

An Analysis of the Effects of Secularism and Dualism towards Islamic Education

Adam Adesina Muhammed-Lawal

Department of Curriculum & Instruction, Kulliyah of Education
International Islamic university Malaysia (IIUM)
Email: adam_in_cairo@yahoo.com Tel: 01151179270

ABSTRACT

Islamic system of education provides a universal approach to teaching and learning and considers them as a continuous process, as was the case in the early ages of Islamic civilization. Conversely, the dual system of education takes a different approach to education by establishing provisions towards the development of mankind. The dual education is essential because it makes an individual vast in the learning approach. The main purpose of this paper is to underscore the rapid spread of secularism in education and the acceptance of dualism in Islamic education. The paper distinctly describes the concept of Islamic education and its philosophy, followed by the Western education system, with a detailed explanation of education dualism and secularism in Muslim communities. By employing a document analysis method, this paper highlights how secularism and dualism in education penetrated and have been accepted by Muslim communities without much scrutiny as well as how they help in one's development of life. This paper discloses the challenges of dualism and secularism in the Muslim education which have led to the intellectual, cultural, and social divergences from the glorious Qur'an and Sunnah of the Holy Prophet of Islam among Muslims, namely in their education systems and practices.

KEYWORDS: Islam, Dualism, Secularism, education, integration, curriculum.

INTRODUCTION

Islamic education is simply translated as '*tarbiyyah al Islamiyyah*'. It contained a concept of "*ta alim*" (instruction), *tahadhib* (rear or sustain) and other sub concepts like *hikmah* (wisdom), *Adl* (justice) *Amanah* (trust) and as the extreme is *Khilafah* (vicegerancy) and *Ibadah* (worship). The main sources in this type of education are the Quran and Hadith. Islamic education connotes whole life approach and signifies complete integration into man's life, it also assist in living a complete life of isolation. It is the true system of education that first takes man from the darkness of ignorance and illiteracy to the light of knowledge and education which would also broadens ones knowledge, it shapes so many relevance and advantages not only to Muslims but to entire

humanity (Nor, 2012). Education is a process of infusing something into human beings to make them productive and to live happy life in their societies (Lubis, Mustapha & Lampoh, 2009). The knowledge acquired by human beings through education helps to direct them into a proper path through their life expeditions. This is because “good” education has the ability to shove human being into better persons if it is well blended with Islamic values (Abu Sulayman, 1994a; Lubis, et al, 2009).

Islam faces education as an act of worship and a lifelong process. Hence, its philosophy, method, content and general curriculum are towards human successful integrative life. Education is an art that allows humans to accumulate every leaving experience in their life and subsequently transmit to a new generation. In Islam, the actual education which are required are the content of Quran and Hadith, because these are the motivations which derives the Muslim community so as to place due importance on advancement of knowledge which is borne out from the Quran and Hadith. Islamic education can also be defined as a process of nurturing and training of the mind, body and soul, which also goes along with the Glorious Quran and Sunnah. It is intended to bring forth humans who are God conscious and subservient only to Almighty Allah (Nor, 2012).

However, western education is a system originated from the west and penetrated to the world after Islamic education in the earliest 15th century. Its main approach was the modernization of social life through science and technological advancement with the involvement of all other amenities of learning. Western system of education was first propagated by the missionaries and promoted by colonialist to different part of the globe, in their view for westernization and globalization in the name of modernity. It is a complete secular system that differentiated life and religion and focuses on materialism and religion goes a long way in assisting people by guiding us aright (Rosnani, 2004).

Dualism in Education and Effect in Islamic Education

Dualism means the condition of being double of duality, opposition, division. Therefore, dualism in education means there are two different education systems; Traditional Islamic education system and Secular education system. Rose De Yusof (2009) argued that the traditional Islamic education focused more on the basic religious belief and theology of Islam but less focused on modern knowledge. As for the Secular education, they focused more on modern knowledge and less on religious knowledge. Hereafter, Dualism is a situation of being in doubles or pairs. Likewise, education dualism is referred to as a situation where we have two different education systems in teaching students in schools (Al-Faruqi, 1988; Al-Attas, 1993). According to Islam, the separation of religious (*din*) knowledge from modern or worldly (*dun'ya*) knowledge is not allowed because modern knowledge is just part of the religious knowledge (Al-Faruqi, 1982; Abu Sulayman, 1994a). Also, dualism refers to the existence of two educational systems that is the traditional, religious and the secular, national system. As a result of this dichotomy, the system of education became a means of dividing the *Ummah* (Muslim community) and draining its energy. Scholars warned that this educational dualism bears negative consequences for Muslims. Both systems produce half-back Muslims who do not possess the integrated Islamic personality. It is even worse when

