Journal of Education and Educational Development

Article

Islamic and Western Education Systems – Perceptions of Selected Educationists in Malaysia

Muhammad Abid Ali
Institute of Business Management
dr.abid@iobm.edu.pk

Abstract

This research article explores the perceptions of Muslim educationists in Malaysia about the Islamic and the western education systems. Views of two faculty members, who are active proponents of Islamic education, were acquired through interviews and their perceptions on Islamic and western education systems were analyzed and then contrasted against the views of Dr. Syed Naquib al-Attas, who is considered to be one of the architectsof the project of Islamization of knowledge and education.Qualitative exploratory methodology was followed for this research, where the views of the two educationists were analyzed using thematic analysis,and the views of Dr. Naquib al-Attas were derived through document analysis of his writings on education and finally contrasted.It was revealed that there exists a gap in the understanding of the depth of philosophical concepts and issues of education between these educationists and Naquib al-Attas.

Keywords: Islamic education, Islamization of education, Islamization of knowledge, western education

Introduction and Background

Sharif (1990) asserts that an educational system does not exist in a vacuum. It has its own background. It is brought into existence to meet the needs of fundamental nature or of temporary or of local nature of an existing society or a newly emerging society. Thus, every ideology has its own objectives, and the education system of a nation embracing an ideology is mainly developed with the view to achieve those ideological objectives. As such it is odd to observe that the Islamic countries are adhering to an education system which is designed by the west to achieve its own secular objectives.

Three centuries of colonization and subjugation by the west in all field of knowledge, and imposition of western education system in the Muslim lands has been the main cause for losing direction by the Muslim ummah. The ummah has since long lost its traditions and now is blind follower of western education system (Maududi, 2000). However, there doesexist a number of Muslim educationists who feel that more than just a make-up has to be done for the designing and development of a truly dynamic Islamic education system. As a matter of fact, the educationists have to define the theory of Islamic education with clear cut objectives and methodologies (Sulayman, 1993).

The 1977 Mecca ConferenceonIslamization of knowledge was the turning point in the realization and practical work for the development of Islamic education system and resulted in the establishment of five Islamic Universities in different cities of the Islamic world. In spite of the fact thatafter more than twenty five years since the establishment of these universities, we have yet to

hear a claim of the development of an education system around Islamic objectives at any level of education.

It is observed that the modus operandi for the development of an Islamic education system still remains under debate. We see most of the celebrated Muslimscholars engaged in the debate of Islamization of knowledge disciplines,yet very few have focused on the development of basic education system from the Islamic perspective for our schools (Sulaiman, 1993). Hasan (2002) further states that,"The men at the helm of the affairs should pay more attention to the training of the younger generation as the rise and fall of a nation and its fate is dependent upon them" (p. 8).

Given that the Islamic universities were specifically established for the work of Islamization of knowledge and education in the Muslim world, it is but imperative to explore the perceptions of the educationists working in these universities. The efforts in this direction will mainly be governed by the perception of the people who are to lead this educational transformation;for human mind cannot venture outside ones perceptual framework or worldview (Covey, 2013); therefore, they must first realize the effects of the prevalent western secular education system on the Muslim youth, and then design a dynamic education system around the Islamic educational aims and objectives. In other words, it is their perception which will direct the efforts of such intellectuals.Covey (2013) speaking of the effects of perceptions says, "The way we see things is the source of the way we think and the way we act" (p. 24); we simply cannot maintain wholeness if we talk and walk differently than we see.Robbins (2009) elaborates on this and states, "How the individuals in organizations make decisions and the

quality of their final choices are largely influenced by their perceptions" (p. 165).Hence, any progress in the direction of the Islamization of knowledge and education primarily depends upon the perceptions of educationists, who have been endowed with this vital task. The important question to ask is how much is the Ummah closer to the development of Islamic education system as compared to what it was prior to the Makkah Educational Conference of 1977. If satisfactory progress is not observed, then the next step is to probe the reasons.

It has also been observed that many Muslim educationists and intellectuals get over-impressed by certain aspects of the western secular education and generalize on the whole education system. From this point of view, one extremely important aspect which the Muslim intellectuals and educationists should not forget is that it is the roots which govern the fruit; as such it is impossible to get the fruit which a Muslim education system aspires for, from the tree with roots developed for an entirely alien aims and objectives, no matter how healthy and green that tree may look.To analyze the situation further, it is important to probe the Muslim educationists and explore what perceptions they carry regarding the Western and the Islamic education systems.

