

PROPOSING AN ISLAMIC-BASED ALTERNATIVE TO DOMINANT WESTERN AND ISLAMIC TEACHER EDUCATION MODELS: AN ATTEMPT AT CURRICULUM IMPROVEMENT

Saheed Ahmad Rufai

University of Lagos, Nigeria

Abstract

This paper aims to compare the components of a newly proposed Islamic-based teacher education programme (IBTEP) model with those of dominant Western and Islamic teacher education models. The purpose of this comparison is to determine the degree of model adequacy for preparing teachers who will ultimately implement educational curricula in Islamic-based settings. The paper bases its analysis on four notable teacher education models: two Western two Islamic. The Western models are those of the Teachers College, Columbia University, and of University of Wisconsin-Madison. The two programs were selected because of their established reputations and their programmatic commonalities that are also inherent in most contemporary Western teacher education programmes, which often utilise the Tyler Model. The two Islamic models selected are those of the Jakarta, Indonesia State Institute for Higher Islamic Education (IAIN) and the International Islamic University Malaysia with a heavier emphasis on the latter because of its predominance in teacher education among contemporary Muslims. This paper is aimed towards curriculum improvement or programme reconstruction, employs curriculum criticism and analytic philosophy as its tools, and exposes both the strengths and deficiencies of the dominant Western and Islamic models for teacher education through a newly proposed IBTEP. The paper examines and analyzes the deficiencies of the aforementioned dominant Western and Islamic teacher education models for teaching and offers an IBTEP model as an ameliorative proposal for best practices in teacher education.

Keywords: Institute of Higher Islamic Education, Islamic-Based Teacher Education Programme (IBTEP), teacher education model, teacher preparation for contemporary Muslim settings

Philosophy of the Islamic-based Teacher Education Programme

Philosophy is the pivot on which every aspect of teacher education programme is grounded. This is so because the aims and objectives of the programme are central to the determination of the nature and structure of all of its elements. Accordingly, the guiding light for any Islamic-based educational programme is the Holy Qur'an. The Almighty Allah Who revealed the Qur'an is the source of all knowledge in Islam and is the Provider of direction for any human endeavour. He is the author of the divine blueprint from which guiding principles are derived for the activities of Muslims. This explains why the Qur'an occupies a central place in the lives of Muslims. This highly significant role of the Qur'an is normally complemented by the authentic Hadiths of the Holy Prophet. These two primary sources of Islamic teachings and doctrines serve as the reference points in the philosophy and mission of education in Islam. Education in Islam is aimed at generating a change in its recipient. However, changes in Islam are targeted at the inner world of human beings, and according to Sharifi (1979), 'nobody is exempted from this inner change except those who, according to the Qur'an, have hearts, but

understand not with them; have eyes, but perceive not with them; have ears, but hear not with them. They are like cattle; nay, rather they are further astray. Those – they are the heedless ones'. This divine message contained in Chapter Seven verse 179 of the Holy Qur'an applies to all human beings (Sharifi, 1979).

Muslim Voices in Public Schools (2010) argues that most contemporary Muslims study in Western-oriented settings even while studying in primarily Muslim countries. This implies that contemporary education is greatly influenced by Western ideals, principles, or philosophies, and Muslim teacher education programmes are no exception. Islamic Schools Challenges and Success (2009) highlights the strengths and weaknesses of contemporary Muslim education and emphasizes the need for curriculum improvement in Muslim settings. The above opinion confirms the view expressed in Integrating Curriculum in Islamic Schools (2005) which emphasized the need to review contemporary Muslim educational curricula, including improving teacher education programmes. Such improvement as advocated in the works is described through the phrase 'Integrating curriculum in Islamic Schools'. Closely related to this view is expressed in Enhancing Our Teaching through Multicultural Literature with an Emphasis in Literature from Islamic Cultures (2005). This work articulates the centrality of Islamic philosophy and heritage to educational curricula in Muslim settings.

The purpose of education in Islam is to instil that inner change in a person which leads to the emergence of 'a good man who will do justice to himself, to mankind, to his environment and ultimately to his creator' (Rosnani, 1997: 58; Rufai, 2010). Education is expected to aim at developing '[one's] potential—intellectual, spiritual, physical, moral and social—in a balanced and harmonious manner, individually and collectively', and stimulate the pursuit of the attainment of 'excellences or good dispositions—moral and cognitive' (p. 58) as well as wanderlust for goodness, righteousness, uprightness and, ultimately, perfection. It is assumed that outer, physical changes can only occur as a result of inner changes. This opinion seems an unintended interpretation of the purpose of education i.e. bringing about an inner change in man, as contained in the Qur'an: Allah will never change the condition of a people until they change what is in their own selves (Q. 13:10).

The common denominator in all the works of the Muslim educational thinkers is the attainment of perfection or the creation of a good person as the aim of education in Islam. This aim is core to teacher education in view of the philosophy that the teacher is also a model for students to emulate. Everything that the teacher does, including how he lives, is expected to be in consonance with the teachings of Islam because those things could be easily transmitted to the Muslim student. According to Sharifi (1979), to say that the inner change aims at the state of al-Insan al-Kamil (the perfect man) in Islamic education is to say that Islamic education is 'identified with a way which has a beginning but not an end, for the beginning of this way is the state of human being as a terrestrial creature, hence limited and finite, but its end is the perfect man, who is Khalifat Allah (God's earthly vicegerent) the state of the primordial man, which itself is identified with the realization of the unity of being, and hence the truth as absolute, the end of this way is immersed in the infinite'. Sharifi (1979) argues that not everyone in a traditional setting can attain perfection and therefore be a perfect man. However, he insists that 'in every traditional civilization there exists at least one perfect man who serves as a living example for those who are gifted and who decide to pursue the way of perfection, because the way of perfection is long and has different stages corresponding to different human abilities and capacities, actually nearly everyone is engaged directly or indirectly in his striving' (p.56). That perfect man who existed in Islam and now serves as a living example for Muslims is identified in the following Qur'anic injunction:

Indeed in the messenger of Allah (Muhammad) you have a good example to follow for him who hopes for (the meeting with) Allah and the last day, and remembers Allah much (Q 33:21).

