
A FIVE-STAGE MODEL OF QUR'ANIC PEDAGOGY INTEGRATION INTO TEACHER EDUCATION CURRICULUM

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Abstract

Advocacy for the infusion of Islamic resources into the education system permeates extant literature on Islamization of Knowledge. However, clear-cut strategies for redesigning teacher education curricula, at the systemic level, are yet to be evolved. This paper proposes a multi-stage model for developing an integrated teacher education curriculum that synthesizes the Qur'anic paradigm of pedagogy with conventional teaching approaches. Taking cognizance of the needs of educators of the future, the paper articulates the distinctive characteristics, tasks and actions associated with the stages of awareness generation among critical stakeholders. concept development based on the knowledge assets of the Qur'an, curriculum reform processes, implementation strategies and empirical methods for confirming the efficacy of the integrated package. In conclusion, the paper submits that a system-wide integrated pre-service education curriculum is capable of emerging and functioning effectively not only within the boundaries of Muslim education but also in non-Muslim contexts.

Keywords: Qur'anic pedagogy; integrated knowledge; teacher education; curriculum review

Abstrak

Advokasi untuk memasukkan sumber Islam ke dalam sistem pendidikan meresapi literatur yang ada tentang Islamisasi Pengetahuan. Namun, strategi yang jelas untuk mendesain ulang kurikulum pendidikan guru, pada tingkat sistemik, yang belum berevolusi. Makalah ini mengusulkan sebuah model multi-tahap untuk mengembangkan kurikulum pendidikan guru yang terintegrasi yang mensintesis paradigma Alquran pedagogi dengan pendekatan pengajaran konvensional. Mengambil tanggung jawab dari kebutuhan pendidik masa depan, artikel ini mengartikulasikan karakteristik khas, tugas dan tindakan yang terkait dengan tahapan generasi kesadaran di antara para pemangku kepentingan kritis. pengembangan konsep berdasarkan aset pengetahuan tentang Qur'an, proses reformasi kurikulum, strategi implementasi dan metode empiris untuk mengkonfirmasi kemanjuran paket terpadu. Kesimpulannya, artikel ini menyampaikan bahwa dengan terpadunya kurikulum pendidikan pra-layanan seluruh sistem ini mampu berkembang dan berfungsi secara efektif tidak hanya dalam batas-batas pendidikan Islam, tetapi juga dalam konteks non-Muslim

Kata kunci: pedagogi Quran; pengetahuan terpadu; pendidikan guru; ulasan kurikulum

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Introduction

A pedagogical divide is visible in contemporary education contexts all over the world. Education reforms, in the last few decades or so, have focussed on producing responsible citizens capable of contributing effectively to the market-economy. Strategies are evolved to ensure that learners are equipped with the necessary tools to accomplish this primary objective. When viewed from the liberal-secular perspective, this focus appears to be a fair educational goal for all citizens irrespective of faith affiliation. This approach is distinct from the Islamic paradigm which stresses man's spiritual development through an all-pervading divine dominance of the entire education system without undermining the material needs of man. The increasing utilisation of mainstream strategies of achieving greater efficiency and effectiveness in Muslim institutions have surreptitiously forced Muslim learners to imbibe values antithetical to Islamic tenets.

The fundamental distinction between education as conceived within the Islamic worldview and the Western education conception lies in the profane character of the latter. It is a system that overemphasizes the terrestrial world with perfunctory or no consideration for the celestial world. Western philosophy accords God no role in the educational process while Islamic education recognises the indispensable divine input in shaping the present world and the hereafter. Nurturing individuals who uphold the right belief, acquire the right knowledge and imbibe the right values form the fulcrum of the Islamic education philosophy. The following submission at the First World Conference on Muslim Education in 1977 sheds light:

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. Education should cater therefore for the growth of Man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realisation of complete submission to Allah on the level of the individual, the community and humanity at large (Ashraf, 1985).

Although, curriculum review is an on-going exercise, its underlying philosophy and overall vision should remain constant if the fundamental component of *Tawhîd* (monotheism) forms its foundation. Epistemology in Islam as encapsulated in the Qur'anic concept of *ilm* which must be acquired by all Muslims combines both information and action as correlates. The range of scope spans the sciences, arts and humanities which should be studied within the boundaries set by the primary sources of Islam.