The purpose of this research was to explore the perceptions of selected Islamic educationists in Malaysia regarding the western and the perceived Islamic education system and make a comparative analysis between their perceptions and the opinion as put forward by Syed Muhammad al Naquibal Attas regarding these two systems. Al Attas, is considered as one of the most prominent contemporary Muslim scholar on education and largely accepted as a leading

Islamic educationist(Daud, 1998; Hashim, 2000, 2014).This research also explores and elaborates the differences between the western secular education system and the perceived Islamic education system as perceived by the respondents and Dr. al Attas.

Based on the above purpose following research questions have been developed:

1. How do Islamic educationists in a religious university perceive the western education system?

a) What are the specific objectives of western education systemin Islamic educationists' view?

b) What do the Islamic educationists think are the salient features of western secular education system?

c) What do the Islamic educationists believe are the weak and strong points of western educationsystems?

2. How do Islamic educationists in a religious University perceive an Islamic education system

a) What should be the specific objectives of Islamic education systemin Islamic educationists' view?

b) What do Islamic educationists believe should be the salient features of an Islamic education system?

c) What do the Islamic educationists believe are the weak and strong points of an Islamic education system?

The greatest significance of this research will be to create awareness and need among the educationists for re-aligning their thought with each other, so that the objective of the Islamization of education can be taken up as a team work and in greater concord.

Literature Review

The Quran states that man has been created as vicegerent (khalifa) of the creator himself (Aal Imran: 30), and as such has to conduct all affairs in this life according to the dictates of the Creator. This definitely calls for us to devise and design our own education system as per Islam's objectives. This is further elaborated by Sharif (1990) who states that the educational system cannot exist in a vacuum and has its own context. It is brought into existence to meet the needs of fundamental nature or of temporary or local nature of an existing society or a newly emerging society.

In her review of different relevant articles Herrera (2004) observes that the expansion of modern schooling as a global phenomenon since the mid-nineteenth century irrevocably changed the organization of knowledge and its transmission in communities throughout the world, including the Muslim world. Yet, until fairly recently, the historiography of modern education in Muslim societies has been driven largely by orientalist and modernist approaches. In such representations, Muslim societies are depicted as unique in relation to the rest of the world and as passive receptors of secular educational paradigms that were imported from the west. She further observes that hardly any Islamic government has taken education seriously from the Islamic perspective, and the efforts by the Muslim educationists too lack enough force to cause the required and aspired change in the status quo.

One of the great scholars of the present times Maududi (2000), speaking on the concept of Islamic education, emphasizes that Islam offers guidance in almost every sphere of life and Islam is

altogether different from that of other religions and as such Islamic culture assumes a distinct character and the survival of the Muslims depend on adhering to it. Thus, the epithet Islamic education becomes absurd if it does not accord with the totality of life.

Maududi (2000) stresses that,"West has developed a particular cast of mind, an intuition matrix in which hypothetical premises are incubated and this has distorted there view of the whole life" (p. 33). Islam is not hostile to the established truth of knowledge, but to the unreliable intuition which molds and distorts these truths. Maududi (2000) further elaborates that Islam views the issues of life from a different perspective; carrying its own distinct concepts, a starting point, an intuition matrix, all of which are diametrically opposed to the west.Islam disapproves ofwestern knowledge systems because the western intuition matrix is also being adopted and not because scientific truths are being borrowed from it. He further elaborates that on account of this; the students actually drift from the anchor of Islam and become vulnerable to the harmful influences of western ideology.

In Allama Muhammad Iqbal we find a scholar and philosopher who was among the first to point out the danger of Islamic countries adapting to the western education and culture.Iqbal (1944) pens in his famous verses
Modern knowledge is the greatest blind
Idol-making idol selling, idol worshipping!
Shackled in the prison house of phenomena,
It has not overleaped the limits of the sensible!
(pp. 129-130) Translated in Saiyadain, 1977
Comparing the western and Islamic approaches to the materialistic

world Iqbal points out:

The unbeliever loses himself in the universe
While the universe itself is lost in the Momin!
(ascited in Ahmed 1973, p. 377)

Al-Gharib (2007) observes thatthe western perceptions that view religion as impractical and full of contradictions were due to the earlier persecution of scientists and philosophers by the Christian clergy. He further critiques that contemporarily the worldly sciences are exploited to produce a mechanistic and a materialistic human being without much consideration to thehumanitarian aspect; and develop a mind-setthat sees no error in transgressing its limits and in violating the environment.