Such an individual, according to Al-Ghazali (1967: 213), is expected to be one who would ‘advise students generously, look at the desires and interests of the learner, and be patient, kind, friendly, and gentle’.

Unlike the dominant Western and Islamic teacher education models, the philosophy of the Islamic-based teacher education programme (IBTEP) is completely grounded in the roots of Islamic texts and practices. This paper proposes the IBTEP model as a better alternative to both the dominant Western and Islamic models; therefore, it is pertinent to provide an overview of the structure of the IBTEP curriculum. This is given in Table 1 below.

Table 1 An overview of the IBTEP curriculum for a 31/2-4 year programme

Component	Credit Hour	Percentage
University Core (General Education)	25-30	20%-24%
Faculty Core (Professional Education)	30-35	24%-28%
Specialized Education:		
Major:	30-35	24%-28%
Minor:	20-25	16%-20%
Practical Programmes	20-25	16%-20%
Total	125-150	100%

The next section provides a clear picture of each of the models under review.

Teachers College Columbia University Model

Teachers College, Columbia University (TC), is an institution accredited by the National Council for Accreditation of Teacher Education (NCATE) and has a long-standing reputation in teacher education. It was founded in 1887 and has since been in the vanguard of educational reforms and issues (College Brochure, 2008). It is well known for its tradition of high quality in the scholarship of teaching. Its tradition of innovation and insights is in fact one of the factors that make it one of the leading and prestigious schools of education across the world, especially in the areas of education, psychology, and health. Notwithstanding its reputation, the school has always upheld the tradition of reviewing its academic programmes for improvement. The College is accredited by the National Council for Accreditation of Teacher Education (NCATE). Its graduates are employed as teachers and administrators at various levels in the American system of education (College Brochure, 2008). The teacher education programme provides certification for students and prepares them to teach based on their strengths and interests of the students. Among the courses taught at TC are courses in foundations of classroom management, foundations of assessment, and elementary student teaching. However, the teacher education programme at TC is only indirectly relevant to this study owing to the fact that its teacher preparation programmes are only available to graduate students. During their matriculation, TC students learn to put together and plan lessons and develop their skills to meet the needs of their future students. The TC model, like most other American models of teacher education, introduces its students to general education, professional education, and specialized education, to varied degrees. The choice of the model of this university for analysis, as noted earlier, was not informed by its high student population of over 10,000 students or merely by the fact that the university offers multiple high-quality teacher education programmes. Instead, it was informed by the fact that the university is regarded as one of the top and leading American universities with a high reputation in the area of teacher education (University Brochure, 2007, p.12). In order to

show the components, an overview of the mission statement and standards as well as the curriculum structure of the TC Model, may be given as follows.

TC Mission Statement and Standards

According to its mission, TC defines its philosophy of teacher preparation as revolving around the following core principles:

1. Cognizance of the interaction of content and pedagogy
2. Deep and serious understanding of children and youth as learners
3. Attention to how students' particular life contexts are influential upon their willingness and propensity to learn in schools
4. Teachers serve as curriculum workers
5. Knowledge of the philosophical, historical, psychological, and sociological underpinnings of teaching and schooling as instruments and central features of our nation's history and future
6. Appreciation of relationships between and among research, theory, and practice
7. Predilection towards leadership and professionalism
8. Deep understanding of schools as educating environments
9. Teacher education is an ongoing continuum of opportunities to learn to become expert teachers

To realize these goals, all teacher preparation programmes at TC are undergirded by the following criteria and assumptions:

1. Teaching as a serious intellectual activity
2. Broad range of teaching strategies
3. Multiple opportunities to learn to teach
4. Command of the disciplines and appropriate discipline-related pedagogy
5. Knowledge and sensitivity regarding students' general and specific human and personal characteristics
6. Learning to teach as an ongoing process of professional development and an intellectually and practically rich community of interest
7. Commitment to diversity and social justice

The Social Studies program at TC can be compared directly with the IBTEP model. The components of teacher education for Social Studies as a subject area are provided in Table 2.

Table 2 Social studies curriculum components of the TC teacher education model

No	Course Component	Number of Points	%
1.	Social Studies Core Courses	8-9 points	20-22.5%
2.	Social Studies Disciplinary Content	10-12 points	25-30%
3.	Professional Development	6-9 points	15-22.5%
4.	Student Teaching	10 points	25%
Total			100%

Source: Student Handbook, 2009-2012

This study takes into account the fact that students taking this curriculum at TC are graduate students being trained to be specialists in Social Studies. However, the composition of its various components largely gives some room for comparison to the model at the University

of Wisconsin-Madison and the IBTEP. This explains why such a programme is considered appropriate for illustration and analysis in this paper. The analysis in the paper may be incomplete without a meaningful picture of the Wisconsin Madison model that has been chosen for analysis alongside the TC model. This is the focus of the next section.