The information supplied in the Qur'an projects the fusion of both spiritual and non-spiritual aspects of life. Congruity should also be achieved between theory and practice so that the pragmatic dimensions of knowledge flow directly from its theoretical foundations which are rooted in the Qur'an and *Sunnah*. There is need to juxtapose information and practice with a view of detecting contexts of contradiction between revelatory texts and concrete realities of Muslims. This assessment exercise leads to the identification and application of interventions. Many Muslim communities are currently operating education systems without due cognizance of the Qur'anic education philosophy. It is a model that emphasizes a moral and spiritual consciousness that produces the right faith manifested in credible behaviour.

The recipient of Islamic education ultimately achieves felicity in this world and a blissful life in the abode of permanence (Nasr,1984).

The Qur'an offers a blueprint for all facets of life. This Qur'anic schema is accessible through the channel of education. No wonder then that the Qur'an also provides several stimuli for engaging in educational activities. Since the content of education is as vital as the means or strategies of its delivery, the Qur'an demonstrates a balance between what is to be taught and how it should be taught taking cognizance of the nature of the learner and his learning environment. This divine educational approach is, in this paper, conceived as Qur'anic pedagogy. A brief exposition on this concept will readily reveal its omission in most contemporary curricular at various levels of education. The injection of this missing component requires processes and approaches which should be an outcome of a rigorous intellectual engagement. This paper proposes a multi-level approach towards developing an integrated teacher education curriculum that will target, in-service and pre-service teachers. The short-term and long-term teacher education programmes envisaged would enable beneficiaries develop competences for integrating the spiritual component into the teaching-learning process.

Qur'anic Pedagogy

Pedagogy is traceable to the Greek "paidagōgēō" which literally means "to lead the child". Technically, it simply refers to the science and art of education. Qur'anic pedagogy is, basically, a mission to rectify the heart so that it is inclined towards divine guidance. The term could be used interchangeably with "Islamic Pedagogy". It aims at training a human being so that the individual would be conscious of his duties to the Creator and to fellow creatures.

The philosophy that dominates the theory and practice of modern secular-education lacks this fundamental component hence the need for a systematic revival of the dominant paradigm underscoring current pedagogical discourse.

In discussing Qur'anic pedagogy, it must be observed that a stock of well-articulated literature detailing the principles and dimensions of this education tradition is yet to benefit from world-wide circulation. Therefore, what is termed 'Qur'anic pedagogy' or 'Islamic Pedagogy' elucidating the purposes, principles, methods, and content of the teaching/learning is yet to be comprehensively codified, systematised, practicalised using empirical means to determine effective modalities of its implementation in various contexts.

For any pedagogical endeavour to qualify as being termed Qur'anic, the content to be taught must be rooted in *Tawhîd*. The curriculum should clearly reflect this basic ingredient irrespective of the discipline involved. This *Tawhîdî* episteme is sufficiently reflected in the first five Qur'anic verses revealed to the Prophet (SAW). It is also discernible from this initial revelation that frequent reference to and connection with God forms the focal point of the information presented in each verse as emphasised below.

Read in the name of your **Lord Who**
created

He created man from a clot.

Read and your **Lord** is Most Honourable

Who taught (to write) with the pen

He Taught man what he knew not
(Qur'an, 96:1-5).

The illustration above projects the inseparability of knowledge from its unitary metaphysical source. It also emphasizes the implementation of the philosophy of this

indivisibility at the foundational stage of any educational enterprise. The divine input should pervade educational processes including curriculum design, instructional and assessment processes.

Qur'anic pedagogy emphasizes the need to equip the learner with the ideal educational resources. The strategy is to utilise the basic truths contained in the Qur'an and the approaches used in disseminating them as a basis for formulating general rules of teaching and learning. The Qur'an was revealed as a panacea for all issues (Qur'an, 6:38, 16:89).

