

TOWARDS THE FORMULATION OF A PEDAGOGICAL FRAMEWORK FOR ISLAMIC SCHOOLS IN AUSTRALIA

Muhammad Abdullah, Mohamad Abdalla**, Robyn Jorgensen****

Abstract: During the last 30 years ‘Islamic’ or Muslim schools have sprung up in Europe, North America and Australia. Reasons for the establishment of these schools generally pertain to Islamic faith and quality of education. Parents desire their children to be positive participants in, and contributors to, society while at the same time maintaining their faith. However, a number of researchers question the effectiveness of Islamic schools in achieving these goals. Driessen and Merry (2006) and Walford (2002) note that matters of Islamic faith are mainly confined to formalities expressed as rules and codes and Qur’an recitation. Moes (2006) and Shamma (1999) express concern that formalisation of religious education leads to negative consequences. Often, these schools devote their energies to the ‘what’ and ‘why’ of Islam without the ‘how’. Memon (2007) proposes that to achieve the intents and purposes of Islamic education in a western context, teachers need to be guided by the pedagogical principles of the Islamic tradition in a fertile synthesis with the pedagogical principles of contemporary educational thought. Such a pedagogical framework would enable a curriculum to be embedded that is both faithful to Islamic principles and relevant to contemporary society. While there is some limited international research in this area, there is a dearth of research in the Australian context. This paper critically surveys and evaluates the existing research material and proposes a Prophetic Pedagogical Framework that may be used in a fertile synthesis with the Productive Pedagogies framework underpinning the Queensland public education system. It is contended that an Islamic extension of the Productive Pedagogies framework would have considerable value for the on-going quality of teaching in Australian Islamic schools.

Introduction

Muslims are no strangers to Australia; Northern Australia is marked on the maps of the Arab geographers of the 9th and 10th centuries of the Common Era (Cleland 2001). From the 17th century to 1907 the Macassans, from southern Sulawesi in Indonesia, were regular traders with the Aboriginal Yolngu people of Arnhem Land while in the east during the early days of the colony Muslims arrived both as free settlers and convicts. However, there are no records of the existence of mosques until after the arrival of the ‘Afghan’ cameleers in 1860. The oldest mosque still fully utilised was founded in Adelaide in 1895.

Different Muslim ethnic groups have migrated since that time but it was not until the late 1960s and 70s that significant numbers of Muslims migrated to Australia (Cleland 2001).

Since the 1970s Muslims have migrated from over seventy countries (Wise and Ali 2008:14) and although the representation in the popular media is of a uniform and homogenous group they come from a range of theological traditions and encompass different cultural, sectarian, linguistic, and ethnic values (Wise and Ali 2008:11). A large number of these migrants come from countries which are in themselves culturally and religiously diverse. Like other migrants they come for a multitude of reasons including economic advantages, educational opportunities, family reunion and escape from political oppression (Wise and Ali 2008:14). Muslims have followed the tendency of other migrant groups in settling close to each other. However given the importance of family and the mosque in Islam, subsequent generations have continued this tendency (Wise and Ali 2008:14-15). With the advent of larger communities from the 1960s and 70s the construction of more mosques became both an imperative and a possibility. These mosques were not only used for prayer gatherings but as centres for children's' religious education particularly Qur'an recitation. As the numbers of Muslim students grew, sentiment developed within the community that a quality religious experience could more readily be achieved by the establishment of full time Islamic schools. By 1983 the first of these schools had been established in Sydney, Melbourne and Perth. In the following thirty-two years more than thirty Islamic primary, secondary and k-12 schools have been established across Australia.

During the same period a similar growth in Islamic schools has been experienced in other migrant communities across North America and Europe. Given that it is the 'Islamic' that is the rationale for the differentiation of these schools from public and other faith based schools it is pertinent to examine the nature of this differentiation.

Islamic Schools: The International Experience

Driessen and Merry (2006) reviewed studies of Netherland's Islamic schools undertaken between 1989 and 2002. The empirical studies Driessen and Merry reviewed included those performed by the Dutch Inspectorate of Education (DIE), the National Security Centre (NSS) and two undertaken by university researchers, Shadid and Van Koningsveld (1992), and Driessen and Bezemer (1999). Driessen and Merry (2006) found, that after taking into consideration the different perspectives and intent of each of these studies, students in Dutch Islamic schools do no more poorly than students at schools with a comparable

socio-ethnic background. However matters of Islamic faith are generally confined to lessons in Qur'an recitation and formalities expressed as rules and codes imposed by the board on staff and students.