The University of Wisconsin-Madison Model

The University of Wisconsin, Madison is among America's great public universities. The origins of the university are traceable to a clause in the Wisconsin Constitution, which decreed that the state should have a public university. Accordingly, on 5 February 1849, the first governor of Wisconsin signed the act that formally declared the need for the creation of the university. The first class of students in the university, numbering 17, converged at a building within the premises of Madison School, in what turned out to be their first session. Today, the university is a large academic setting with approximately 40,000 students enrolled each year. This large student population comprises citizens of various nations and countries of the world. The area of education, especially teacher education, is one of the notable areas where the university has distinguished itself from other institutes of higher learning in its class.

The process of teacher preparation at Wisconsin University is supported by a model of learning that recognizes effective teaching professionals think critically about their teaching and evaluate their own performance in order to move forward. The model approaches teacher education as a situated process that is influenced by the school context and by the teacher's values and beliefs. Like most Western models, the Wisconsin model runs teacher education programmes that are in consonance with the dominant components of its teacher education curriculum. However, the model attaches importance to learning experiences that are capable of making the teacher a confident and reflective professional and shows that teaching is complex and intellectually challenging and should therefore be prepared for through an effective teacher education programme. In the components of its subject education, the model addresses all aspects of the trainee's subject knowledge such as academic knowledge, curriculum knowledge, and pedagogic knowledge. In its professional education, the model addresses the ongoing pursuit of improving professional practice which includes consideration of research, theory, and aspirational practice. The model also addresses the contextualized nature of teaching and learning through considering school and national policies, attitudes, expectations, and ethos as well as working with others. The model also addresses the complex ways in which underlying values and beliefs influence approaches to teaching and learning with respect to trainees, teachers, and pupils (p.9). The strengths and distinction of the Wisconsin model are however confirmed by the fact that 'all staff, both in schools and at the university, who are involved in initial teacher education in the Western system use the Wisconsin Model of Teacher Education as a shared framework for their work with trainees' (Wisconsin School of Education Handbook, 2008). The strength, reputation, acceptance, recognition, and dominant nature of the model, in the Western educational setting, make it representative of the Western models of teacher education.

A Comparative Analysis of the Western Models and the IBTEP

In order to understand fully the need for the proposed IBTEP, it is necessary to compare the aims, curriculum structure, and curriculum content of both Western models examined and the IBTEP.

A Comparison of Programmatic Aims

Among the IBTEP characteristics is that it is aimed at producing a teacher with all the qualities enumerated in both Western models described. However, one of its unique features that distinguish it from those models is that it is aimed at producing a teacher who is not only

a transmitter of knowledge but also a spiritual guide, character builder, role model, Islamic leader, and da'wah worker. While the dominant Western models pay attention to three sources—the learners, the contemporary life after the school, and the subject matter, as sources of their general objectives or principles, the philosophy of the IBTEP, though cognizant of all the three sources, is grounded in the purpose of creation and the mission of man on earth espoused in the Qur'an, Hadith, and Maqasid al-shari'ah. This difference constitutes a bold line of demarcation between the IBTEP and the dominant Western models.

Based upon the previously articulated IBTEP philosophy and those of the dominant Western models the former is product centred or learner centred while the latter is process or content centred. Accordingly, the latter, despite its multiplicity of strengths, may be criticized for failure to adequately consider the learners' needs, as it emphasizes the process or methods of preparing the teacher, the former focuses excessive attention on the learner.

For instance, among the purposes stated in the Wisconsin model is to help teachers become leaders in improving education by obtaining the knowledge and beliefs that will enable them to provide learning environment that are intellectually challenging, nurturing and stimulating, to provide an environment where research and inquiry increase knowledge about preparing education personnel and to prepare future leaders in education. In a similar token, the TC model identifies as its own purposes educating the teacher in subject matter, training on pedagogical practices, education on the needs of students, and a proper initiation into the interplay of theory and practice. However, the IBTEP makes a difference by emphasizing spiritual development and the centrality of the purpose of creation. However, a common denominator between the philosophies is that their missions include developing educational professionals with the knowledge, skills, and dispositions associated with historic and contemporary emphasis of any field of education.

Another commonality in the philosophies of the models reviewed lays in their concern for character training or moral development, albeit to varied degrees. For instance, the Wisconsin model requires that applicants to teacher education programmes complete a disclosure statement concerning whether they have been placed on probation or disciplined by any college or university for academic dishonesty. Criminal background investigations are therefore part of the admissions requirements and the results of such criminal checks may be shared with other agencies when required by state code, or when requested by a cooperating school, or other agency in which the student has been assigned to complete field experiences. It is obvious that a requirement such as this is aimed at ensuring the candidates with criminal backgrounds are not admitted into teacher education programmes. However, the TC model, though with adequate attention to morals and character formation in prospective teachers, is not so emphatic and categorical in its own demonstration of concerns for ethics. In contrast to the TC model however, the IBTEP employs a different approach to disclosure statement by proposing the use of a form meant for completion by an imam or any reputable Islamic leader who is in a position to attest to the candidate's moral and spiritual qualities. However, it is obvious that the criminal background investigation approach employed in the Wisconsin model offers a more effective method than the method proposed by the IBTEP. However, designing a special instrument for the purpose of obtaining such information may not be as challenging as the effective use of such an instrument in obtaining accurate and reliable information about the candidate from the imam. The implication of this is that such an idea may not always be practicable. Consequently, the IBTEP favours the Wisconsin method in this regard with the proviso that such a method will be employed in consonance with the Islamic teachings and principles that disfavour any unwarranted intrusion into another person's privacy regardless of their religious practices.