Foundations and Principles

Education, in Islam, is construed as a trust, an obligation and an act of servitude to the Creator. As God's *khalîfah* (vicegerent), the *amânah* (trust) of using the human intellect to explore and manage the earth's resources using *taqwa* (God-consciousness) as the main tool is an obligation. Therefore, the knowledge, skill and values the individual acquires should be deployed towards strengthening *Îmân* (faith). Teacher education curricula should provide the framework for empowering educators to train individuals who will effectively discharge their responsibilities to God, mankind and the environment. Acquiring basic *Sharî'ah* knowledge is, according to Al-Ghazâlî, *farḍ ayn* (an individual obligation). The pedagogue's duties constitute a level of trust which he must fulfil by exposing the learner to experiences that will make him recognise God as the Sustainer of the universe and at the same time develop competences that will make him contribute significantly to human civilization. The Qur'anic injunction urging people to fulfil trusts (Quran, 8: 27) and the prophetic submission that "each one of you is a shepherd and shall be held accountable concerning his flock" (Sahîh al-Bukhârî 6719, Sahîh Muslim 1829) point to the

indispensability of ensuring the effectiveness of education. The ethico-legal provisions of the *Sharî'ah* embodied in revealed knowledge should form the basis of an ideal curriculum. The other component of the curriculum which covers a specific area of specialisation is regarded as *farḍ kifâyah* (collective obligation). The acquisition of this sphere of knowledge should be dictated by societal needs (Al-Ghazâlî, 1996).

Educational activities are opportunities to engage in *'ibâdah* (worship), which gives divine meaning to life. The spiritual utilities of *'ibâdah* evoke motivations to be perpetually involved in teaching and learning. The incentives attached to educating and getting educated propel the individual to excel in education. One of such impetus for engaging in the search for knowledge is demonstrated in the prophetic statement "He who treads the path in search of knowledge, Allah will make that path leading to Paradise easy for him" (Sahîh Muslim, Hadith, 1245).

Pedagogical principles enunciated in the Qur'an are directed towards producing spiritually profound and intellectually sound human beings. The educated elite produced through the Qur'anic paradigm should be able to impact the immediate generation and future generations of mankind. The Qur'anic concept of *Ulul-Albâb* (Possessors of Sound Knowledge) as projected in the Qur'an underscores the emphasis on the ubiquity of God-conscious specialists in various disciplines which Kamal Hasan calls the integrated personality. He submits further that:

the production and growth of more Islamicised intellectuals, scholars, scientists, professionals, political leaders and educated classes who combine or unify scientific and worldly knowledge with religious values, thinking and contemplation (*fikr* and *tafakkur*) with

spiritual remembrance (*dhikr*) of Allah (SWT), worldly means with otherworldly ends, reason with Divine revelation, professionalism with *taqwa* (that deep ethical consciousness of the pleasure and displeasure of Allah [SWT]) (Hasan, 2010)

More importantly, the Qur'an promotes the culture of excellence as a more vital objective of education rather than producing large population of educated people who may be extremely limited in their contribution to their own development and that of the human race (Qur'an, 67: 2, 16: 90, and Qur'an, 55: 60). Excellence as encapsulated in the concept of *ihsân* (goodness) is further reiterated in a prophetic tradition that states: "Verily, Allah has prescribed excellence with regard to all things" (an-Nawawî, 17). Application of various pedagogical principles to achieve excellence is embedded in the Qur'an. Highlighting few specific contexts in the Qur'an will shed light.

The first is the primacy of adequate teacher preparation which should precede practice. Allah adequately prepares His prophets for the task of guiding people in a way that the goal of prophethood will be accomplished. Allah prepared Adam for the task of teaching before asking him to demonstrate his knowledge to the angels (Qur'an, 2: 31-33). All the prophets of Allah were given various facilities to enable them attain *Itmâmul-Hujjah* (Absolute Proof). These include *hukm* (wisdom) and *ilm* (knowledge), *mu'jizât* (miracles) and other strategies of effective delivery. Thus, the Qur'an makes the principle of planning and preparing for teaching and learning activities a precondition for the success of instruction.

