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# Values-Based Curriculum Model: A Practical Application of Integrated 'Maqasid Al-Sharia' for Wholeness Development of Mankind

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## Abstract

Wholeness development of mankind has been from the memorial time a prophetic mission, and, it has been inherited by agents for social change institutions, a school being one of them. It is clearly recorded that the Prophet Mohammad peace of Allah be upon Him was a dynamic model intervening in all aspects of the individual life, giving appropriate guidance and consultations to entire mankind, and addressing immoral practices, the role that a school curriculum today has taken to mold the young people in an acceptable manner. The question of how to address immoral practices in society is considered in this paper from the view point of integrating the 'objectives of Islamic law'/values in school curriculum. These divine values include respect human dignity and their means of procreation, protection of people's life, their intellects and properties, wealth and their religion. The goal is to build a strong moral foundation that may empower young people to abhor and resist immoral practices now and in the future in life and impact their decisions. It is argued in this paper that by strengthening integration of moral values in all subjects taught in the national curriculum to provide a foundation in values as alternatives for students to consider, while still at school and later in life as adults and leaders for them to resist immoral practices in society when encounter. In this way, moral values can be strategically built through integrating the practical image of Islam and maintain social justice by observing 'Maqasid Al-shariah' that aim at developing mankind as a whole; physically, emotionally, intellectually, religiously and morally.

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## 1. Introduction

This paper argues for applying Moral Integration Process Learning Model in schools to strengthen affective domain of students for empowering them to address immoral practices while still at school and later in future as adults and civil servants. The essence of integrating moral values in teaching comes from the reality that most under developed countries are currently afflicted with moral challenges ranging from petite immoral practices such as vandalism and drug abuse to striking behaviour such as laziness, dishonest, embezzlement of public funds and corruption which in one way or another hinder the development of these nations.

Moral values per se –as suggested in the moral integrated learning process model- are not taught as a course in the traditional sense. It is rather, a multi-faceted process that includes a variety of activities embracing enrichment, personal development, community service, recreation and nurturing as learning within the existing programmes. That is to say, moral values education cannot be seen as a stand-alone programme in the school programmes, it has to be integrated in the education policy as well as in all academic disciplines. This provides opportunities for young people to receive training and skills which are essential for their self-development, self-discipline and provides a foundation in moral values as alternatives for them to consider in their lives and serve their respective societies.

## 2. Rationale for Integrated Values-Based Curriculum

Rationale for integrating moral values in school curriculum can be seen from the fact that Islam is a global religion that advocates for Divine values that are advantageous to all human beings. Because they are beneficial to all creatures, they should be integrated in the national curriculum to form what can be known as ‘the Divine values-based curricula’ in order to shape human behaviour. The essence of integrated moral values-based curriculum is that it helps individuals to build their positive areas of strength and suppress the negative ones. In the process, they find gradually engaging themselves in spreading the good, abhorring the bad and rejecting it. The question of how to address immoral practices in society is considered from the view point of integrating teaching moral values in school curriculum to build gradually a strong moral foundation that will empower the youth to abhor and resist immoral behaviour including corruption now and in the future. It is argued that by strengthening teaching of values to provide a foundation in values as alternatives for students to consider, may impact their decisions while still at school and later in life as adults and leaders for them to resist all types of corruption where found.

### 2.1. Motivation

The motivation for the idea of integrating value in our national curricula on the light of the ‘Objectives of Islamic Law’ (Maqasid Al-shariah) arises from Transparency International surveys which has been consistently ranking most under developed countries early in the new millennium amongst the 10 most corrupt countries internationally as shown in (appendix 1) below (cf. TI Annual Reports from 2001 to 2012). The media in all over the world reports almost everyday immoral cases ranging from vandalism, embezzlement, drug trafficking to the rampant fraud and corruption, for example, the Tanzanian Daily News of 21<sup>st</sup> October, 2011 reports cases on the rampant corruption in the country. The Malay Mail of 26 Nov 2013 reports on 4 pages; 9, 11, 12, 14 different cases on drug smuggling, trafficking and possession of drug processing lab worth RM billions. It reports further that Malaysian Customs Officers aborted 120 attempt to drugs worth RM114 Million between January and October 2013! The Newspaper reports on page 12 another abortion of drugs hidden in henna hair dye packages worth RM 8.54, while it reports on page 11 cases of fraud and false advertisement by non existing institution. These and other similar immoral activities which happen daily in our communities motivated the author to write this paper and suggest practical solutions. This situation calls for immediate measures to stem the problem, and that measure in the author’s view is integrating teaching moral values in the national school curricula. However, it is made clear here that this type of integrated curriculum is not the panacea for all educational problems (Brophy & Alleman, 2011); however, it must be viewed as a tool that can help to educate students and engage them in practical issues and the learning process with lasting effect.