Curriculum Structure

The structure of the dominant Western models is essentially characterized by three dominant features—general education, professional education, and specialized education, alongside teaching practicum. In the IBTEP, the specialized education component accounts for 50 credit hours (i.e. 40%) of the entire 125 credit hours. Of the 50 credit hours of specialized education, the prospective teacher's major specialization accounts for 30 credit hours (24%) while the minor courses account for 20 credit hours (16%). However, the specialization component accounts for 25 – 30% of the entire components of the Western models reviewed. This implies that the IBTEP devotes greater proportion of its components to the prospective teacher's subject area than the Western models.

However, the university requirements which may also be described as 'core courses' or 'general education requirements' receive greater attention in the Western models where they account for 20% (i.e. 25 credit hours) of a total of 125 credit hours. Contrarily, the IBTEP devotes greater proportion of its components to professional education which earns 24% (i.e. 30 credit hours), and 22.5% devoted to it in the Wisconsin model. The ironical implication of this is that the Western model in question is a little richer in this regard.

In a similar token, the Western model is also richer in its student teaching components which receives 25% of the total teacher education package while the IBTEP accords it only 16%. We can deduce from the comparative data is that what the IBTEP misses in student teaching, it makes up for in professional education. It is interesting to note that both the professional education (64%) and practical and co-curricular components (16%) of the IBTEP account for 40% of the entire programme components while both the professional development (15-22.5%) and the student teaching (25%) range from 40.5% to 47.5% of the entire programme. It is therefore not far-fetched to realize that what is involved in this regard is all a matter of structuring, proportioning, and sequencing of the professional education components, in a manner that is capable of aiding the goals of the IBTEP curriculum.

IBTEP Curriculum Content

Curriculum content is the very feature that distinguishes the IBTEP from the Western models reviewed. Unlike the Western models, the IBTEP offers religious courses as part of the core general education component for all prospective teachers. Such courses include Advanced Islamic Philosophy (PHIL411), Introductory Arabic (ARA 100), Da'wah Methods (EDU 200), Principles of Tilawat al Qur'an (QUR 100), and others of similar nature. However, the meeting points of the IBTEP and the Western models are languages and rational sciences such as English for Academic purposes (ARA 202), The Muslim World and Contemporary Issues (HIS 306), and others which enable students to understand what they have in common with others in their society. This again is another commonality that ultimately leads to a difference. The difference is in the lens through which each model views society. Western models view society as Western, the IBTEP views the society as Islamic, and as such, each model seeks to prepare their teachers through these worldviews. The meeting point is the focus on society that each has, while their point of divergence lies in the differences in the teacher educational programme contents offered.

The professional education components of the models reviewed are similar to a large extent. Both the IBTEP and the Western models contain such foundation courses as Sociology of Education, Philosophy of Education, Comparative Education, Educational Measurement and Evaluation, and Educational Guidance and Counselling. Similarly, both models also contain such pedagogical courses as Principles of Teaching as well as Teaching Methods for Content. They also contain courses in Principles of Curriculum Development and Educational Research Methodology. Where they differ, however, is that the IBTEP courses on such components contain contributions of Muslim philosophers, sociologists,

psychologists, historians, teachers, and other great Muslim contributors to the discipline of education. Such subjects on Muslim scholars are studied alongside the contributions of their Western counterparts along with courses on Islamic Educational Theories and Great Muslim Teachers. Because the focus of the Western models is not Islamic-centred, courses such as these are excluded from the professional educational component of the Western models. It is therefore obvious that such courses in the IBTEP model are the very ingredients that constitute its Islamic-based nature and aid the realization of its objectives.

Additionally, the IBTEP distinguishes itself from the dominant Western models in teaching practicum and co-curricular activities. To prepare the prospective teacher for performance, the IBTEP adduces credit hours to such courses as Da'wah Practice (EDU 400), Khulq and 'Aqidah (PRAC 404), Tabligh and Halaqah (FRAC 344), and other similar courses, alongside Teaching Practice (EDU 345). Ordinarily, such course work with the exception of Teaching Practice, are regarded in the two Western models reviewed, as mere co-curricular activities and not credit-hour-carrying courses. This indeed is a significant difference between the IBTEP and the dominant Western models reviewed.

However, it is noteworthy that the Wisconsin model offers what is called Minority Group Relations. The model addresses these areas through course work and experiences in the professional programme. Although Minority Group Relations is intended among others to guide students to understand the forces of discrimination, especially racism and sexism on faculty, student, curriculum, instruction, and assessment in the school programme and to involve students directly with various racial, cultural, language, and economic groups in the United States, it has in common with the IBTEP the idea of bridging the gap between high achievers and low achievers among students. In other words, the idea of eliminating discrimination of similar nature is the conflict Resolution Requirement of the Wisconsin model whose regulations require that all individuals pursuing teacher certification have formal training in conflict resolution which includes resolving conflicts between pupils, between pupils and school staff, assisting pupils in learning methods of resolving conflicts between pupils and between pupils and school staff, including training in the use of peer mediation to resolve conflicts between pupils, as well as dealing with crises, including violent, disruptive, potentially violent, or potentially disruptive situations that may arise in school or activities supervised by school staff as a result of conflicts between pupils or between pupils and other persons. This in fact is another commonality, though of different dimension, between this Western model and the IBTEP which suggests that such co-curricular programmes as described above may not be successful unless the staff of the teacher preparation institutions themselves live by example and play role models for the students by getting actively involved in the voluntary services which, as far as the IBTEP is concerned, are credit hour-carrying activities.