Islamic schools in Britain seem to perform better academically than their Dutch counterparts. In a comparison of all schools, both religious and non-religious, Islamic schools were among the most successful in terms of value-added scores and raw exam results in 2007 (TES website). The three Islamic primary schools measured were joint top in key English tests but lowest in contextual value-added (CVA) scores, which factor in student background and prior attainment, suggesting that students should have achieved better results (Marley 2008).

As a majority of British Islamic schools suffer from a shortage of funds, they consequently lack many of the facilities available in state schools (Meer 2007:61). It is therefore understandable that Muslim schools in Britain would seek to become voluntary aided schools and feel the need to highlight academic achievements. This continues to leave Islamic faith, as Walford (2002) found, confined in the main to formalities and the introduction of Islamic and Qur'anic studies as subjects merely appended to a standard public education curriculum.

Despite the dramatic increase of Islamic schools in North America over the last few years, ongoing financial pressures prevent many schools from fulfilling the claims of excellence initially promised (Merry and Driessen 2005:424). However, academic excellence is high on the agenda and the overwhelming majority of Islamic schools eagerly seek outside assistance from other non-Islamic schools and enthusiastically embrace accountability both at local and state levels (Merry and Driessen 2005:427).

This prioritisation of academic excellence results in Islamic faith requirements being addressed merely by the addition of decontextualized courses in Arabic, Qur'an memorisation and Islamic studies. This creates a situation where at best the classes produce factually knowledgeable students uncommitted to Islam and at worst students who turn away from Islam (Moes 2006:11)

The Australian Experience

In 2006, 20% of Muslim students attended independent schools, a significant rise from the 9% in 1996 (Buckingham 2010). The vast majority of these students attended Islamic schools. Clyne (2000) conducted parental interviews to identify the reasons why Muslim parents send their children to Islamic schools. She found the more important reasons were that the Islamic school curriculum reflects Islamic values; there is strong discipline; a Muslim environment; the

teachers understand about Islam; Qur'anic studies are taught; and that children will learn correct behaviour (Clyne 2000:199-200).

While there are currently no comprehensive studies in Australia that evaluate the extent to which Islamic schools' fulfil parental expectations; the observations of Sanjakdar (2005) at two Melbourne schools are informative. She found that despite the claims of delivering a holistic Islamic education it was difficult to find evidence of Islamic teaching principles and beliefs as the theoretical model for curriculum planning and practice (Sanjakdar 2005:2). Staff were concerned that the drive for academic success had made the college forget its religious obligations and commitment to parents. Islam had become restricted to a few periods of Qur'anic and Islamic studies per week. This restricted class time and the fragmented approach of Islamic education in the core curriculum made it difficult for students to view Islam as a long life activity, extending beyond the limits of formal schooling (Sanjakdar 2001).

The work of Sanjakdar (2001 & 2005) cannot be extrapolated to reflect all Islamic schools in Australia; however given the concordance with the experiences of Islamic schools in other western contexts it is reasonable to expect that it does at least reflect the situation of a significant number of other Islamic schools in Australia.

Watson and Chen (2008) undertook a study at an Islamic School in Sydney as part of, 'The Teacher Education for the Future Project'. The Project seeks to inform teacher education programs about the educational challenges and changes in society for the 21st century, to better inform the education of global citizens of the future. The project employs a survey to probe teachers' beliefs about the purpose of education and how best to prepare teachers for the future. Of the 41 teachers at the school, 26 responded to the survey, 19 female and 7 male. Of these respondents 73.7% of the females and 28.6% of the males identified as Australian. In response to questions about the purpose of education no teacher responded that preservation of culture is important. On inquiry as to why this option was not selected the women responded:

Since the Cronulla riots we (Muslims) do not want to be seen as different ... We want to just melt into the background and disappear. We know this will not happen because we (a group of women) dress differently ... But we still don't want to write that we want this difference. We feel ashamed. We shouldn't feel like this ... We just want to be Australians like everyone else. We love our religion and we want to be Australians ...

It is worthy of note that the women, while affirming their attachment to Islam and an Australian identity, do not see themselves as preservers of culture.

This awareness of a ‘new world’ to that of the parents is further elucidated in a female geography teacher’s response concerning teacher education, “teacher education should produce teachers who are able to produce citizens who are independent, realistic thinkers and productively contribute to their welfare and that of society” (Watson and Chen 2008: 44).