### 3. Moral values education

There is a disagreement among scholars about the term ‘moral values education’. People view values concepts differently, as internalized ideas, beliefs or understandings that guide and reflected in one's behaviour (Linda, 1997). While some view it as all activities and process done by teachers or other adults in order to transmit values to learners (Powney and Cullen, 1995), others use the term to mean many things related to education. Halstead (1996:5; 2000:85) defines ‘moral values’ as “principles, fundamental convictions ‘and beliefs’, ideals, standards or life stances which act as general guides to behaviour or as reference points in decision-making”. Scholars like (Sharp, 1984; Rowe & Newton, 1994; Lipman, 1987; Fisher, 1994; Kohlberg, 1980) maintain that values education shows what moral values are good to be advocated by learners and which are bad to be avoided and changed, and that moral values as socio-legal-religious norms are supposed to help people behave responsibly.

#### 3.1. *Moral values education: A lesson from developed countries*

It is discredit that in a time national curriculum of some under developed countries are not giving much emphasis on moral values education or are not taught effectively, most developed countries are giving priorities to teaching moral values in their national curricula. Taylor (1993) gives example of countries like Japan, Singapore, Sweden, and United Kingdom, Thailand, to mention but few, as the most serious countries in the list of 26 in this aspect. More significantly, he reveals that Australia funds values education programmes at all levels of education to enable its citizens be acquainted with their national values, and that it held a conference in 2007 at Monash University on ‘Moral education and Australian values’. It is in this way of Australian exemplarity moral values can be built in the nation and make a man respected and accepted as a good citizen by adhering to the national positive values which are imparted and advocated by different social agents as integral part of formal education system.

#### 3.2. *Moral values embedded in the Objectives of Islamic Law ‘Maqasid Alshariah’*

The Islamic law ‘Shariah’ is built on benefits to both individuals and community. Its mission is to guard human rights through the guidance of the Prophet so as to bring mercy in people’s life on earth “We have not sent you but as a mercy to the worlds” (Qur-an, 21:107). In brief, objectives of Islamic law has five concerns as speculated in the Holy Qur-an and prophetic teachings with the purpose of maintaining social justice and develop mankind as a whole; physically, emotionally, and intellectually so as to empower him/her to sustain social justice on earth. These include issues related to respect human dignity and their means of procreation, protection of people's life, their intellects and properties, wealth and their religion. The integrated curriculum proposed will provide a foundation in values as alternatives for students to consider in their interactions with others. Once they internalize these values, moral values become as their ritual and hence impact their decisions while still at school and later in life as adults and leaders and help them to resist immoral practices in their community. This implies that education provided should promote self-respect values, stimulate and develop critical and enquiry mind, respect and preserve Islamic principles and culture, inculcate tolerance and perfection, to mention but few. It is unfortunate that these values are rarely integrated and translated in the national curriculum of many countries including Tanzania (Sulayman, 2007).

#### 3.3. *Models for integration of moral values in the national school curriculum*

It is important to depict what it meant by the terminology ‘integrated curriculum’ before embarking into the integrated model. Wiggins (2001:272) uses ‘cognitive apprenticeship’ which seeks to ensure that learning in a school context is ‘more like “life” learning’ to define integrated curriculum. This implies that integrated curriculum in its simplest conception is about making connections across disciplines, or to real life skill-based or knowledge-based. It is a method of organizing teaching and learning where an activity, lesson, or unit draws upon more than one discipline, thus promoting cross-links between content areas on a particular subject matter, allowing students to see how ideas are connected.

3.4. Integrating moral values in the national curriculum

This article argues for integrating moral values in all school subjects in the national curricula. Integrating learning moral values in the national curricula has some merits worth mentioning. They include strengthening student motivation; encouraging self-determination and self-regulation with regard to making decisions in life; promoting peer communication and interaction; building strong learner-teacher relationships; promoting discovery and active learning; reducing disruptive behavior fostering for responsibility for one’s own learning. The integrated curriculum model that pioneered by Mohammed Saleh is known as the ‘Qur-an-curriculum integration process Model’ (<http://muslimed.webwindow.ca>). The model as shown below is comprised of three interrelated dimensions; foundation, implementation and mission.