The Qur'anic framework for the implementation of the planned tasks begins with the principle of building durable foundations of learning. The instructional environment must be

conducive and relevant to the context of learning. Muḥammad's (SAW) first experience of revelation involving a one-to-one interaction with Jibrîl (AS), his teacher took place at Cave *Hirâ'* free from distraction. Another dimension of this first instruction which is akin to the Adamic model of teacher education is that the initial concept introduced to the learner is simple and factual. The Adamic learning experience begins with object identification through definition. The Qur'an reports: "He taught Adam the names of things" (Qur'an, 2:31). Training in conceptual thinking is deduced from the Adamic learning experience to teach factual definition of phenomena. (Khan, 2009: 6). In the first encounter of Muḥammad (SAW) with Jibrîl (AS) the learning task involved the assimilation of only five short verses. This first revelation also prepared the foundation for subsequent instructional encounters that will span twenty-three years. The method used involved memorisation in consideration of the unlettered status of the learner.

The educator is projected as an exemplar in the Qur'an. Prophets of Allah mentioned in the Qur'an functioned as exemplars and advocates of positive change within the social system. The Qur'anic concept of *Uswatun Hasanah* (Good Exemplar) is valid for all levels of leadership, classroom leadership inclusive. The Qur'an recommends: "Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah" (Qur'an, 33: 21). The teacher communicates with the students through diverse means including his lifestyle, conduct, dispositions and mannerisms within and outside the perimeters of the learning environment. Depending on the age bracket of the learners, they consciously or unconsciously imbibe both his positive and negative attributes.

Consideration of the diversity of learners' cognitive abilities, level of mental alertness and readiness, socio-economic backgrounds, cultural affiliations, emotional status and so on in determining the modicum of content and how to teach it is another principle of pedagogy in the Qur'an. "Not all of them are alike" in Qur'an (3: 113) is an apt reference to this principle. A more categorical declaration reads: "Say, 'Are those who know equal to those who do not know?' Only they will remember [who are] people of understanding" (Qur'an, 39: 9). It is vital that the learner is not encumbered with learning tasks greater than what his latent capacities can allow.

A frequently emphasized principle of pedagogy in the Qur'an is the development of the skill of *tadabbur* or *tafakkur* (contemplation) in the learner. Reflective thinking is a basic tool for discovering new knowledge (Abdul-Haq, 2002). The Qur'an challenges its readers to study its content deeply with a view of accessing the various dimensions of its application. It states: "[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded (Qur'an, 38: 29). The learner needs to reflect on what is taught with a view of relating it with revealed knowledge and the wisdom in creation. This exercise enables him to develop new ideas and vistas of development. A cognate Qur'anic principle here is making the learner a discerning or guided generalist. The learner ought to be exposed to as many subject areas as possible so that his learning experience does not become exclusionary. This approach enables the learner to appreciate the interrelated nature of various disciplines and the need to reach out to dimensions of knowledge and its application to various spheres of life instead of limiting himself to the cocoon of his area of specialisation. The Qur'an typifies this encyclopaedic approach to

scholarship when it succinctly submits "Nothing have We omitted in the Book" (Qur'an, 6: 38).

Teaching Approaches

The quality of content is as important as the method of its delivery. The Qur'an not only establishes the integrated nature of knowledge but also the modalities of its presentation to its recipients. This brings to the fore the issue of the utilities of methods of teaching used in the Qur'an. The Qur'an is basically a divine scripture and not a textbook on any discipline as Bidmos (2010) has rightly observed. However, the Qur'an makes allusions to all disciplines; the method of delivering instruction is not an exemption. A method should make learning more involving and exploratory. When the teacher is equipped with numerous skills and strategies, teaching is seamless, resourceful and enjoyable. The diversity of approaches affords the teacher the opportunity of deploying a combination of methods to teach a concept. The astute educator discovers in the Qur'an vast methodology resources beyond the traditional "chalk and talk" method.

In training teachers who are expected to implement a *Tawhîd*-based curriculum, it is important that training in Qur'anic pedagogies forms a major component of their preparation. They should be conversant with and apply principles extracted from the Qur'an. The wide-ranging nature of these teaching approaches in the Qur'an imposes limiting discussion on them to few illustrations. Major methods of teaching in the Qur'an include discussion, lecture, questioning, demonstration, rote learning/memorization, storytelling, experimentation and so on.