A Comparison of the IBTEP and the Dominant Islamic Teacher Education Models

Having compared the IBTEP with the dominant Western-based teacher education models, the analysis thus far has identified the inadequacy of such models for the preparation of teachers for Islamic settings. Such inadequacies as identified in the models concern various aspects of the teacher education programme such as philosophy, curriculum content, curriculum structure, pedagogy, and evaluation. Given that the dominant Islamic-based models of teacher education offer an appreciably different package, it is pertinent to compare them with the IBTEP as well. Although some Islamic-based models have been described as a duplication or adaptation of the dominant Western models, with only minor differences which are merely intended to give them an Islamic outlook (Panjwani, 2004), there are notable exceptions that have been offering the Muslims an appreciable alternative to the dominant Western models. Furthermore, there is no evidence that most of the so-called Islamic models have proven themselves suitable for teacher education as they are not ideologically independent from Western models and truly capable of producing teachers

whose training, orientation, attitudes, behaviours, and performance will be free of any western influence.

In this context, dominant Islamic models of teacher education mean the teacher preparation programmes that are being currently run in some of the leading Islamic universities such as Al-Azhar University in Egypt, Institut Agama Islam Negeri, State Institute for Higher Islamic Education (IAIN) in Indonesia, and the International Islamic University Malaysia (IIUM). In fact, the comparative analysis focuses more on the IIUM because it is a relatively new Islamic university and expected to be a reflection of the most recent developments in teacher education among Muslims. Al-Azhar is situated in the Arab world and is the contemporary representation of the tradition of scholarship among Muslims. IAIN is the modern characterization of Al-Azhar system outside the Arab world. In fact, IAIN, a metamorphosis of the Sekolah Tinggi Islam which started with four departments of Law, Religion, Economic, and Education, adopted and has maintained the curriculum of al-Azhar from the onset (Zakaria, 2007). This is attributed to the fact that the pioneer staff and administrators of IAIN were graduates of Al-Azhar, which is why the curriculum is a 'carbon-copy of faculties in Al-Azhar' (Hasan & Che Noraini, 2008).

Harun Nasution, generally known as the Reformer of Modern Islamic thought in Indonesia, having begun his pioneering effort in the 1970s, later questioned the curriculum of IAIN that was designed by all rectors of IAIN in Bandung in 1973 in relation to the goal of IAIN as declared in the 1972, Year 1, Minister of Religion Regulation that 'To develop Muslim scholars who possess noble moral characters, faith in God, and are competent and highly conscious of their responsibility toward the welfare of the ummah, the future of the people and the nation, the Indonesian Republic based on the Pancasila' (Rosnani, 2010). It is further observed that it is Harun's view that 'the Muslim scholars produced by IAIN are ummatic leaders who will lead the ummat not only in issues of the hereafter but also not less of importance, issues of the world'. Accordingly, 'consistent with the reality of his ideas, the Muslim scholar produced by IAIN is one who has a developed intellect and thinking ability and also a refined heart and feeling', which is why IAIN should produce Muslim scholars or ulama whose knowledge are not limited only to religious knowledge but also encompass general knowledge and possess noble moral characters (Rosnani, 2010).

Another justification for choosing to analyse the IAIN curriculum is that the Institute is a product of the pre-Islamisation project clamour for an Islamic-based system of teaching whereas IIUM was chosen, in addition to the earlier mentioned reason, for its commitment to Islamisation, integration, internationalization, and comprehensive excellence. However, it is noteworthy that while Al-Azhar and the IAIN are merely used as illustrations in the comparative analysis, IIUM receives the heaviest focus.

The comparative evaluation of the IBTEP and the dominant Islamic-based teacher education models is divided into three main sections. The first part outlines and evaluates the programme objectives and learning experiences by assessing the suitability of the objectives and experiences for an IBTEP. The second section evaluates the programme structure and modes of evaluation focusing attention on the sequence, structure, arrangement, or organization of the programme alongside the procedures being employed for judgments and decisions. The third section is primarily concerned with a comparative critique of the programmes with a view towards exposing the extent to which the programmes are capable of producing ideologically independent Islamic teachers who themselves are truly capable of implementing curricula in Muslim settings. The ultimate goal of this section is to show where the so-called dominant Islamic models of teacher education and the proposed IBTEP model diverge and converge based on the Islamic tradition of teaching in a contemporary context.

Programme Objectives of the Dominant Islamic Models

The present outlook of the programme objectives and learning experiences in the dominant IBTEPs are a product of various attempts made towards changing the status of the Muslim education system (Amanullah, 2004). For instance, the curriculum of Al-Azhar University was modified and improved in the 1960s, by establishing science-based departments wherein graduates in the fields of natural sciences were required to study some religious courses alongside field-specific curricula (Amanullah, 2004: 28). However, the curriculum for religious studies remained essentially unchanged, as it maintained its conservative approach to religious scholarship. Indonesia's IAIN, which represents another attempt to modify Muslim education systems, is similar to Al-Azhar University only to the extent that it is 'religious by definition, outlook, and curriculum' (Gillet, 1999) and is different from Al-Azhar in its political nature as well as in its enforcement of the national social policy of modern development especially as it offers general education within an Islamic framework and prepares professional teachers for the lower Islamic schools, instructors for the IAINs themselves, administrators for the department of religious affairs... personal counsellors in government departments and the community at large, chaplains within the military forces, as well as officials for the Islamic courts' (p.30).

Unlike other Islamic and Western institutions, the teacher education curriculum at Al-Azhar is not contained in any particular brochure, handbook, or educational blueprint. It is rather various lists of undergraduate level courses in education that are fragmented in various volumes of the highly accessible *Majallat al-Azhar* (Al-Azhar Journal). Apart from the inaccessibility of the curriculum on the school's official website other sources related to the university, none of the many graduates of the university who are currently lecturers and postgraduate students at IIUM, could provide anything more meaningful than what the present researcher obtained from the official journal of the university. The specific courses and their descriptions as contained in those publications confirm Hasan's (2008: 5) assertion that the IAIN's curriculum is in many respects, a 'carbon-copy' of Al-Azhar's. It may therefore not be out of place to see the Al-Azhar curriculum for teacher education through the lenses of the IAIN curriculum.