Elaborating the difference between the western secular and Islamic education approaches al Attas (1979) says:

> "The enquiring spirit of western culture and civilization originated with disenchantment towards religion as that civilization understands it. The religion in the sense as we mean 'Din' has never really taken root in Western civilization due to its excessive and misguided love of the world and secular life and of man and preoccupation with man's secular destiny" (p. 21)

Khan (1986) further clarifies, "The philosophy of education determines the aims and objectives of education. There are different philosophies of education. Naturally there are different aims and objectives of education (p. 41)". He further observes that it is natural that Islam should have a system of education which is different from western system of education which has its background either in

Christian theology or secular approach. Islamic educational system prepares man to assume the responsibilities of the highest creation of God and His vicegerent.

Sulaiman (1993) emphasizes that the Muslim educators should strive collectively to produce a well-defined Islamic theory of education having clear-cut objectives and methods. The psychological and intellectual aspects of education from Islamic ummah's perspective has to be understood and clearly defined.

Al Attas (1979) speaking on Islamic education states:

> "Man is regarded as potentially the vicegerent of God on earth. God has given man authority over entire creation. In order to realize this authority in actual life man must acquire wisdom which transforms him into a good man and at the same time turns him into a wise master. Education is that process which helps man in acquiring this wisdom" (p. 19).

What has to be realized is that west and Islam have quite different philosophy of life and the understanding of the role of human being here on earth. Since any education system is developed by respective nations to achieve their own objectives, unquestioningly relying upon and adopting Western education will most obviously amount to making our generations endeavor for western secular objectives, which is a serious issue from Islamic perspective.

Research Methodology

The basic theme of this purely qualitative research was to carry out a comparative study of the perceptions about the nature of Islamic and western education systems as held by two prominent educationists in a religious University in Malaysia with that of a well-known Islamic scholar and educationist Dr. Syed Muhammad al Naquibal Attas.

The perceptions of the educationists have been explored by conducting individual semi structured interviews, and the perception of Syed Muhammad al Naquibal Attas has been extracted from his various writings on Islamization of knowledge and education.

Participants

Two respondents were selected for the interviewsfrom among the prominent educationists from religious Malaysian university. Both of them were senior faculty members at an Islamic university in Malaysia. As such it was a purposive sampling.

Data collection and analysis

The developed semi structured interview guide was initially pilot tested and modified. For probing the perceptions and concepts of al Attas, library research was carried out.

The interviews were carefully transcribed and then coded using a format by which the main ideas of the interviewees could be clearly and easily deduced. The derived main ideas of the two respondents were then compared with the ideas of Dr. Syed Muhammad al Naquibal Attas for comparative study.

The researcher will be presenting the general analysis of the interviews of the two respondents followed by a comparative study between respondents'perceptions and that of Dr. Syed Muhammad al-Naquib al-Attas on the western and Islamic education systems.This analysis is based on six main themes posed through the interview to answer the two main and three sub research questions.

Results and Discussion

Based upon the research questions the following six themes were generated:

1. Objectives of western education system
2. Salient features of western education system
3. The strong and weak points of western education system
4. Objectives of Islamic education system
5. Salient features of Islamic education system
6. Strong and weak points of Islamic education system

Objectives of western education system

Against the expectations of the researcher, the interviewees did not take the western secular education system as one entity in general, as respondent 1 remarked, it is "*not one entity*."This was repeated by the second respondent as well:*"There are so many western education systems."*

Respondent1 described the main objectives of western education system as "developing human potential." Other important objectives before this respondent were to develop a democratic man and a liberal man. According to this respondent the two important roles of Western education is to develop man and to develop society. For

the development of ethical aspect the respondent stated:

"Emphasizes the moral of the nation, emphasize spirituality, not the spirituality in the sense of religion."

Whereas the second respondent opined,"American system which is very pragmatic following the philosophy of John Dewey… are (is) focusing on … economic development, producing human resources, producing good citizens who will work hard for the development of the country."

For al-Attas(1993) thewestern secular knowledge purports:

"Reliance upon the powers of human reason alone to guide man through the life; adherence to the validity of the dualistic vision of reality and truth; affirmation of the reality of the evanescent-aspect of existence projecting a secular worldview…" (p. 137).