The Qur'an leveraged on the advantages of the discussion method in which the teacher is able to obtain immediate feedback arising from

issues raised so as to decide on the next stage of instruction. The level of involvement of the parties is high while the teacher plays the role of a facilitator while the learner contributes to building concepts. The Qur'an typifies this type of method in the didactic sessions between Shu'ayb (AS) and the 'Ad (Qur'an, 11: 84-91). He delivered the divine message through an informed engagement with his people providing information and exposition where necessary. Based on request, he clarified the divine message as necessary.

Practical demonstration as used in the Qur'an involves skill acquisition techniques in cases where this method is most suitable. This teaching method is ubiquitous in the Qur'an and indeed pervades the Islamic education tradition. For instance, Musa (AS) demonstrated to his people the utilities of his staff showing them in the process the superiority of divine power. He succeeded in teaching the virtue of obedience to divine authority and the grave consequences of disobedience. He dictated the time and place of instruction and also ensured that the demonstration was witnessed by a large population of learners given the ambience of the learning environment. The demonstration was clear while the voice level was audible. In the end, he succeeded in convincing the multitude through various aspects of his demonstration.

The Qur'an combined the trio of educational excursion, problem-solving and lecture methods in a single teaching-learning encounter. This is typically represented by Prophet Musa's educational trip with his teacher, Khidr. Musa (AS) accessed new forms of knowledge as well as the ethics of patience, obedience, diligence and respect for the teacher (Qur'an, 18: 82-60).

Teaching through historical anecdotes is widely used in the Qur'an. This method aids knowledge recall and allows for presenting

diversified content in a single learning encounter. It is also filled with imagery that facilitates understanding and knowledge recall. Since the stories are based on actual facts and events, the objective of entertaining the learner gives way to value orientation. An entire *sūrah* is named Al-Qaṣaṣ (Stories). The Qur'an related the stories of tribes (e.g. 'Ad and Thamūd); personalities such as Fir'awn, Ashābul-Kahf, Bilqīs, Maryam and twenty five (25) prophets among others. In each case, vital messages are incorporated into factual stories. The life of Yūsuf (AS) to which Chapter 12 of the Qur'an is dedicated treats various vicissitudes of life and the credible ways of addressing them.

The Qur'an alludes to co-operative learning through the prescription of a wide range of forms of worship especially those that are performed congregationally. Typical examples include *ṣalāt*, *hajj* and *jihād*. Numerous supplications in the Qur'an make use of the first plural noun to underscore the importance of the collectivization of instructions. A common illustration is found in the verses "It is you we worship and it is from you we seek assistance. Guide us to the right path" (Qur'an, 1: 5-6).

Rote-learning which is much condemned in contemporary methods should be strategically retained for the purpose of memorising texts of the Qur'an, the Hadith and mastery of terminologies and taxonomies. This not only contributes to the priority of preserving the Qur'anic text as enshrined in Qur'an 15:9 but enhances effectiveness of *ṣalat*. Questioning as a method in Qur'anic pedagogy is a two-way affair involving teacher's use of questions to present concepts with active learner participation. The learner is engaged in intensive mental activity which in the end aids knowledge recall. The flip side of the utility of this approach is the creation of ample opportunities for the learner to clarify issues at different stages of lesson delivery.

Moreover, questioning is an important evaluation tool. All the typologies of questioning are masterfully used in the Qur'an and Hadith. Typical illustrations are found in Qur'an and Hadith Two of an-Nawawî.

The use of Information and Communication Technology (ICT) and indeed all beneficial scientific inventions are encouraged and should in fact be used. The Qur'an gives an open licence for the discovery, production and use of the products of scientific enquiry. The Qur'an states its position in form of a challenge which reads:

O company of *jinn* and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allâh] (Qur'an, 55: 33).

An Integrated Teacher Education Model

After Allâh and the Prophet (SAW), teachers remain the most vital factor in the educational process. This paper submits that, the Islamization of knowledge project is a challenge to educators to review the entire gamut of teaching-learning processes. A systematic, speedy and creative mechanism of the diffusion of the philosophy and vision of incorporating Islam into Muslim education is earnestly required. The Teacher Education and Qur'anic Pedagogy Integration (TEQPI) Model is a flexible training programme aimed at empowering pre-service and in-service teachers to undertake the task of restructuring teaching and learning to conform to the Qur'anic paradigm of pedagogy.