Among the major criticisms against the IAIN curriculum is that it is 'overcrowded and that course load for students is very heavy' (Gillet, 1999). However, such a criticism is invariably a plus to the model in that it is a reflection of the IAIN's commitment to make it possible for the student to know the fundamentals of Islam as well as their areas of specialisation or professional expertise, as much as possible. Gillet observes that 'such heavy programmes also stem from an agglutinative approach to curriculum building – subjects or topics keep getting added' (Gillet, 1999: p.29). For instance, it is on a record that when an IAIN student in Islamic Mission was visiting his village, he was unexpectedly called upon to officiate at a funeral. His performance at the funeral turned out embarrassing, as he was unprepared for the task. In order to prevent a recurrence of such an ignominious experience, the conducting of funerals was henceforth incorporated into the IAIN curriculum (Gillet, 1999). The standardised nature of the model under review, throughout Indonesia, is commendable as it unifies an approach to teacher education. In sum, the IAIN may not be regarded as adequately prepared for modern challenges, considering the weakness of its teachers in the use of English, inadequate understanding of social science research methods, over reliance on the traditional method of teaching, and lack of adequate linkages with the outside world.

However, the IIUM has made a relatively successful attempt to modify Muslim education that maintains the recommendations of the World Conference on Muslim Education held at Makkah in 1977. Contributing to the establishment of International Islamic universities in addition to setting up the Islamic Educational, Scientific, and Cultural Organisation (ISESCO) and the World Center for Islamic Education, was a resolution made by the Organisation of Islamic Conference (OIC), Jeddah, maintaining the recommendations of the Makkah

Conference (Saqeb, 2000). Among the Islamic universities that the OIC helped to establish, IIUM 'has emerged as a unique Islamic university' as it 'set out for itself a clear vision and a mission statement for whose fulfillment the University and its various Faculties and Departments have been working since 1983 in all seriousness and with dedication' (Saqeb, 2000: 51).

In his 1982 concept paper 'Islamic University, Malaysia: Concept and Rationale', Dr. M. Kamal Hassan emphasized the need for Muslim societies to be less dependent on the knowledge provided by Western institutions. Muslim intellectuals and scholars perceived an Islamic university 'as a key institution for the liberation of the Muslim mind from the lingering colonial influences and cultural enslavement to the neo-imperialistic and hegemonic West' (Hassan, 2009: 11). Concerning the Islamic nature of the curriculum of such a university, it was established that the Islamic philosophy of knowledge and education should be the basis of instruction of all the disciplines and that 'Muslim as well as non-Muslim instructors should be required to know the Islamic philosophy of knowledge and Islamic world view well enough to integrate them in their instruction and research' (Hassan, 2008: 12).

The objectives of the university, according to Hassan (2009: 14), 'envisioned the reestablishment of the primacy of Islam in all fields of knowledge and the propagation of knowledge in the spirit of submission to God (tawhid)'. Pursuant to the realization of those laudable objectives, the vision and mission statements of IIUM were clearly articulated. They are:

Vision

The IIUM aims at becoming a leading international centre of educational excellence which seeks to restore the dynamic and progressive role of the Muslim Ummah in all branches of knowledge.

Mission

The acronym III CE or 'Triple I.C.E.' which stands for

1. Integration of Revealed and Acquired Knowledge in Religious and Secular subjects; Islamisation of all branches of sciences and life and culture of the University and of all its staff and students;
2. Internationalisation of knowledge, expertise, research, qualification, and standards of the university;
3. Comprehensive nature of the university work; and
4. Excellence in every aspect of the university performance.

The above vision and mission imply that the university is committed to integrating the physical and spiritual elements in the propagation of knowledge without compartmentalising the dissemination of knowledge. IIUM has since been performing to the admiration of Muslims in its pursuit of the objectives. According to Saqeb (2000), the university 'has won a world-wide repute and has been recognized as one of the best universities in the region' owing to its various academic programmes (including its teacher education programme), teaching, research and various cultural activities (Saqeb, 2000: 51). In fact, the university 'has occupied an important position in the world' (Amanullah, 2004: 29) which is why its own programmes (including the teacher education model) may be regarded as an improved version of other dominant Islamic-based programmes such as those of Al-Azhar, IAIN, and other Islamic universities.

The teacher education programmes currently offered by the institute of education at IIUM are as follows:

1. Bachelor of Education in Teaching English as a Second Language (TESL)
2. Bachelor of Education in Teaching Arabic as a Second Language (TASL)
3. Bachelor of Education (Moral Education)
4. Bachelor of Education (Islamic Education) (see the Revised Undergraduate Programme Structure of the Institute of Education, IIUM, n.d.).

However, the closest to the focus of this study of the proposed IBTEP model is the Bachelor of Education programme in Islamic Education and is therefore taken as representative of the other IBTEPs of the institution, as enumerated above.

The objectives of the IIUM Faculty of Education programme are:

1. To embody, revitalize, and produce graduates that exemplify in themselves the IIUM mission and vision
2. To produce cognitively and spiritually excellent graduates through an effective Islamic Education Programme carried out by qualified teachers
3. To produce professionally qualified teachers who possess an integrated personality with a holistic worldview
4. To provide opportunity for the development of knowledge in Islamic Education through research and professional training
5. To meet the needs and challenges of vision 2020.