graduates of both systems who subscribe to opposing worldviews, cannot see eye to eye on social, economic and political problems (Sidek, 2006).

Consequently, dualism in education system usually will focus on one aspect of education only. Whether they focus on Religious Education or Modern Education, these two aspects of education are on their own. That is why either Religious or modern education, there is an imbalance knowledge between both aspects. Those who joined the Religious education will gain more knowledge in religious field and they do not consider modern knowledge as an additional knowledge for them. As for those who learned about mathematics, science, geography or also known as modern education, they will become experts in their own field, but it will not be mixed with any Religious education (Rose De Yusof, 2009).

Modern knowledge should be taught along with religious knowledge because in Islam, Glorious Qur'an is the most reliable source for all kinds of knowledge and authentic guidance for scholars in all fields of modern knowledge. According to Islam, all knowledge in the universe is subservient of the revelation (Allawi, 2009). The religious knowledge gives modern education an Islamic epistemology with a model of eternal values which are key features in any Islamic education system (Sardar, 1985). Modern education alone which is not guided by religious knowledge or *din* produces "mechanistic man" who can only do what he is trained but without guidance of any moral values (*akhlak*) or wisdom (*hikmah*) from Allah (SWT).

Most Muslim scholars have fronted integration of the education curriculum or the adoption of an eclectic model of education as the most apposite approaches in eradicating education dualism from Islamic education systems (Al-Faruqi, 1988; Al-Attas, 1993). In an integrated curriculum, the religious knowledge or *din* gives graduates a sense of diligence in the way they accomplish their work as their characters are presided over by religious knowledge (Rahman, 1988). Moreover, al-Faruqi (1988) opined that both the religious and modern education systems should be integrated for students to have appropriate knowledge. Integrating the curriculum would help to get graduates to execute their duties as good citizen who have acquired modern knowledge and at the same time as good men who have acquired religious knowledge (Sidek, 2006). Integrated education has been recommended by most scholars because it brings about impartial human being as both kinds of knowledge (religious and modern) touch all the aspects of the human domains (Al-Attas, 1993; Lubis, et al, 2009). A curriculum with both religious and modern knowledge produces stability among individuals from the Islamic perspective in terms of the minds, bodies, and the souls or by developing their cognitive, affective, and psychomotor domains (Sidek, 2006, Lubis, et al, 2009). As a results, an integrated curriculum unifies the different kinds of knowledge with an aim of developing the *ummah* in relation to Glorious Qur'an and Sunnah of the Holy Prophet of Islam.

Also, integrated education works on the principle that if students understand the modern knowledge and their religious obligation to mankind in accordance to the Glorious Qur'an and the teaching of Holy Prophet of Islam (peace and blessings be up on him) they will serve effectively, justly, and pious in their profession (Al-Faruqi, 1988). As a consequence, teaching religious

education as well as modern knowledge to students at the same time produces graduates who do not involve themselves in negative activities due to their fear of Allah the Almighty. In an integrated curriculum, there is union of knowledge for students to study both Islamic and modern knowledge at the same time. This is because according to Glorious Qur'an, the reality of education and the world is gift from Allah the Almighty (Haneef, 2009).

The neglect of the religious studies in the teaching of the empirical sciences is not of worth in the Muslim education. Therefore, if the education is integrated in nature, it helps students to be capable of carrying out their professions as servants of Allah the Almighty and followers the Holy Prophet of Islam (peace and blessings be up on him) (Lubis, et al, 2009). Integrated education can also help students to uphold the Islamic belief, the laws (shari'ah), and the Islamic morals in their professions and all their ways of life (Haneef, 2009). The effect of dualism in education can be bad to everyone. Imagine a student with a great achievement in academics, but zero in emotions and moral values, there will be a situation when he entered the world of work he will be separated from nature. It means that he will live in his own world, creating and developing more technologies without any concern about the negative consequences caused by it, because his aim is only to satisfy himself (Crystal, Rohana & Amirudin, 2011).