3.5. The Quran –Curriculum integration process [Q-cip] model

Mohammed Saleh (2008) maintains that the Q-cip model does not regard curriculum as a finite body of pieces of information to be learned by students, and instruction as the transmission of that information into students who are viewed as empty vessels. Instead, it advocates for promoting information that is necessary for the growth of the individual, the development of the whole person that will lead him/her firstly to believe in the Almighty Allah, secondly, select Him and accept His guidance voluntarily, and thirdly, commit him/herself to put all that in action (Khosry, 2001). It places special emphasis upon learner outcomes in the balanced manner and subject matter that is organized relevantly to the holistic development of the student. The Q-cip model is easy to implement and helps both the teacher and the learner to fulfill the main goal and mission of education, which is to improve humanity.

3.5.1. Components of the Model: Foundation, implementation and mission

The Model makes the connection at 3 levels: foundation, implementation, and mission. These connections are taken from the supplication of Prophet Ibrahim as stated in the Holy Quran (2:129).

The foundation corresponds with ‘Telawah’ (Recitation), implementation with ‘Taaleem’ (Learning), and the mission with ‘Tazkiya’ (Self Purification) to complete the circle of 3Ts. The article suggests integrating the ‘3Ts’ in learning and teaching of all curricula in the national curriculum. The founder of the model (Saleh, 2008) argues that building of integrated curriculum begins with selecting the ‘A’ (Aya) in which a person develops an interest and readiness. Then related ‘K’ (Knowledge) are added and imparted to students to let the real integration take place in the inside of students where digestion takes place allowing the mind to produce new understandings and the soul to progress on the purification continuum ‘T’ and change. The tazkia stage involves any activity that brings the soul/heart to the highest level of purification. Tazkia involves two processes: curing oneself from diseases and sweetening the soul with good character.



Fig. 1. The Q-chip Model  
 Source: <http://muslimed.webwindow.ca/> (Modified)

Mohammed Saleh (2008) pioneered this model to help curriculum developers integrate the Glorious Qur-an in all subjects in the mainstream of education. The model as described above by Zayat (2008) is dynamic and a user

friendly tool that can be used by the teachers in planning their lessons and in classroom teaching. The model works better when combined with other multidisciplinary teaching methods. It is suggested here that moral values not to be taught as a subject in the traditional sense, it should rather, be integrated in all school subjects. This means that moral values have to be integrated with whole school policy as well as in other academic disciplines. This will provide opportunities for young people to receive training for their self-development and a foundation in moral values as alternatives for them to consider in their lives. By using the Quran- curriculum integration process model [Q-cip], as well as the ‘facets of empowerment evaluation approach’ (Feterman, 2001), teachers may experience a measure of self-determination in teaching moral values to impart confidence to students and build their self-determination to resist immoral practices when encountered in life.

### *3.6. Multidisciplinary strategies and techniques in teaching moral values in the integrated curriculum model*

It is worth mentioning here that, the author found Al-Zarnuji and Al-Shawkani’s learning model ([www.librarything.com/author/alimammohammadibnali](http://www.librarything.com/author/alimammohammadibnali)) complement the Q-cip model, in its implementation phase, particularly in the process of teaching and learning. The two models take into account a classification of learning objectives - ‘cognitive domain’, affective domain’ and psychomotor domain’ of knowledge, attitudes and skills reached by a committee of educationists which was chaired by Benjamin Bloom in 1956 known as Bloom’s Taxonomy (Anderson et al, 2000).

### *3.7. Al-Shawkani’s and Al-Zarnuji’s Learning Model*

The model advocates for a process of curriculum and instruction that incorporates the changes needed to promote a holistic approach to teaching and learning. Al-Shawkani and Zarnuji’s learning model ([www.librarything.com/author/alimammohammadibnali](http://www.librarything.com/author/alimammohammadibnali)) encompasses eight steps of curriculum implementation as summarized below.