The strategy is to develop in them the ability to integrate *Tawhîd* into the existing secularised curriculum using the principles and approaches of teaching derived from the Qur'an without undermining the beneficial values of western education. Effective de-secularisation

can occur at the individual, institutional, national and international levels. The reform agenda could target educators at pre-primary, primary, secondary and tertiary levels. It could also cater for the needs of teachers in formal and non-formal education. Fresh teacher-trainees as well as teachers in current practice are also potential beneficiaries. A multi-faceted teacher education programme can be evolved for adaptation in different contexts.

The TEQPI Model is a five-stage process leading to the evolution of an integrated teacher education curriculum for training prospective and practicing teachers at various levels of instruction. The Model targets both pre-service and in-service teachers in all subject areas. The strategy is to initially develop three variants of the integrated curriculum from which sub-variants could emerge. The first is an integrated curriculum for a four-year degree programme leading to the award of B.A. Ed or B. Sc. Ed. The second is a one-year Postgraduate Diploma in Education (PGDE) programme which will address the needs of graduates of content disciplines who intend to professionalise as teachers. The third is a one to three-month certificate course in Qur'anic pedagogy designed for in-service and pre-service teachers whose professional preparation lacks the Islamic pedagogical component. This last group are assumed to constitute the bulk of the population of the present core of teachers and should, therefore, be accorded priority attention. The curriculum for the three will be basically similar in terms of the philosophy and ideological orientation of the curriculum. Course offerings in the foundations of education, content area and the duration for teaching them will be the distinguishing features. The similarities will be found in the principles of Islamic Education, the pedagogical approaches of the Qur'an and the Islamisation of the content area. For this reason, once the curriculum for the four-year

programme is developed, the diploma and certificate programmes will automatically flow out of it. Therefore, a single Task Team could be saddled with the responsibility of designing the three to ensure a good blend of the three. The stages of the TEQPI Model are presented in Table 1 below:

Table 1. The Five-Stage Teacher Education Qur'anic Pedagogy Integration (TEQPI) Model

STAGE 1	Planning	-Initiators constitute Task-Team -Identify and source resources -Plan monitoring schedule
STAGE 2	Pre-design Activities	--Needs Assessment -articulation of objectives -establish processes of curriculum development
STAGE 3	Designing Curriculum	-Integration in action -Flexibility
STAGE 4	Evaluation	-Critique -Validation schools, TLCs and various institutions
STAGE 5	Modification	-Fine-tuning -Implementation -Reviews

Stage 1: The first stage of TEQPI demands the utilisation of the Islamic principles of sincerity of intention (An-Nawawî 1), effectiveness of planning (Qur'an, 2: 197) and informed consultation (Qur'an, 42: 38). This participatory curriculum planning should reflect representation incorporating the initiators, teacher educators, practicing teachers, education consultants and official regulators of the education sector. This group constitutes a Task Team that will facilitate curriculum development processes, ensure adequate funding of the process and put in place an effective mechanism of monitoring.

Stage 2: The Task-Team of experts in curriculum development and practitioners conduct a needs assessment preferably using the direct type involving formal research as against the use of secondary data collected from surrogates. This exercise reveals, among others, specific dimensions of problems and the kind of

interventions required. It will also assist in stating objectives of the proposed curriculum as well as outlining details of the curriculum design processes.

Stage 3: The second dimension of the assignment of the Task Team is to produce a draft curriculum following the parameters and processes obtained from the needs assessment. The integrated curriculum must take cognizance of the important characteristic of adaptability of the curriculum in various contexts. Although basically conceived as a document to guide undergraduate teacher education, its flexibility should simplify the task of developing from it diploma and certificate pre-service and in-service programmes.

Stage 4: The draft document will be subjected to two levels of assessment; the first is a rigorous critique by experts, the outcome of which will reveal the level of viability of the document and suggestions for improving on quality. A major concern here should be the pedagogical framework of the curriculum to ensure the adequacy of its Islamic content. The initial draft is then fine-tuned for the second level of evaluation involving validation. Validation should reveal the extent to which the curriculum is able to achieve its objectives. While critique is mainly recommended for the bachelors curriculum, the two levels of evaluation will be suitable for the short-term in-service programme.