Al-Attas (1978) points out that the purpose of western secular education in Muslim societies is to de-Islamize Muslim minds by, "The dissemination of the basic essentials of the Western worldview" (p. 98).

From the religious perspectives al-Attas (1978) states that "West has defined knowledge in terms of the effort of science as control of nature and society… it does not attach any significance to reality" (p. 148).

We see al Attas focusing on the epistemological and axiological aspect of the western education system where as the respondents' focus on the vocal claimsbeing made by the designer of the western

education systems themselves.These claims are hotly contested by the western critiques like Sir Ken Robinson (2006, 2010, 2013), Gatto (2000, 2010), Holt (1995a, 1995b), Smith (1998) and many more. Taking the contemporary western secular education system at face claim value is not expected of Islamic intellectuals who claim to be working for the redesigning of education from Islamic perspective, which calls for an in depth analysis of the system being followed by the Muslim world blindly (Herrera, 2004).

Salient features of western education system

On the salient features of western education system one respondent pointed out:

1. Develops all human potentials, except for spiritual
2. Develops democratic liberal man.
3. Religion not used for developing moral values but instead emphasizes secular morality.
4. Develops critical intelligence, uses reasons and discourages traditions.
5. American system is pragmatic
6. Less authoritarian, less rigid and gives more freedom to students.

Where as respondent 2 focused on the market orientation of the system where it is driven by the market demands only and pointed out that, "When the course has no takers you have to close it".

Al-Attas (1979)goes to the depth of the issue from the Islamic perspective and points out that the western secular education is totally devoid of revealed knowledge or religious beliefs and approaches life from secular perspective, considering man no more than a physical entity and rational animal. He further points out that, "Man is deified and Deity humanized, and the world becomes man's sole occupation so

that even his own immortality consists in the continuation of his species and his culture in this world" (p. 22).He further points out that "The knowledge that is now systematically disseminated throughout the world is not necessarily true knowledge, but that which is imbued with the character and personality of western culture and civilization." (p. 22-23).

Al-Attas (1979) stating an important featureof the western secular education elaborates that, "The fundamental mental truths of religion are regarded, in such a scheme of things, as mere theories, or discarded altogether as futile illusions. Absolute values are denied and relative values affirmed….., negate God and the Hereafter and affirm man and his world" (p. 22).

The same approach was repeated by the respondents to the question of salient features of the western secular education system. Al Attas critiques the system and shares: Man is deified and deity humanized", "World becomes man's sole occupation", "The fundamental mental truths of religion are regarded, in such a scheme of things, as mere theories".. We see the focus of respondents on system's self-claims mainly. On the other hand, we see a number of western educationists exposing the actual features of western education systems and even terming them as a conspiracy against public as elaborated by a celebrated American teacher John Taylor Gatto (2000).

Strong and weak points of western education system

Speaking on the strong points of the western education system, respondent 1 elaborates that this system is less rigid and authoritarian as it gives more freedom to students for decision making.

This system teaches humanities as well to natural science students. It encourages freedom of ideas and accommodates multi-cultural and multi-national students.

About the weak points, respondent 1opined that this system is godless and secular:

"Not scribing to God"
"Have static values (rather) than moral values"
"Push(es) towards commercialization of education"
"Has more secular morality"
"Has no attachment to religion"

The respondent further elaborated that it is "American centric" and doesn't care about other countries and religions. It is liberal to a degree where the morality is neglected and issues like homosexuality and free sex are taken as normal conducts.

Speaking on the strong points of the western system, respondent 2 considered the western secular education system Islamic as far as pragmatism is concerned and added: "Not in the sense of leaving values, and not caring about values but doing what works;…what they are doing in their secular part they are doing it very well".

On the weak points, respondent 2 opines:

"It lacks spiritual values"

He added that,

"Now many western scholars are realizing this fact."

Al-Attas (1978) clarifies about western educational

knowledge and states that the "knowledge that is now systematically disseminated throughout the world is not necessarily true knowledge, but that is imbued with the character and personality of Western culture and civilization, and charged with its spirit and geared to its (own) purpose" (p. 131).

