moral deterioration among the youths and the increasing number of the children joining in secular schools even before they start madrasah education ... Another factor is that the parents do not give priority to the religion...

The above quotation strengthens the people's belief in the importance of religious education. This reality is affirmed by the findings of Bang (2007) who reported that during the 1930s, many of the Government schools were closed down due to low attendance. This is because there was considerable resistance to the Government schools as majority of the population preferred to send their children to the traditional Qur'anic schools. Interestingly, despite the fact that the respondents strongly believe in the provision of religious knowledge in *Madrasahs* and conventional knowledge in Islamic Integrated Schools, they are also aware of their shortcomings as Burhan acknowledged:

... We have inherited it (the philosophy of teaching only religious studies) from our forefathers though today we try to improve it... There is a need to improve such understanding due to the fact that, during and after the Prophetic era the madrasahs reached a stage of producing the engineers. For example, Ibn Sina discovered medicines just by the assistance of madrasah education...

Similarly, Almas said:

Through my experience, all Qur'anic schools focus on these goals. Although, according to the teachings of the Qur'an and the Prophetic traditions people are required to study all kinds of knowledge and work on them... These specific goals are adopted due to our norms, traditions and customs...

Based on the above excerpts, it can be inferred that there is initial reformative awareness among the informants in the *madrasahs* which may trigger the effort to reform existing Islamic educational

philosophy. These views are in line with a more comprehensive Islamic concept of knowledge by Lubis (2009) in which the neglect of empirical sciences in favour of religious teachings is discarded in Islamic education. Both are mutually complementary and studied simultaneously in an integrated educational system that aims to inculcate prosperity in both this world and the Hereafter.

Therefore, it can be concluded that there is a need to improve the prevailing educational philosophies adopted in both types of schools in order to reflect the actual comprehensiveness of Islamic epistemology in the provision of holistic education that prepares the students for achieving happiness in both worlds.

CONCLUSION AND RECOMMENDATIONS

From the above discussion, it can be concluded that the educational philosophies guiding the *madrasahs* and Islamic Integrated Schools reflect the demarcation of the religious and conventional knowledge. It is revealed that *madrasahs* offer pure basic religious knowledge that focuses on preparing the students for life after death, while the Islamic Integrated Schools concentrate on the provision of conventional knowledge which is aimed at preparing the students for life in this world. For this observation, there is a necessity for all actors to sit together and find out the best ways on how to improve the curriculum of religious education so that the graduates will be able to think critically or generate original and creative ideas, possess good hearts and live by Islamic values, be successfully educated, and prepared to face the challenges of their time (Hashim, 2005).

ACKNOWLEDGEMENTS

This article is part of my work originally written as a Dissertation for PhD award at International Islamic University Malaysia (IIUM) in 2019, hence, I express my heartfelt and eternal thanks to my lecturer and supervisor, Assoc. Prof. Dr. Hazizan Md. Noon, for his brotherly cooperation, patience, constructive comments, and fruitful support.

REFERENCES

- Abd-El-Khalick, F., Helen, B., & Pier, D. (2006). *Educational quality in Islamic schools synopsis of report no. 1: Nigeria*. American Institutes for Research under the EQUIP1 LWA with Educational Development Centre, Inc. (EDC). Retrieved September 16, 2017, from http://pdf.usaid.gov/pdf_docs/Pnadh628.pdf
- Abidin, M. (2015). Being strategic leader in Indonesian Islamic school: An overview. *Journal of Humanities and Social Science (IOSR-JHSS)*, 20(2), 45-51.
- Abdul Hakim, A., Rahimah, E., & Tahir Abdulrahman, A. (2016). Islamic education and the

- implication of educational dualism. *Social Sciences (Pakistan)*, 11(2), 156-163.
- Al-Attas, S. M. (1978). *Aims and Objectives of Islamic Education*. Jeddah: King Abdul Aziz University.
 - Ali, F., & Bagley, C. (2013). Islamic education and multiculturalism: Engaging with the Canadian experience. *Journal of Contemporary Issues in Education*, 8(2), 19-31.
 - Anangisyse, W. A. L. (2011). Developing quality teacher professionals: A reflective inquiry on the practices and challenges in Tanzania. *Papers in Education and Development*, 137-154.
 - Anzar, U. (2003). A brief history of madrassas with comments on curricula and current pedagogical practices. Retrieved February 29, 2016. Retrieved from http://siteresources.worldbank.org/EDUCATION/Resources/278200-1121703274255/1439264-1126807073059/Islamic_Education_Paper.pdf
 - Bang, A. K. (2007). Meeting place Zanzibar: Ahmad Ibn Sumayt and Harold Ingrams. Paper presented in Annual Meeting of the Middle Eastern Studies of America, San Francisco. Retrieved January 17, 2015, from <http://www.org.uib.no/smi/ab/Ingrams.pdf>
 - Brennen, A. M. (1999). Course work: Philosophy of education. Retrieved February 26, 2016, from http://eddiejackson.net/web_documents/Essays%20on%20Education%20and%20Educational%20Philosophy.pdf.
 - Ceshadri, C. (2008). *Eminent scholar lecture series: Philosophy of education as a knowledge field*. New Delhi: National University of Educational Planning and Administration.
 - Firdaus, F. Y. R., & Shah, J. M. (2013). Islamic education: Philosophy, aim and main features. *International Journal of Education and Research*, 1(10), 1-18.
 - Hashim, C. N., & Langgulung, H. (2008). Islamic religious curriculum in Muslim countries: The experiences of Indonesia and Malaysia. *Bulletin of Education & Research*, 30(1), 1-19.
 - Hashim, R. (1996). *Educational dualism in Malaysia: Implications for theories and practice*. Oxford University Press: Kuala Lumpur.
 - Hashim, R. (2005). Rethinking Islamic education in facing the challenges of the twenty-first century. *American Journal of Islamic Social Sciences*, 22(4), 133-147.
 - Lodhi, A. Y. (1994). Muslims in Eastern Africa: Their past and present. *Nordic Journal of African Studies*, 3(1), 88-98.
 - Lorber, M. A. (1996). *Objectives, methods, and evaluation for secondary teaching* (4th edn.). Boston: Allyn & Baccon.
 - Lubis, M. A. (2009). Integrated Islamic education in Brunei Darussalam: Philosophical issues and challenges. *Journal of Islamic and Arabic Education*, 1(2), 51-60.
 - Mkabela, N. Q. (1997). The role of philosophy of education in teacher education in South Africa. Unpublished PhD dissertation. The University of Zululand [kwadlangezwa], South Africa. Retrieved November 13, 2017, from <http://uzspace.uzulu.ac.za/bitstream/handle/10530/568/The+role+of+philosophy+of+education+in+teacher+education+in+South+Africa.+NQ+Mkabela.pdf;jsessionid=EB27BDA21AFE229F5917E0F85F289AF2?sequence=1>
 - Muhammad, N. (2012). Madaris of Pakistan and challenges of modern world. *Gomal University Journal of Research*, 28(2), 39-51.
 - Nyerere, J. K. (1968). *Ujamaa: Essays on socialism*, London: Oxford University Press.
 - Salleh, M. S. (2013). Strategizing Islamic education. *International Journal of Education and Research*, 1(6), 1-14.
 - Sheikh, A. S. (2015). The role of Islamic integrated education in enhancing access to formal education in Kenya. *IIUM Journal of Educational Studies*, 3(1), 40-50.