Cultural Traditions and Islam

In their article discussing culturally appropriate cognitive therapy with Muslim clients, Hodge and Nadir (2008:33) note that in contrast to the individualism, rooted in European enlightenment, that is valued by Western counselling, Islam highlights the importance of community and as a consequence rather than looking inward to establish identity, Muslims tend to look outward, grounding their identity in religious teachings, culture and family. This importance of culture is noted by Wise and Ali (2008:11) who point out that Muslims in Australia practice their religion in accordance with the cultural traditions of their individual countries, and in some cases according to different ethnic traditions within these national cultural traditions. The Islamic cultural traditions of these countries have developed over time as Murad (1997:6) notes:

The traditional Muslim world is a rainbow, an extraordinary patchwork of different cultures, all united by a common adherence to the doctrinal and moral patterns set down in Revelation. Put differently, Revelation supplies parameters (*hudud*) rather than a complete blueprint for the details of cultural life.

The interaction between Islam and local traditions from the beginning of Islam has always been dynamic and therefore it is natural that with time Australian born Muslims will develop their own distinct Australian Islamic cultural traditions. A process Watson and Chen (2008) reveal is already underway. This highlights the significance of Moes’s comment, that if students feel religion is being used insincerely as a tool to ensure cultural conformity with an ‘old world’ standard, they will be more likely to rebel (Moes 2006:10). Children born in Australia are part of Australian society and therefore attempts by parents to protect children from the influences of society by placing them in Islamic schools can easily be interpreted by their children as a culture gap rather than a religious need. In some cases, expectations of conformity from parents have led to an outward compliance but inward rebellion against Islam (Moes 2006:9).

Given the issues raised above it is understandable why some critics of Islamic schools have concerns in regards to the ability of Islamic schools to

prepare children to live in a multicultural society, and to reflect critically upon their inherited beliefs and cultural norms (Merry and Driessen 2005:428).

A Possible Way Forward

The Qur'an and hadith are the original sources for the three different terms generally used to denote the concept of education in various Islamic Arab countries today. Each of these terms emphasise different aspects of the development of the whole person represented by the physical, intellectual, moral and spiritual dimensions (Boyle 2004:15). The first term *ta'lim* refers to instruction and learning about things, which develops reason and trains the mind, as stated in the Qur'an 'And He [God] taught ('*allama*) Adam the names of all things' (2:31), and the saying of the Prophet 'the best of you are those who learnt (*ta'allama*) the Qur'an and taught it ('*allama*) (An-Nawawi hadith 1000:303). The second term *tarbiyah* refers to the development of human personality and the nurturing and rearing of a child (Qur'an 17:24), and the third term *ta'dib* refers to the training of the mind and soul in terms of behaviour and ethical conduct. It encompasses the recognition and acknowledgement of one's right and proper place and the self-discipline to enact one's role in accordance with that place (Attas 1980:22).

The term, *tarbiyah*, is used by Tauhidi (2001) to name his vision for Islamic education in North America: the Tarbiyah Project. This he envisages as a holistic and integrated approach that aims to nurture the character and inner spirit of the child to enable self-discovery, wholeness and social consciousness. To achieve this, he proposes that Islamic spirituality be woven throughout the curriculum and into the daily learning experience of the student. However, Attas (1980:28-33) points out that the use of the term *tarbiyah* to denote education is a modern construct, and does not lend itself to a concept of Islamic education and its essential elements of knowledge, intelligence and virtue. For earlier generations, the term *tarbiyah* was not intended to denote education or the education process, but signified the cherishing that parents bestow on their children. Attas (1980:24-27) argues that education is in fact *ta'dib* because the earlier Muslims combined '*ilm* (knowledge) with '*amal* (concomitant action). *Adab* is what joins the '*ilm* to '*amal* by the recognition and acknowledgement of the right and proper place for the willing enactment of one's role.

However, the opinion of Bin Omar is that an accurate definition encompasses all three aspects and is concerned with developing the essence of the human being (the soul-spirit, heart, self, and intellect) (Boyle 2004:15). Memon and Ahmed (2006:16-18) encompass these aspects in the term Adamic Education, coined by Abdul Hakim Murad (2001) (aka T. J. Winter).