Al-Attas (1979) further opines: "Dualism abides in all aspects of Western life and philosophy: the speculative, the social the political, the cultural – just as it pervades with equal in exorableness of the Western religion" (p. 21). Al-Attas (1978) further criticizes the western education saying that, "It formulates its vision of truth and reality not upon revealed knowledge and religious belief, but rather upon cultural tradition reinforced by strict philosophical premises based upon speculations pertaining mainly to secular life centered upon man as physical entity and rational animal" (p.129). He concludes that, "The fundamental truths of religion are regarded in such a scheme of things, as mere theories or discarded altogether as futile illusions" (p. 130).

The respondents resonate with self-claims of the western education system's terming it pragmatic, less rigid, less authoritarian, and "What they are doing in their secular part they are doing it very well". Whereas we see al Attas visualizing the system at its roots and holding it unrealistic and impractical from Islamic perspective and terms the western education as purely based on secularism, defying religion and based on pure speculations. We see popular western educationists of the modern times confessing the failure of the western education systems in their achieving their objectives and its inappropriateness with child's learning psychology.These western educationists include Holt (1995b), Gatto (2005), Robinson (2006), Illich (2000), etc.

Objectives of Islamic education system

Regarding the objectives of the Islamic education system, respondent 1 elaborated

"It is transmission and transfer of knowledge to the next generation and every society wants to transmit its knowledge to the next generation. Islamic education philosophy (is) Quran based." It focuses on development of a good man, a good servant and a good worshipper of God who fears his God. It also focuses on the development of good representative (Khalifa) of his Creator; Islamic education focuses on the development of human intellectual, moral, social and physical potential. The Islamic education system has to raise the consciousness of the insan (human) that they were developing, they are servants of God; ...you have to develop his soul and his heart."

Putting light on the objectives of Islamic education system, respondent 2 opined: *Ideals that Islamic system stands on, does not exist anywhere presently, which is to "Produce a balanced human being...taking the Prophet (peace be upon him) as the best model."*

Al-Attas (1978) views the objectives of an Islamic system as "Education should aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, rational self, feelings and bodily senses…the realization of his status as Khalifa". Basic necessary knowledge must be imparted to all Muslims. To attain this aim, basic primary education must be provided for all children and illiteracy eliminated from the Muslim world" (p. 158-160). He further adds that " Clarifying the confusion

about focusing on the development of a 'good man' in comparison to a 'good citizen', al-Attas (1979) states: "…it is more fundamental to produce a good man than to produce a good citizen, for the good man will no doubt also be a good citizen, but the good citizen will not necessarily also be a good man" (p. 32-33).

For al-Attas (1993), grounding a man in the knowledge should be a key objective of Islamic education system for which he quotes the following hadith of holy prophet (peace beupon him) as narrated by ibn e Masud:

"Verily this Quran is God's Banquet on earth, so learn thoroughly, then from (or of) His Banquet" (cited on p.149).

From the educational objective perspective Qur'an elaborates:

Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,Men who remember Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire (Quran: Aal Imran 190-191)

As such from Islamic perspective the one very important objective is to recognize the Creator and to recognize the purpose behind the creation of this Universe, which brings seriousness to this life. Al Attas (1979) as such explains that the main objective of education in Islam is to manifest the hierarchy of each creation in order for human to realize the position of the Creator and the

created. This has not reflected in the responses of the two respondents.

Salient features of Islamic education system

Respondent 1 perceives the main features of Islamic education system as based on the Quran and focuses on the cause of the development of society, develops the realization for universal justice, as development of individuals' taqwa (God awareness) of justice in world "(be) cause justice (is) very close to taqwa". It focuses on the development of good khalifa (God's vicegerent) and abd (servant of creator). It focuses on the development of both, the intellectual as well as rational sciences; also the harnessing of all the facilities that God has given in this earth.

To the same question, respondent 2 opined: Presently we are in a state of confusion regarding the Islamic education system. During the times of Rasul Allah (the Prophet) all the technologies and crafts were encouraged and people were being trained to produce modern weapons as well as food products. The prophet said that a believer has to be very smart and has to keep on improving him/herself which is in line with the quality of Ihsan. You have to keep on improving and it is I think in line with the philosophy of Ihsan trying to make things better."

Regarding the salient features of an ideal Islamic education system,al-Attas(1979) clarifies that, "To know how to put what knowledge in which place is wisdom (hikmah). Otherwise, knowledge without order and seeking it without disciplines does lead to confusion and hence to injustice to one's self" (p. 27). Al-Attas (1978) further adds, "The fundamental element inherent

in the Islamic concept of education is the inculcation of adab, for it is adab in the all-inclusive sense here meant as encompassing the spiritual and material life of man that instills the quality of goodness that is sought after" (p.144)

Al-Attas (1979) elaborates that the following key concepts should form the essential elements of an Islamic education system.