Programme Objectives

The programme objectives of the two dominant Islamic models have a handful of features in common with the IBTEP. For The IBTEP draws some inspiration from the IIUM model in their commitment to producing teachers who will be able to plan, execute, assess, and manage teaching and learning. Similarly, IBTEP, like the IIUM model, is aimed at producing teachers who will be able to integrate Islamic and universal values in the execution of their professional duties. The same applies to the IIUM objective of producing teachers who will be cognizant of issues pertaining to relevant areas in their local context. However, the IBTEP has in its statement of objectives no fewer than seven items related to teacher preparation that the IIUM model seems to elude or obscure. Such objectives as offered by this study constitute a part of its contribution to scholarship. Those seven objectives are aimed towards preparing teachers:

1. whose general knowledge is comprehensive enough to replicate the knowledge of the teacher in Islamic tradition who is believed to know something about everything.
2. whose spiritual qualities put him in a good stead to fulfil the role of a da'yah alongside that of a professional teacher. Such spiritual qualities are of the perfect man who existed in Islam and now serves as a living example for Muslims, as contained in the following Qur'anic injunction: 'Indeed in the messenger of Allah (Muhammad) you have a good example to follow for him who hopes for (the meeting with) Allah and the last day, and remembers Allah much (Q 33:21)'
3. who are familiar with the objectives of secondary education in a Muslim setting and can contribute to achieving them
4. who will be able to identify the socioeconomic needs of the ummah in the light of Islamic principles and contribute in satisfying them
5. who have skills of observation, demonstration, experimentation, and creativity
6. who will be able to function as a good model for students in personality and character with whom the students may relate

7. who have ability, initiative, and skill to communicate and apply knowledge in practical situations

However, it is obvious that the two models are aimed at producing teachers who will be capable of implementing school curricula in Muslim settings.

Curriculum Structure and Content

The IBTEP and the IIUM models share their commitments to the preparation of teachers for Islamic setting. However, there are differences in their structure or proportioning of their components (see Table 3).

Table 3 Curriculum structure for Bachelor of Islamic Education, Institute of Education, International Islamic University Malaysia

Curriculum Structure	Credit Hours
University Required Courses	20
Institute Required Courses	24
Programme Required Courses	73
Minor Courses	30
Total	147

Source: 2007 Student Handbook, Institute of Education, IIUM

For instance, while the IBTEP model devotes 20% of its maximum credit hours of 125 hours to general education, the IIUM model devotes barely 16% of its total 147 credit hours to the same components. Similarly, the IBTEP model devotes 24% of its total credit hours to professional education while the IIUM model devotes only about 18% of its total credit hours to the same components. This difference implies that the IBTEP model is richer in both the general education and the professional education components. The IIUM model however, devotes almost half (49%) of its total credit hours to specialized education which earns only 24% of the total credit hours of the IBTEP model. This seems to imply that the IIUM model devotes greater attention to the prospective teacher's specialization than the IBTEP does. Even so, the IBTEP has sufficiently provided for grounding the prospective teacher in devoting various areas of learning to general knowledge which also contains parts of what will be the teacher's area of specialization. Such a provision is made throughout the four-year duration of the IBTEP, as discussed earlier.

Comparative Analysis

The IIUM model contains the conventional components of teacher education namely general education, professional education, specialized education, and teaching practicum and cocurricular activities, while the IBTEP contains such components as general knowledge, professional knowledge, advanced knowledge, and practical programmes. The general knowledge of the IBTEP is aimed at replicating the comprehensive and all-encompassing nature of the scholarship of teaching known to the Islamic tradition where the teacher knew something about virtually everything. However, the general knowledge of the IBTEP does not necessarily offer a different idea from the general education component of the IIUM model. Likewise, professional education in the two models is similarly oriented. However, the advanced knowledge component of the IBTEP makes a significant difference as it introduces courses that were not all contained in the IIUM model. The practical programmes component of the IBTEP however makes more significant difference in that it adduces credit hours to programmes and activities that are merely accorded a non-credit hour carrying status.

Table 4 A comparison of IBTEP, IIUM, and Western Models

	Western Models	IIUM Model	IBTEP
Aims	Sources of objectives are the learners, the contemporary life after school, and the subject matter. Philosophy is process centred or	Sources of objectives are the Qur'an, Sunnah and Maqasid al – Shari'ah Philosophy is learner – product – centred	Sources of objectives are the Qur'an, Sunnah and Maqasid al – Shari'ah Philosophy is product or learner centred
Admission criteria	Criminal background investigation is required. Focuses on cognitive moral, emotional, and physical development of the recipient of knowledge.	Purely academic and professional in nature. Pays attention to spiritual development alongside the development of other domains of learning.	Recommendations from Imams and criminal background, in addition to other considerations. Pays attention to spiritual development alongside the development of other domains of learning.
Curriculum Structure	General education: 22.5% Professional education: 15–22.5% Specialized education: 25-30% Major: Minor: Teaching practicum: 25% Specialized education receives greater attention. Understanding and working with minority groups as a course relation is included as part of diversity training.	 Specialized education receives greater attention. Halaqah and ta'aruf system is included as part of co-curricular activities.	20% 24% 24% 16% 16% Specialized education receives greater attention. Practical programmes such as halaqah, da'wah, tabligh and others of similar nature are included as credit-hour carrying courses.
Curriculum content	General education (or university core course) component contains no religious courses.	University core component contains religious education.	University core component attempts to replicate the comprehensive scholarship of teaching known in Islamic tradition.