This view is based on the movement of Adam from heaven to earth, a movement they argue is a spiritual ascent rather than a fall because he moved from a state of ignorance to a state of knowledge, and therefore through education Adam was raised to be the vice-gerent of God on earth. The vice-gerent has correct *adab* in that their behaviour is appropriate and fitting for the occasion and has been performed in due proportion in a conscious state of being, as if seeing God. Education is thus not a forward movement to things unknown but a search for knowledge to return to a state of *fitrah* (natural state of purity). Therefore education is not just transmission of knowledge but human transformation.

Memon (2007:3) sees immense value in the definitions discussed above but argues that limiting a definition to one or the other of the aspects does not give justice to the expansiveness of the Islamic teaching tradition. Although he does not explicitly follow Bin Omar in his synthesis of all three aspects to define Islamic education, they are all embedded in his discussion.

Memon (2007) argues that for Islamic schools to raise standards in Muslim students' preparation for the challenges of life in Western and contemporary society, curriculum and assessment need to be embedded in an authentic Islamic pedagogy. Muslims in Western and contemporary society face life experiences that are ostensibly different from previous generations. Memon (2007:2) points out historically Islamic schools in the west have erroneously assumed that Muslim teachers —by virtue of being Muslim— know what it means to educate Islamically, and as a result Islamic schools have focused any spare energy on the area of curriculum development. He therefore argues for a shift in effort from revisiting curriculum initiatives to teacher training initiatives. This, he argues, will enable improvements in standards.

Memon also argues that the 'Islamic' character/nature of an Islamic school should not be dependent on curriculum only, but must essentially be linked to an appropriate pedagogy. Hence, for the purposes of Islamic schools in Western contexts it is proposed that a "fertile synthesis" between the pedagogical principles of the Islamic tradition and that of contemporary educational thought be formulated in order to achieve the intended aims of Islamic schooling (Murad as cited in Memon 2007:12).

Productive Pedagogies

For Islamic schools in Australia, it is contended that a synthesis between Productive Pedagogies and Prophetic pedagogy would allow the achievement of the intended aims and objectives of Islamic schooling. The Queensland School Reform Longitudinal Study (QSRLS) is one of largest classroom based

research projects ever undertaken in Australia. The study was commissioned by Education Queensland (EQ), and commenced in 1997 with the submission of the final report in 2001. The QSRLS observational data led to the four dimensions of the Productive Pedagogies framework, which has been taken up widely in Australia and internationally as both a research tool and a metalanguage for critical teacher reflection (Mills et al 2009). Productive Pedagogies was adopted by Education Queensland in 2001. Another similar framework based on the QSRLS data is The Quality Teaching Model, which was adopted by the NSW Department of Education and Training in 2006.

The twenty elements of the framework are grouped in four dimensions: Intellectual Quality, Connectedness, Supportive Classroom Environment and Recognition of Difference.

The Productive Pedagogies framework has been chosen in preference to the Quality Teaching Model for use in a ‘fertile synthesis’ with prophetic pedagogy for the following reasons.

- Its wide use within Australia and internationally as a research tool and metalanguage.
- Group identity and citizenship are not included in the Quality Teaching Model but are potentially significant in the construction of pedagogy for Islamic Schools
- The twenty elements of the Productive Pedagogies Framework are basically the twenty classroom practices that formed a lens for the structured observations undertaken in the QSRLS research.
- The QSRLS (1997-2001) is currently being revisited in a recently commenced six-year study, the Queensland Longitudinal Study of Teaching and Learning.

Methodology for identifying Pedagogical Principles of the Islamic tradition

Islam is a complete way of life. It’s moral, spiritual, legal, financial, educational and ethical guidance is derived through Islam’s primary revealed sources: the Quran and Sunnah. The Quran deals with specific and general themes such as monotheism (*tawhid*), morals and ethics, the hereafter, the stories of past nations, and the cosmos. The Sunnah is defined as the sayings, actions and tacit approvals of Prophet Muhammad, and it expands on the themes of the Quran and is a practical manifestation of the ideal Islamic life.

As Du Pasquier (1992) points out; “in Islam everything belongs to God and every aspect of human and social life is sanctified through the tradition proceeding from the revelation; the Prophet is the exemplification of that

tradition, “ His example gives the believers the possibility to fully realise their human condition while maintaining spiritual orientation” (Du Pasquier 1992: 48). This is expressed in the following verses of the Qur’an; “For you in the messenger of Allah [God] is an excellent example” (Qur’an 33:21), and “For this we have sent a messenger to you from amongst you reciting to you Our signs, purifying you, teaching you the Book and wisdom and teaching you what you previously did not know” (Qur’an 2:151).