1. The concept of religion (din)
2. The concept of man (insan)
3. The concept of knowledge (ilm or ma'arifah)
4. The concept of wisdom (hikmah)
5. The concept of justice (adl)
6. The concept of right action (amal as adab)
7. The concept of the University (kulliyyah-jamiah) (p.43)

The salient features of Islamic education system seem to be more in congruity between al Attas and the respondents, where the respondents feel the need for the education system to work for the development of qualities required of God's vicegerent and other higher objectives of life from Islamic perspective like development of khalifa, taqwa, adl and Creators servant-hood (abd).

Strong and weak points of Islamic education system

Respondent 1 was of the view that an ideal Islamic education system is non-existent at present; however, many different interpretations exist and as such remarked: *"Because the Muslims don't have one interpretation ofit they have different interpretations so they disagree"* and adds *"an ideal Islamic system, they haven't, they haven't found any."*

However, respondent 1 elaborating on the strong points said

"Moral virtue is the base and this is what education is for."

Talking of the weak points, respondent 1 remarked that if the system is ideally Islamic it cannot have any weak points, but showed regret that we have not reached such a stage. The respondent also added that in Malaysian Islamic education system is continuously being improved and students are being grounded in Islam and foresee that these students, even if they become engineers or doctors, will be well grounded in Islamic knowledge. The respondent pointed out that however, Arabic language is lacking in them.

Respondent 2 answering to the question on strong and weak points of an Islamic education system opined that it should be based on practice rather than focusing on rote learning. It is based on pragmatism otherwise *"we are not getting the dunya (this worldly life) and we are not even getting the a'akhira (hereafter) which is a big loss."*

Speaking of the prevalent Islamic systems of education respondent 2elaborated:

"We are producing people who are not of this world and not of the other world, you know, we claim to be producing good Muslims who are holy who are whatever, but are they really holy?"

When we revert to Dr. al-Attas's view on the perceived strengths and weaknesses of an ideal Islamic education system, he arguments that "Education by precept and example should instill

piety and encourage self-purification as a means of penetrating the deep mysteries of the universe and opening the heart to the fear and love of Allah." (al-Attas, 1979, p.159)

"Education should promote in man the creative impulse to rule himself and the universe as a true servant of Allah not by opposing and coming into conflict with nature but by understanding its laws and harnessing its forces for the growth of a personality that is in harmony with it."
(al-Attas, 1979, p.159)

In the attributes of an Islamic education system the researcher observes foundation difference of approach between al Attas and the respondents. Al Attas focuses on the very basics or the foundations where as we observe the respondents focusing on the results related issues. We see al Attas defining and focusing on the development of human attributes as desired by Islam, whereas on the other hand we see the respondents spotlighting on very general issues like, not having such a system, or we should work for both dunya (this world) and a'akhira (hereafter).

Conclusion and Recommendations

An important aspect revealed in this research is the disparity in the analytical prowess and philosophical approach to Islamization of education between someIslamic proactive educationists and Dr. Naquib al-Attas. When a change is desired from secular to Islamic system of education, anin-depth understanding of the concepts and issues in education is required from the educationists actively involved in this process; this seems lacking in the respondents.

It is significant to note that al Attas focuses on the philosophical aspect, which I feel is important to work on the roots of any system, where as we observe the respondents focusing more on developmental and attributive issues, which is result of an educational process. To develop any system the roots have to be well defined, as it is said the roots govern the fruits and not vice versa. The fruit that western and Islamic education system vie for is completely different that what the west desires as elucidated by renowned scholars like Maududi (2000), Qutb (1979), Asad (2005) and many more.

The researcher feels that since the Muslim ummah does not have a model of Islamic education, as narrated by the respondents themselves, and as the respondents are among the proactive group for this change, an in-depth knowledge of the philosophical issues that differentiates a western secular and an Islamic system is a prerequisite for initiation of any such change.