A renowned Egyptian scholar and icon in the Islamization movement in Egypt Muhammad Abdu has in many occasions criticizes and caution about this confusion: "education in modern government schools, either at the preparatory, elementary or higher levels, was largely aimed at the development of military personnel. The religious and ethical subjects were largely ignored; foreign schools were no better; that is why Abduh repeatedly urged Muslim not send their children to foreign schools. These schools which were established by the missionaries taught Christianity. The schools caused confusions in the Muslims and affected their morals" (Shafie, 2004). This system of dualism is padding not only the Islamic system but the west, because as so many logical ideas and theories were in contradiction with the true teachings of Islam is also the same confronting the true teachings of the Holy Bible. Therefore, dualism surfaced to be a motor of segregation between human and the true super being and instead to develop religious vision and commitment but contributing distance to religion and these normally paved ways to the numerous educational crisis and poor development.

Secularism in Education and Effect in Islamic Education

There is an expanded search for understanding of the terms secular, secularism, and secularization as there is rapid Westernization of Muslim communities (Abu Sulayman, 1994a; Haneef, 2009). The term secularism is traced to have been first used by George Jacob Holyoake in the 1840's which he used to refer to a variety of practical social ethics which sought to improve human life through reason, science, and social organization (Monshipouri, 1998).

The term secular is derived from a Latin word *saeculum* which refers to people who are preoccupied with only worldly matters (Al-Attas, 1993). Secularism or secularization refers to a spirit, tendency, political or social philosophies that reject all forms of religious beliefs and worship

from civil matters and education systems. According to secularists, this means that all the affairs of this world should be settled purely from the worldly viewpoint in accordance to people's own wishes and expediency. According to Muslim scholars, the term secularism means *ilmaniyyah*, if it is derived from the word *ilm* (science) or it is *alamayyah* if it is derived from the word *alam* (world) (Al-Attas, 1993; Tamimi, 2000).

Another meaning of secularism, according to Glorious Qur'an, is *al-hayaat ad-dun'ya* which means the worldly life. The word *dun'ya* is derived from the Arabic word, *dana*, which means something being brought nearer. Thus, it is the world which is brought nearer to the senses, experience, and consciousness of man than the Hereafter (Al-Attas, 1993; Tamimi, 2000). This overwhelms man to distract him from being consciousness of his final destination which is beyond it (*al-aakhirah*). As the Hereafter comes at the end of our lives, it is felt as far, and this accentuates the distraction created by the worldly life.

In secularism, man uses his rationality, empirical evidence, and logic to reason over the various issues in this world without reference to the divine guidance (Islam). This has made man to be derailed from the Glorious Qur'an and Sunnah of the Holy Prophet of Islam, and to destroy the Islamic legacy to only become pre-occupied with "worldly" matters which are not beneficial to him in the Hereafter. It is known that around the 15th century, Muslims had greater might in terms of political, military, and intellectual civilization than the West (Abu Sulayman, 1994a). But due to Muslim societies adopting secularism, Muslims dropped their civilization to adopt Western cultures (secularism) which are not compatible with Islam, in Muslim communities to become either irrelevant or incomplete, to degrade their legacy and civilization, to label them backward, involve them in political violence and genocides, and has brought them excessive poverty and injustice which have faced Muslims from the Atlantic to the Pacific (Al-Faruqi, 1988). This is because secularism and its immediate faiths do not consider the impact of religious values and the Hereafter in executing worldly affairs. To this, the Glorious Qur'an mentions that the Hereafter is better than worldly life and everlasting and dreadful punishment will be administered upon those who utterly immerse themselves into worldly life than the Hereafter. According to this, the Holy Glorious Qur'an says:

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ

These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped (Al-Qur'an, 2:86).