The Sunnah has been preserved throughout the annals of Islam in collections known as the Hadith. A scientific approach was developed by classical Islamic scholars to filter out the authentic hadith from other less reliable narrations. The Hadith have been classified and collected in numerous compilations, however two of these, *Sahih Bukhari* and *Sahih Muslim* are the most well-known compilations in which all the hadith are accepted by the majority of traditional Islamic scholars as rigorously authenticated.

To identify the main elements of the pedagogical principles of the Islamic tradition as exemplified by the teaching of the Prophet it is necessary to examine the Hadith. For the purposes of this research the compilation of *Sahih Muslim* was preferred due to its more integrated structure and accessibility for non-specialist hadith scholars (Ali 2003:104). To minimise the potential of bias in hadith selection and a resultant skewing of results it was decided to use a Glaserian grounded theory approach of systematic coding and analysis by constant comparison of hadith from *Sahih Muslim* starting from the beginning of the compilation. Glaser’s approach was selected given its more purely inductive nature and flexibility (Urquhart 2001). The method involves theoretical sampling and analysing by constant comparison. This continues until the point of saturation — the point in sampling when the categories, their properties and dimensions, as well as the links between the categories, are well established and the beginning of an emergent theory and a core variable is evident (Holloway 2008: 112-114).

However, it should be noted that in coding the hadith identification of a single core variable from the outset was not intended, but rather a number of core variables that would equate with pedagogical principals from the life of the Prophet Muhammad. These core variables were labelled in the analysis as core categories in order to avoid confusion with the core variable of emergent theory. When the analysis was tabulated the core categories were renamed Elements. Table 1 gives examples of coded hadith that were included in categories that were later linked together in the Element (core category) Differentiation.

Table 1. An example of an Element (core category) and some included codes

ELEMENT	EXAMPLES OF HADITH USED IN CODING
<u>Differentiation</u> Addresses according to the ability of the listener	Hadith 6: It is reported from Abu Hurairah that a Bedouin came to the messenger of Allah (may Allah grant him blessings and peace) and said: O Messenger of Allah guide me to a deed that if I do it I will enter paradise. He said, Worship Allah and do not associate anything with Him, establish the obligatory prayer, pay the <i>Zakat</i> (tax on the rich paid to the poor, needy, orphans etc.) and observe the fast of Ramadan. He said: By Him in Whose hand is my life, I will never add anything to it nor will I do less than it. When he turned to leave, the Prophet (may Allah grant him blessings and peace) said: Whoever is pleased to see a man from the dwellers of paradise should look at him.
Non-verbal strategies	Hadith 46: It is narrated that Abu Masud said; The Prophet of Allah (may Allah grant him blessings and peace) pointed in the direction of Yemen and said, Indeed <i>Iman</i> (faith) is here....
Teaches using himself and others as examples	Hadith 99: it is narrated from Abu Hurairah that the Messenger of Allah (may Allah grant him blessings and peace) passed by a pile of food; he put his hand into the pile and his fingers became wet. He said; O food vendor, what is this! He said; It has been affected by rain O Messenger of Allah. He said; Wouldn't it have been better to put it on top of the food so that the people could see it? Whoever cheats is not from us. Hadith 2: It is narrated from Abu Hurairah that the Messenger of Allah (may Allah grant him blessings and peace) in public with the people. A man came to him ... He said; O Messenger of Allah, when is the Hour? He said, the one who is asked is no more knowledgeable than the questioner but I will inform you about its signs. (models politeness and completeness of reply)

Core categories that were identified after the initial one hundred and seventy-one hadith were systematically coded and analysed through constant comparison. These core categories made up the elements of the draft Prophetic Pedagogical Framework. The specific understanding and meanings of the core category and category names are teased out in the features of the various Elements of the draft Prophetic Pedagogical Framework at Table 2. The descriptions in italics represent categories included in the core categories (elements).

The element ‘Memorisation as a key’ has been included in addition to the core categories because of the central nature of oral transmission to Islamic religious education from the very inception of Islam up until the present day (Hardaker and Sabki 2010 & Boyle 2004).