Due to the limited nature of this research, limited by time and scope, this research did not cover an important question of 'how do the educationists in Malaysia perceive the transition from western to islamic education system in the Muslim world?' This Question is important due to the fact that the five International Islamic Universities were established for this sole purpose and irrespective of more than two decades of their establishment, the researcher observes that not substantialprogress has been achieved in this regards. The strategy has to be reconsidered and wider research has to be encouraged specifically for this purpose. The Researchfieldsandtopicshavetobeidentifiedbytheintellectualsandthe educationists, and same provided to researchers for the greater benefit of the project for the Islamization of our education systems.

References

Ahmed, M. (1973).*The Muslim political theory in the modern age*. Lahore: ShaikhGhulam Ali & Sons.

Al-Attas, S. N. (1978). *Islam and secularism.* Kuala Lumpur: ABIM.

Al-Attas, S. N. (1993). *Islam and secularism*. Kuala Lumpur: ISTAC.

Al-Attas, S. N. (1979). *Aims and objectives of Islamic education*. London: Hodder and Stroughton.

Asad, M. (2005). *Islam at the crossroads*. Kuala Lumpur: The Other Press.

Covey, S. (2013). *Seven habits of highly effective people*. New York: Simon & Schuster.

Daud, W. M. N. W. (1998). *The educational philosophy and practice of Syed Muhammad Naquib al-Attas: An exposition of the original concept of Islamization.* Kuala Lumpur: ISTAC

El-Gharib, K.(n.d). *The Islamic response to the secular educational system.* Retrieved from http://www.missionislam.com/homed/response.htm

Gatto, J. T. (2000). *The underground history of American education: A school teacher's intimate investigation into the problem of modern schooling*. Connecticut: Odysseus Group.

Gatto, J. T. (2005). *Dumbing us down: The hidden curriculum of compulsory schooling.* Gabriola Island: New Society Publishers.

Gatto, J. T. (2010). *Weapons of mass instruction: A school teacher's journey through the dark world of compulsory schooling.* Gabriola Island: New Society Publishers

Hasan, M. K. (2002). Complaining to Iqbal: Dialogue with the dead. *Intellectual Discourse, 11*(2), 109-114.

Hashim, R. (2014). *Educational dualism in Malaysia: Implications for theory and practice.* Kuala Lumpur: The Other Press.

Hashim,R.(2000). Islamization of knowledge: A comparative analysis of the conceptions of AI-Attas and AI- Fārūqī. *Intellectual Discourse, 8*(1), 19-44.

Herrera, L. (2004). Education, Islam, and modernity: Beyond westernization and centralization. *Comparative Education Review, 48* (3), 318-326.

Holt, J. C. (1995a). *How children learn.* Massachusetts: Addison-Wesley.

Holt, J. C. (1995b). *How children fail.* Massachusetts: Addison-Wesley.

Illich, E. (2000). *Deschooling society.* London: Marions Boyars Publisher

Iqbal, M. (1944). *The secrets of the self: (Asrar-i-Khudi) A philosophical poem* (Revised ed.). (Nicholson, R. A. Ed. & Trans.). Lahore: Ashraf.

Khan M.S. (1986), *Islamic education.* New Delhi: Ashish Publishing House

Maududi, S.A.A (2000). *The education.* (Rauf S.M.A. Edited & Trans) New Delhi: Markazi Maktaba Islami Publishers.

Qutb, M. (1979). The role of religion in education. In K. A. University, & S. M.-N. al-Attas (Ed.), *Aims and objectives of islamic education* (pp. 48-62). Jeddah: King Abdulaziz University.

Robbins S.P. (2009). *Organizational behavior*. Delhi: Prentice Hall.

Robinson, K. (2006). *Do schools kill creativity.* Retrieved from:https://www.ted.com/talks/ken_robinson_says_schools_kill_creativity?language=en

Robinson, K. (2010). *Bring on the learning revolution.* Retrieved from http://www.ted.com/talks/sir_ken_robinson_bring_ on_the_revolution.html

Robinson, K.(2013). *How to escape education's death valley.* Retrieved from https://www.ted.com/talks/ken_robinson_how_to_escape_education_s_death_valley/transcript?language=en

Sharif, M. (1990). *Education religion and modern age*. New Delhi: Ashish Publishing House.

Smith, F. (1988). *Insult to intelligence: The bureaucratic invasion of our classrooms.* London: Heinemann.

Saiyadain K.G.(1977). *Iqbal's educational philosophy.* New Delhi: S. Muhammad Ashraf.

Sulayman, A.H.A. (1993). *Islamic methodology* (De-Lorenzo, Y.T. Trans). Herndon: IIIT