- Readiness: ‘Readiness’ has to do with ‘mental-affective attitude’. It is obtained and becomes much stronger when combined with ‘intention’, ‘diligence’, and unshaken ‘reliance’ on The Almighty Allah. This is in line with Plato’s view that learning takes place when the learner is not forced to learn, and that learning should take place voluntarily.
- Soul Refinement: This is ‘moral motive’ and it is reached by improving the belief of the education system which leads to ‘respecting learning’, and ‘learned people’ and developing a desire to emulate the learned people.
- Motivation: This has to do with ‘cognitive’, ‘motor and effective character’. Motivation is a composite of intrinsic feelings, material, activity and participation all at the same time. A teacher here serves as an instigator and facilitator.
- Choice: This occurs when there is ‘self-motivation for learning and adherence’ by the learner. However, s/he needs guidance from the teacher who works as an instigator and a coach. The learner becomes motivated to the right choice of the study-branch, subject, teacher etc
- Activities: These are activities to be done by the learner in the process of learning. This phase constitutes ‘aims and objectives of learning’. However, the activities have distinctive qualities in terms of variety, validity, continuity, gradual approach, and repetition.
- Learning and forgetting: This is a ‘cognitive activity’. No man who has a capacity of remembering each and everything s/he learned; we learn to remember and forget some stuff. However, the learner needs direct advices encompass psychological and physical factors.
- Physical health and learning: This is of two dimensions: theoretical, like food, and practical like consumption of modest amount of food, and avoiding of long sleep. Physical education and learning are the twins of formal education.
- Learning as a social activity: This has to do with the ‘social milieu and within social interactions’ of the learner. Here the learner learns intensively the values of his/her community and society to serve it. Once this is done, the main goal and mission of education which is to improve humanity will be fulfilled

### *3.8. Strengthening learning moral values through Empowerment evaluation model*

The empowerment evaluation [EE] model (Feterman 2001), aims explicitly to help teachers drive the process of teaching moral values with lasting effect, particularly, to strengthen formal teaching of values so that students will be sensitive to immoral practices, be informed of alternative ways of acting, and make a constructive decisions (Sulayman, 2007). Empowerment initially was considered the capacity of teachers to play a broader role in teaching their subject-disciplines by taking control of learning through using problem-solving pedagogies and seeking alternatives in their teaching and management of classrooms (Marsh in McNeil 1992:4). Empowerment in Marsh's view is about creating an environment in which teachers take more control over their curricula, their pedagogical practices in classrooms and over learning. The empowerment evaluation and its facets help teachers to know where they are along the continuum of developing and improving teaching moral values and support lifelong learning (Fetterman, 2001:34).

## **4. Conclusion**

The author makes a call to the curriculum developers to integrate moral values education into the school curriculum by employing the integrated learning process models on the basis of 'Maqasid Al-Shariah'. Building values in schools is a long way to go. However, this can be possible by integrating teaching moral values in school curricula by employing along with the Quran- curriculum integration process model, Al-Shawkani's and Al-zarnuji's learning model, and facets of empowerment evaluation models as well. This provides opportunities for young people to receive training for their self-development and a foundation in moral values as alternatives for them to consider in their lives now and in future as adults to resist all forms of immoral practices. This kind of learning helps to develop a man as a whole, and if it is effectively done it may impact their decisions while still at school to play a leadership role in their own situations and contexts as students and later in life as adults and leaders.

**Appendix A.****A profile of corruption internationally: Range of corrupt countries internationally as generated by the TI in 2010 survey**

TI Profile internationally: Least to Most corrupt countries in 2010 on a scale of [10 – 0]

Rank	Country	CPI Score	Remarks	Rank	Country	CPI Score	Remarks	
1	Denmark	9.3		67	Italy	3.9		
	New Zealand	9.3	Almost free of corruption					
	Singapore	9.3						
4	Finland	9.2			78	China	3.5	
	Sweden	9.2			Lesotho	3.5		
6	Canada	8.9		85	Malawi	3.4		
7	Netherland	8.8			Morocco	3.4		
8	Australia	8.7	Least Corrupt Countries	91	Djibouti	3.2		
	Switzerland	8.7				Swaziland	3.2	
10	Norway	8.6			101	Zambia	3	
11	Iceland	8.5	n=27		Mozambique	2.7		
	Luxembourg	8.5			116	Tanzania	2.7	Most Corrupt countries
32	Portugal	6			123	Madagascar	2.6	
33	Botswana	5.8		127	Uganda	2.5		
54	South Africa	4.5		134	Bangladesh	2.4		
56	Malaysia	4.4			Nigeria	2.4		
	Namibia	4.4	Between least and most n = 33		Zimbabwe	2.4		
	Turkey	4.4				Comoros	2.1	
59	Tunisia	4.3			154	Congo Brazzaville	2.1	
62	Ghana	4.1			Kenya	2.1		
66	Rwanda	4		164	DRC	2		
				168	Angola	1.9		
				170	Burundi	1.8		
				178	Somalia	1.1		

**Remarks and observations on the Table 1 above:**

- African countries are in red
- Scandinavian countries are ranked in the top ten least corrupt countries internationally
- Most corrupt countries, generally speaking, and by a significant margin [19 countries], are all African, with exception of Bangladesh
- Four Sub-Saharan Africa countries [Botswana, South Africa, Namibia, and Rwanda are ranked between the most and least corrupt countries perhaps due to their sound economy compared to their neighbours]

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