Table 2 The Elements and their included codes and features

A PROPHEMIC PEDAGOGICAL FRAMEWORK						
ELEMENTS		FEATURES				
BUILDING RELATIONSHIPS						
Respect of others Humility Individual not shamed	All classroom members feel comfortable to take risks because there are no put downs	Classroom input is presented without ostentation while counter arguments and discussions are conducted calmly addressing the issues and not the individual	All classroom members feel they may contribute if they wish to do so	A person's silence or deference to another's knowledge is respected	If a lack of respect is displayed by an individual he or she immediately acknowledges it and apologises where appropriate	
Patient	Students are given time to consider their responses	Students are given time to self-correct	Contributors are not interrupted. Each waits their turn	Opportunity for understanding is given to those who are slow to grasp a point or concept	Classroom members are not angry with or sarcastic towards a person who makes a mistake	
Just to both/all parties i.e. In accordance with evidence without questioning intent Good expectation and interpretation of others behaviour	Clear and consistent consequences for inappropriate behaviour for all classroom members	The inappropriateness of a behaviour is addressed and solutions sought without condemnation of the individual	A teacher who notices an instance of inappropriate behaviour does not immediately jump to conclusions	All parties involved in an incident are given fair and equal opportunity to explain their perspective	A student is not labelled or stereotyped for any reason. All students are and feel accepted	

Relates to peoples environment and experience	Classroom members value others' perspectives	Classroom members feel their circumstances are understood and given proper consideration	Classroom members listen to each other's concerns	Practical solutions are sought for classroom issues through class discussion
RELEVANCE				
Relates to peoples' environment and experience	Examples are used that readily facilitate investigation and understanding of difficult concepts.	The structure of the stories facilitates understanding even if some aspects are outside the direct experience of the listeners	The stories of previous peoples used to illustrate relevant points for the listeners. This permits sensitive issues to be dealt with more explicitly	Questions and answers are used as teaching aids to focus and emphasise relevant points
Relevant material for listeners			Flexible presentation whereby changed circumstances are utilised to give a more relevant learning experience	
Use of stories and examples of others				
Responsive to circumstances				
Careful use of own and others question				

A PROPHETIC PEDAGOGICAL FRAMEWORK						
ELEMENTS		FEATURES				
DEEP KNOWLEDGE What and Why						
Direct and indirect indications to deeper knowledge Brief but encompassing information Readily accepts suggestions	The reasons for studying topics and the information within them is coherent	Lessons are coherent and facilitate students' access to deep knowledge of the different aspects of a topic	Students develop a deep knowledge of a topic's links with other topics and its place within the broader body of knowledge	Students' constructive suggestions are encouraged and readily accepted	Students learn to extrapolate logical corollaries and conclusions from a wide body of knowledge	
DEEP UNDERSTANDING How						
Direct and indirect indications to deeper understanding Broadens/deepens understanding	Lessons are coherent and facilitate students' access to a deep understanding of the spiritual significance of all aspects of a topic	Students develop a deep understanding of a topic's spiritual links with other topics	Students learn to extrapolate practical implications of the topic's spiritual significance	Students learn to be conscious thinkers able to rigorously examine their own intentions	Students' spiritual development is manifest in their understanding and implementation of their responsibilities as members of their community, Australian society and humanity	

DIFFERENTIATION					
Scaffolds Addresses according to the ability of the listener Non-verbal strategies Teaches by examples	The lesson progresses in logical graduated steps	Lesson presented in a manner that all students are able to access aspects of the knowledge according to their ability	The information in the lesson is presented in different ways taking into consideration the different learning styles of students	Teacher uses examples appropriate for the students that may be abstract, concrete, verbal, visual or performed	Teacher is able to change the teaching style within and between lessons according to the needs of the students
Unambiguous/clear information and instruction Clear indication of standards Teaches strategies Gives reasons for direction	Information and particularly instructions are clearly unambiguous and coherent for all students	Required standards are clearly conveyed to all students	Students when directed clearly understand the reasons for the direction	Teaching strategies utilised allow all students to benefit from and contribute to the lesson	The teaching strategies maximise student learning