It was around the mid-19th century when Muslims began to feel the overwhelming pressure of secularism which came in disguise of modernisation (Abu Sulayman, 1994a; Tamimi, 2000). Hence, Secularists think that the Islamic religion is against science, but the Islamic religion and civilization have never been against science (Zakariyya & Abu-Rabi, 2005). These fears have raised several debates on secularization as a modern bring in phenomenon in the Islamic world.

Secularism has made young Muslim elites to start challenging Islamic traditions and cultures which have already been defined in the Glorious Qur'an and Sunnah of the Holy Prophet of Islam (Al-Attas, 1993). Secularism and its impact to the Muslims communities has been highlighted as a root of disbelief. This is because of its divergence of Muslims from Glorious Qur'an and Sunnah of the Holy Prophet of Islam and its ignition of moral decadence and spiritual crises in Muslims societies. According to the Islamic belief, Islam is a political system and it constitutes of political ideologies which secularism has persistently suppressed. This has made scholars to conclude that secularism is a competing ideology to the Islamic belief and ways of life (Khalid, 2011).

Secularism has forced its way even into the Islamic education systems to change the curriculum, methodologies of teaching, teachers' ways of life and beliefs, and school environments. Today what are taught in schools, colleges, and universities under secularism are only individualism, consumerism, careerism, and anthropocentrism which are against the Islamic practices (Mohamed, 2012). This shows that the emergence of secularism in Muslim communities is a reflection of specific needs of Muslim communities. The acceptance of secularism in Muslim communities means people stay in darkness (jahiliyyah) as secularism applauds neglect of Islam which is comprehensive system of worship (ibadah) and legislation (shari'ah). The acceptance of secularism might mean abandonment of shari'ah, a denial of the divine guidance, and a rejection of Allah (SWT) injunctions (Al-Qaradawi, 2011). It is indeed a false claim that Islamic religious knowledge is not a proper requirement in education systems of the present age. Zakariyya & Abu-Rabi (2005) considered secularism as a continuation of the Islamic tradition. Secularism advocates for rationalism, criticism, logic, and intellectual independence all of which are part of Islam. The complete acceptance of a legislation and knowledge formulated by humans means a preference of the humans' limited knowledge and experiences to the divine guidance. To this, Allah the Almighty asks human being that: Say!

قُلْ أَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Are you more knowing or is Allah?" And who is more unjust than one who conceals a testimony he has from Allah? And Allah is not unaware of what you do (Al-Qur'an 2:140).

According to this, the call for secularism while neglecting Islamic education among Muslim education might be interpreted as a denunciation of Allah (SWT) injunction; that is, He knows most. In analysis of the current trends in the Muslims societies' education secularism has reduced Muslims' appreciation to the Islamic faith and cultures, their natural inclination to Allah (SWT) (*fitrah*), their submissiveness, and their exercise of Islamic justice (Al-Attas, 1993). From this, it is indeed clear that secularism is cause of many problems in the Islamic *Ummah* today (Al-Faruqi, 1988; Al-Attas, 1993; and Abu Sulayman, 1994a). Rosnani's expressed the worst of the system as a number of Muslim students were not be able to recite the Glorious Quran and to

perform the five mandatory daily prayers. Thereby turning the study of religion as just examination subject rather than moral development and practice (Rosnani, 2004).

Conclusion

This dilemma of educational dualism in the name of modernity is continuously crossing many Muslim countries with serious progress and is affecting not only the said educational or social life but other aspects of politics and economic standard; therefore, the task is to revive the content, methods and entire curriculum to formal integrative and unity of life. Islam totally rejects any application of the concepts secular, or secularization, or secularism as they do not hold or support the application of the Islamic belief and ways of life or *ibadah*. Accordingly, Secularism has been noted to belong to the intellectual history of Christian religious mindfulness, experiences and consciousness. In this thoughtfulness, secularism has an upper hand of spreading the Christian doctrine into Muslim communities.

Additionally, in most education system, student usually will learn more on modern education and less on religious education during school period as it is stated in the curriculum. That is what we called dualism in education as stated above and that is why modern knowledge and moral values should be emphasized in today's school's curriculum. Unfortunately, if the dualism still exists in our education system, it would be a tough job for institutes to produce a human capital that balanced both in academic and value of life. As a result, this paper presents what is meant by dualism and secularism in education and its effect to Islamic education system.

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