Stage 5: Modification: The overall outcome of the evaluation should suggest the extent of modification that should be effected before the curriculum can be made available for full-ledged implementation. The monitoring of the performance of the curriculum, the level of its receptivity among students and educators, the attainment of its objectives and changes in society should determine aspects of the curriculum that might require

review. Curriculum review is, of course a continuum.

Implementation Strategies

The outline of the integrated teacher education curriculum should comprise three broad curricular areas: (A) Foundations of Education made up of courses in philosophy, sociology of education, test and measurement, educational psychology and counselling, communication skills etc. All of these courses should be reconstructed from the Islamic viewpoint (B) Content and Pedagogic Studies which combine individual school subjects and the methods of teaching them should draw as much as possible from the teaching approaches in the Qur'an; and (C) Teaching Practice aimed at the development of professional capacities, teaching ethics and skills should involve observing the student teacher in a classroom situation preferably in a school context. These core curriculum areas will be applicable to the undergraduate, diploma and certificate courses with varying degrees of intensity.

The flexible nature of the curriculum should make it adaptable to preparing teachers for the pre-primary, primary, secondary and tertiary levels of education. Non-formal forms of education especially *madrasah* education should be able to benefit immensely from the resources of the integrated curriculum. It has been established through research that capacity building in pedagogy is a major area of need of *madrasah* teachers (Oke and Musa, 2007). The certificate programme should be tailored to the needs and context of learning of this category of practitioners.

The establishment of Teacher Learning Centres (TLCs) is crucial to access to training in Qur'anic pedagogy. The centres can be established as academic units domiciled in Muslim universities or as autonomous institutes

affiliated to universities. The flexibility of the structure of the programmes of these centres should provide multiple options of training including on-site training. For instance, certain courses may be designed as continuous lecture periods while others could be punctuated at intervals with practice after which teachers could share experiences for group appraisals.

Recommendations

In furtherance of the need to effectively institutionalise Quranic pedagogy as a teaching-learning tradition, the following recommendations are advanced:

1. There is need to create awareness among stakeholders in the education sector about the existence, primacy and efficacy of Qur'anic pedagogy. This exercise will increase the level of its receptivity and prompt diffusion.
2. It is necessary that learning achievement is monitored in contexts that Qur'anic pedagogy is used as a model of teacher preparation. The data obtained from such an exercise can be used to undertake comparative analysis with contexts in which conventional pedagogy is used.
3. Distance media will reach many more people than the conventional education. Therefore, ICT approaches to Qur'anic pedagogy should be evolved and deployed as soon as feasible.
4. Gradual replacement of the current models of teacher education at all levels of school education with models that integrate Islam into general education and professional development should be adopted.
5. There is need to develop texts that will address in a comprehensive and facilitative way the different dimensions and resources of Qur'anic pedagogy.

6. Increase in empirical research focussing on Islamic educational practices in various locales is strongly advocated. Deliberate opportunities should also be created for reporting the outcome of such research endeavours.

Conclusion

Discussion in this paper has revealed in a rather skeletal way- given the constraints of space- the vast pedagogical resources of the Qur'an further expounded in the *Sunnah* and other sources of the *Shar'ah*. The western-oriented curriculum can no longer be treated as a sacrosanct document which should be accepted without question. The integrated curriculum advocated in this paper is construed as a catalyst of changing the profile of teacher education world-wide. Teachers across levels of education need retraining in this area considering that teaching and learning are forms of worship. Postgraduate students in education are candidates of Qur'anic pedagogy. This framework should form part of the pedagogical prescriptions for graduate programmes in education. Islam conceives the teacher as an empowered educator and not merely an implementer of a curriculum. The teacher should develop competences that make him contribute to knowledge each time he ventures into the classroom. The quality of his preparation will enable him accomplish this goal. We should begin to look at teacher education as a holistic enterprise involving the development of the total teacher whose competences combine Islamic education values and the positive dimensions of the western philosophy of education. Teachers are capable of evolving pedagogic approaches that will create a complete Islamic environment that should address the needs of learners of today and of the future.

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