A PROPHETIC PEDAGOGICAL FRAMEWORK						
ELEMENTS		FEATURES				
ENGAGEMENT						
Strategies to aid retention	Varied techniques for emphasis	Explanation of negative consequences to discourage	Draws attention from outset	Builds interest and attention	Maintains focus and attention on the matter being taught	
The teacher uses various techniques to aid retention and emphasis e.g. word repetition, rhyme, contrasts, practical demonstration etc			Draws the attention from the outset e.g., by rhetorical questions and raising curiosity by mentioning strange things beyond the reality of the listeners	Maintains interest e.g. deliberately incomplete information that begs clarification, silence and questioning	Positive emphasis is the norm but negative consequences of certain actions are occasionally given to show the enormity of particular behaviours	Maintains focus on the objectives of the lesson despite disruptions and distractions
AUTHENTICITY OF KNOWLEDGE						
Link to source (authenticity-oral tradition)	The origins of the knowledge are recognised		Recognition is given of who and how the knowledge has been transmitted		The source and transmission of the knowledge is validated	

LANGUAGE PERCISION						
Mastery of language	Careful choice of words to give precise meaning	Choice of words permits a consistent depth of meaning	Words are not chosen to merely embellish the conversation i.e. for ostentation	Words and structures chosen are accessible	Words and structures are regarded by language speakers as representing eloquence	
Metalanguage	New concepts given clear terminology	Words used for specific terminology with ongoing common usage are clearly defined	Terms used consistently	Different nuances of terms consistent	Different levels of meaning for terms introduced logically	
MEMORISATION AS A KEY						
	Students learn the basic meaning of what is memorised	Students learn any additional information necessary to better understand what has been memorised	Students learn the links between what has been memorised and other topics	Students use what has been memorised and the links to topics as a tool to organise and access more extensive knowledge	Students use what has been memorised as a tool to store and recall important spiritual lessons	

The features are the characteristics of the elements. Other Hadith to exemplify these characteristics have been taken from *Sahih Muslim* and other compilations of the hadith literature. A few examples of this are included at Table 3.

Table 3 Hadith that demonstrate features of an Element

ELEMENT	FEATURE	EXAMPLES FROM HADITH
	Lesson presented in a manner that all students are able to access aspects of the knowledge according to their ability	Imam Ahmad narrated from Abdullah bin ‘Amr bin Al-‘Aas that he said; we were with the Prophet of Allah (may Allah grant him blessings and peace) when a young man came and said; O Messenger of Allah may I kiss (my wife) when I’m fasting? He said; No. An old man came and said; may I kiss (my wife) when I’m fasting? He said; Yes. We looked at each other so he (may Allah grant him blessings and peace) said; I know why you looked at each other; the old man can control himself.
	Teacher uses examples appropriate for the students that may be abstract, concrete, verbal, visual or performed.	It is narrated from Abdullah bin Masud that the Prophet (may Allah grant him blessings and peace) drew a rectangle with a line passing through the rectangle lengthwise and smaller lines from the side of the rectangle perpendicular to the main line ... Bukhari: The book of Riqaq; The chapter of expectations

The work to formulate a Pedagogical Framework for Islamic schools from a synthesis of the proposed Prophetic Pedagogy and Productive Pedagogies is almost complete. Nevertheless it is clear from preliminary considerations that despite areas of difference there are sufficient similarities for the construction of a viable synthesis.

A very brief discussion follows to illustrate how a possible synthesis between some elements of the proposed Prophetic Pedagogy and dimensions of the Productive Pedagogies framework may be achieved. The Productive Pedagogies dimension that has been chosen for this illustration is Intellectual Quality. The elements of this dimension are **Higher-order thinking, Deep knowledge, Deep understanding, Substantive conversation, Knowledge as problematic and Metalanguage**. The definitions of these elements have been extracted from the Productive Pedagogies classroom reflection manual available from the Queensland Department of Education, Training and Employment website.

i. Higher-order thinking:

Higher order thinking involves students in the manipulation of information and ideas to synthesise, generalise, explain and hypothesise to arrive at a conclusion or interpretation. This element for those working in the Islamic sciences is just as if not more important than for those working in the material and social sciences. An Islamic scholar will constantly be required to synthesise complex material from a diverse number of fields before deciding an appropriate and authentic course of action in any given context. This is particularly so for scholars in the modern era and hence this element clearly has a place in a pedagogical framework for an Islamic school

However in addition memorisation was regarded in early Islamic education as an important tool in the facilitation of higher order thinking. It was not merely used for rote learning but intended as tool to aid later understanding of Islamic sciences and as means to synthesise, organise and access the vast amount of knowledge required by scholar to absorb before reaching decisions about essential matters in religious law (Hardaker and Sabki 2010 & Boyle 2004). The inclusion of Memorisation as a key, within a concept of higher order thinking, in a pedagogical framework for Islamic schools would facilitate the redirection of memorisation that is currently undertaken from that of rote learning to its true place within an Islamic curriculum.