Professional education	Professional education is aimed at making the teacher grounded in method, curriculum, and foundation.	Professional courses are taught from Islamic perspective.	Professional education contains courses on da'wah methods, alongside foundation, teaching methods, curriculum, and educational research.
Specialized education	Specialized education is aimed at making the teacher skilled in particular subject areas.	Specialized education is aimed at making the teacher have a good command of a subject area, with Islamic ingredient.	Specialized education is aimed at making the teacher grounded in a chosen area, with some mastery of other related disciplines all of which may be regarded as his areas of specialization.
Pedagogy	Pedagogy depends on the teacher's creativity and the school culture of the institutional facility.	Pedagogy depends on institutional facility and the teacher's creativity and Islamic approach.	Favours best pedagogical practices since pedagogy is not aqidah related.
Evaluation	Evaluation is aimed at determining the degree of realization of Western educational aims and objectives.	Evaluation is aimed at determining the degree of the realization of an integrated personality.	Evaluation is grounded on the Islamic concept of thawab (reward) and 'iqab (punishment). This may be applied by rewarding a high achieving student with a high grade and penalizing a poor student with a low grade or non-promotion to the next class.

Implications and Analysis

The comparative evaluation of the IBTEP and the dominant Western models of teacher education revealed that they may not be Islamic settings whether in Islamic-centred areas or in the West. The comparative evaluation was aimed at appraising the components of both the IBTEP and the Western teacher education models that in some cases replaced the traditional or contemporary dominant Islamic models of teacher education. The comparative evaluation was committed to exposing the strengths and limitations of the dominant Western models with a view to establishing the degree of adequacy for preparing teachers who ultimately will be responsible for implementing curricula in Muslim settings.

Unfortunately, a handful of deficiencies were discovered in the models during their evaluation thereby confirming their inadequacy for contemporary challenges in teacher education. For instance, the Western models are essentially an adoption of the Tyler Model to which most Western curricularists are indebted. The deficiencies established in this paper lend credence to the growing and continued clamour among Muslim scholars and educationists for a teacher education programme that would stand on its own ideological feet and effectively serve the purpose of teacher

education in Islamic-based settings. Having established the deficiencies and inadequacies of the dominant Western teacher education models, which in many instances have been adopted in part or wholly to the Muslim world, the IBTEP offers an effective alternative. Furthermore, comparing the IBTEP to the dominant Islamic-based teacher education model (i.e. the IUM model) revealed that it offers an Islamic alternative to the Western oriented models of teacher education that are dominant in the Muslim world. The critical analysis of the IUM model along the four areas of objectives, curriculum contents, pedagogy, and evaluation methods revealed that it is not completely ideologically independent and may therefore have room for improvement. This revelation is a logical sequel to the conclusion of the earlier comparative analysis of the IBTEP and the two dominant Western models reviewed. If the Western models cannot faithfully fulfil Islamic objectives, then an Islamic model that is heavily influenced by a Western model needs to be revised.

The evaluative analysis in this regard exposed both the strengths and limitations of the dominant Islamic model. One strength is the commitment of the model to producing an integrated and holistic personality in a teacher. Another strength is the depth and comprehensiveness of its curriculum which enables it to fulfil, to an extent, the role of an Islamic alternative to the Western models. Another strength is its pedagogy, wherein the prospective teacher is trained to be able to use latest technology in teaching his subject. However, its greatest deficiency, as noted earlier, lies in its inability to detach itself totally from the Western model. The influence of the Western model could easily be felt in various parts of the programme, from the objectives through the curriculum and pedagogy to evaluation. If the dominant Islamic model is discovered to be a partial duplication of the Western model which has been declared in the earlier part of this paper, as inadequate, the implication is that the model proposed in this study is justified and much needed.

The proposed IBTEP model is characterized by Qur'anic orientation and Islamic philosophical dimensions which in fact reflect its replication of the typology of traditional historic Islamic teacher education programmes. In its principles, the IBTEP is founded on the philosophy that the Islamic teacher is a 'change agent' whose role in instilling an inner change in the learner is to make of him a good man who will do justice to himself, to mankind, to his environment, and ultimately to his creator. The IBTEP curriculum is comprehensive enough to have covered every aspect of learning in order to make the Islamic teacher versatile and able to maintain the multi-dimensional nature of the knowledge of the Hakim, that is, the sage who, in the Islamic tradition, was the central figure in teacher education and was a teacher of teachers, a scientist, a philosopher, poet, mathematician, and even more, at the same time. However, given that the IBTEP cannot lay claim to perfection, it is expected that there would always be further studies by other researchers some of whom may revisit and adjust the core principles derived in the model proposed, for practical application in designing other Islamic-based programme curricula.

CONCLUSION

This paper has attempted to fulfil the long-felt need for an Islamic-based teacher education model by offering an Islamic-based alternative to the dominant Islamic as well as dominant Western models of teacher education when used in Islamic settings. Such an Islamic-based alternative is grounded in philosophical principles derived from the Qur'an, Hadith, and contemporary scholarship on teacher education. In order to underscore the viability of the proposed model, the paper carried out its comparative evaluation of the dominant Western and dominant Islamic models of teacher education with a view to identifying the commonalities and dissimilarities among the models and exposing the strengths and deficiencies of each model. The comparative evaluation revealed that the IBTEP model proposed addresses some of the deficiencies and inadequacies that are associated with the reviewed models and therefore has the potential to produce curriculum implementers for Muslim settings. The main contribution of the paper lies in its formulation of the IBTEP model as an alternative to the dominant Western and Islamic models of teacher education.

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Corresponding Author: ahmadrufaisaheed@yahoo.com