ii. Deep knowledge

Deep knowledge involves the establishment of relatively complex connections

to the central concepts of a topic or discipline. On examination of the features outlined in this element of the Prophetic Pedagogical framework it is clear that there is a close fit between both frameworks. This element is essential for a student in an Islamic school so that they can not only connect across the common topics and disciplines of an Australian school education but between these topics and disciplines and their Islamic education.

iii. Deep understanding

A deep understanding is achieved when a student understands the complex relationships between the central concepts of a topic or discipline in a relatively systematic, integrated or holistic way. They can then produce new knowledge by discovering relationships, solving problems, constructing explanations and drawing conclusions. The emphasis of the esoteric rather than the exoteric in the proposed Prophetic pedagogy element Deep understanding is not at odds with Productive pedagogies but rather adds a deeper dimension for Muslim students. This emphasis lies at the core of an Islamic understanding not only of the holistic nature of Islamic knowledge but of all knowledge and the importance, interconnectedness and integrated nature of all thought and action.

iv. Substantive conversation

Through substantive conversation between teacher and students the understanding of subject matter is created or negotiated. This should include discussion about language, grammar, technical vocabulary and text structures and how these impact on, and are impacted by, different discourses and ideologies. The proposed Prophetic Pedagogy element Language Precision encompasses the mastery of language. It lies at the core of the Productive Pedagogies element. Substantive conversation as it develops through substantive, logical and precise conversation, analysis and synthesis of the ideas, reasoning and conclusions of bodies of knowledge. As such Language Precision may be regarded as an important area within the Substantive conversation element of Productive Pedagogies,

v. Knowledge as problematic

The Productive Pedagogies element Knowledge as problematic involves the critical examination of texts, ideas and knowledge and although not explicitly part of the proposed Prophetic pedagogy should be included in a synthesis. It is essential for students who are a minority in a society of many cultures. It assists them to better understand the subtleties of the influences to which they and others are exposed. Students in an Islamic school need to gain an

understanding of how knowledge is constructed, how conflicting forms of knowledge are presented and how this impacts on the individual and society in general.

vi. Metalinguage

Metalinguage instruction incorporates frequent discussion about talk and writing, about how written and spoken texts work, about specific technical vocabulary and words, text structures and specific discourses. In the time of the Prophet people were highly orally literate and understood the nuances of language. It was important that the Prophet carefully explained the differences in terminology and understanding that Islam brought to the use of language. How more important for the teacher in an Islamic school to give great importance to metalinguage in a time when influence and manipulation through oral, written and visual genres has gained prominence as a tool for the spread of diverse ideologies and perspectives from around the world.

Conclusion

The elements and features identified above of the Prophet's pedagogy are not necessarily exhaustive. They are not exactly the same as those identified in the QSRLS however they have significant areas of overlap. The recognition of this overlap should give teachers in Islamic schools the basis upon which to evaluate and use where applicable the various pedagogical frameworks that are based upon current research. Although the finalisation of the construction of a Pedagogical Framework for Islamic schools is currently underway the achievement of such a framework is in reality only a first step and is not intended as a panacea or a model to be mechanically learnt and implemented. It is rather a tool, that gives all educators in an Islamic school both of "religious and secular" subjects a common metalinguage and framework for discussion of quality teaching based on Prophetic tradition and contemporary Australian educational thought. It is therefore recommended that:

- Each Islamic school undertake a review of current pedagogical practices across all curriculum areas.
- Conversations about pedagogy are initiated in Islamic schools across all curriculum areas both "religious and secular".
- A consistent pedagogy is developed across all curriculum areas of the Islamic school.
- Training and Development funding be used to assist teachers in the development of their pedagogical practices.

- Untrained practitioners in Islamic schools, particularly those in the area of the Islamic Sciences, are funded to undergo teacher training.

Notes

- * *Muhammad Abdullah* is a PhD candidate at the National Centre of Excellence for Islamic Studies, Griffith University, Brisbane, Australia.
- ** *Mohammad Abdalla* is an Associate Professor in Islamic Studies, and Founding Director of the National Centre of Excellence for Islamic Studies (GU Node), Brisbane, Australia.
- *** *Robyn Jorgensen* is Professor of Education, University of Canberra, Australia.

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