

THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES

Evaluation of a Proposed Integration Model: Integrating Islamic Perspective into the Global Perspectives Subject in a School in Qatar, "The Next Generation School"

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Abstract:

In an earlier article, titled, "A Proposed Model of Integration of Islamic Perspective into school curriculum" the authors had proposed an integration model to integrate Islamic Perspective into school curriculums. One of the biggest hurdles as outlined by Baba et and Abdallah et al is that teachers do not have pre-integrated textbooks for teaching modern subjects like English, Mathematics and Science (S. B. Baba 2015)(Abdallah 2011). The purpose of the proposed model was to integrate Islamic Perspective in to standard textbooks for an efficient integrated curriculum. In this paper, the authors have qualitatively evaluated the proposed model. The researcher integrated Islamic Perspective into two topics from the Global Perspectives subject (social studies subject) from Grade 8 in a school in Qatar, "The Next Generation School". For this purpose, two classroom observations and document analysis of current textbook and supplementary notes was conducted. Additionally, six students from Grade 8, two Global Perspectives teachers, two Islamic studies teachers, and one principal were interviewed before implementing the teaching of the integrated topics. The same set of students were then interviewed after the implementation of the integrated topics in the classroom with the addition of one more student making it a total of seven students. One Global Perspectives teacher was interviewed as well. Six classroom observations were conducted. The results show that that prior to the integration model, students and Global Perspectives teachers were either unaware that an Islamic Perspective existed for Global Perspectives Subject topics or minimally integrated Islamic Perspective into the Global Perspectives Subject. Findings reveal that after the implementation of the proposed integration model, students were able to understand that Global Perspectives Subject could have an Islamic Perspective and communicate what that Islamic Perspective could be. Towards the end of the article, recommendations for the proposed integration model have been offered to further improve the model.

Keywords: Curriculum Integration, Integration of Islamic Perspective, Islamization of Knowledge, Social Studies Subject, Global Perspectives subject

1. Introduction

The Muslim world has always observed that lack of education or improper education is the main reason behind the disintegration of the Ummah and collapse of the Muslim world in terms of economic, political and military power(Ashraf 1985).Thus, International Islamic Schools are being formed in many parts of the world that are trying to teach Western curriculum and Islamic Curriculum in parallel. As Yaakob and her team(Solehah Yaacob 2014) have explained, when Islamic Studies subject is taught separately from other subjects, students fail to integrate the Islamic perspective into the subject being taught. Extra-Curricular activities such as Halaqah(S. Baba 2013), and Tarbiyah programmes have been introduced to instil ideal Muslim traits in students from primary to secondary grade. The "The Next Generation School" hereto referred as "TNG" is a British Curriculum based international school in Doha, Qatar that strives for the same purpose as above. According to the mission of this school, it intends to, "Impart essential knowledge and practice of Islam" and "Nurture and support student's emotional, physical, creative and intellectual needs in order to achieve academic success and become globally responsible citizens". Hence, it can be said, that the TNG School intends to create globally responsible citizens with an awareness of Islamic teachings and are motivated to live life on those values. It is teaching social studies subject under the name "Global Perspectives" and Islamic Studies subject separately. The Global Perspectives subject was designed by the Cambridge University to instil social and political awareness in students and makes students think independently and critically. In other words, students are taught to be responsible students who need to work towards the betterment of the society in the light of Islamic Revealed Knowledge. Hence students are taught about social harmony, human rights, environmentalism and how to think critically and independently. The school hopes that by teaching Islamic Studies simultaneously but separately from Global Perspectives subject, students will be able to integrate the Islamic Perspective into the Global Perspectives Subject. Thereby, students will be able to understand social

and political issues with Islamic Perspective. This is necessary to create students that can help bring about positive change in the society with Islamic teachings. However this is unlikely to happen. As Humphrey notes, "It is taken for granted, apparently, that in time students will see for themselves how things fit together. Unfortunately, the reality of the situation is that they tend to learn what we teach. If we teach connectedness and integration, they learn that. If we teach separation and discontinuity, that is what they learn. To suppose otherwise would be incongruous (Humphreys, Post and Ellis 1981). Hence, in the Global Perspectives Subject, students are learning the secular concept of social harmony, human rights, environmentalism and critical thinking. Thus, when students in the TNG School are taught about climate care, it is not mentioned to them what is the position of Environmentalism in Islam. Preliminary research also shows that it is not taught to students that in Global Perspectives Subject that Islam too advocates climate care and stresses for a green environment as evident by several hadith about planting trees and its enormous reward. It is taught separately in Islamic studies subject but the authors' research revealed that students failed to integrate Islamic Perspective into Global Perspectives topics.

Based on initial TNG School classroom observations, interviews with students, Principal, Global Perspectives teachers, Islamic Studies teachers and literature review of Islamization of Knowledge, Muslim and Western theories of integration, the author had developed a proposed integration model in a previous paper. This current article will use this proposed model to integrate Islamic Perspective into two topics from the Global Perspectives Subject, train the teacher how to teach the integrated topics, have the teacher teach the integrated topics in the classroom and qualitatively evaluate the model. Before integration, two classroom observations were conducted and six students were interviewed. After integration, six classroom observations were conducted and seven students were interviewed together with the global Perspectives teacher.

1.1. Overview of the Proposed Integration Model

The first step of the proposed model draws from "The Outcome Based Approach" as created by William Spady (Spady 1994). This model states that first course objectives must be defined and then course content should be created based on the course objectives. Zainuddin has recommended that the Outcome Based Approach be used by those attempting to create Islamised learning materials for Muslims (Zainuddin 2018). The authors could not agree more and have made this the first step in creating an integration model. Without knowing exactly what kind of student we want to create from teaching a specific subject, how can we know what must be taught to transform the student into the ideal Islamic person we intent to make of the student? Hence, we suggest that instead of simply creating Islamic objectives for the whole curriculum and each course, Islamic objectives for each chapter or unit should be defined as well. Islamization of Knowledge is an elusive concept and it's possible that if simply general Islamic objectives are defined, it won't help in individually and specifically Islamising every chapter of every textbook. While we have mentioned here that Islamic outcomes must be defined at the foremost, a question arises as to how we can come up with the Islamised outcomes. What are these Islamised Outcomes? The Quranic Methodology Integration Approach by Sidek Baba, Mohd Johdi Salleh et al (Baba, et al. 2015) can help integration experts to understand what it means to integrate two pieces from different worldviews. This model proposed by Baba et al focusses on integrating right from the epistemological foundations. It also stresses on reading the Quran continuously and simultaneously with a contextual and textual approach and hence continuously evolving the teaching material. The ideas of Baba are very profound and should be an integral part of any Islamic Integration model. Baba has explained how integration at epistemological level is possible and this explanation has been the guiding philosophy of this model. He explains "when acquired knowledge simply explains the "what factors or aspects" of an event or phenomenon, it remains unconnected to the event's true nature. In order to connect knowledge of events with revealed knowledge, the "why aspects or factors" of events or phenomenon must be integrated with the knowing of "what aspects." This is how both types of knowledge are ultimately integrated." (S. Baba 2013).

The second step applies integration ideas stemming from Robert Fogarty. Fogarty suggested that similar themes and topics from disciplines can be grouped together and "shared" in a corresponding discipline. Fogarty's integration model has also been heavily deployed by the authors in the creation of the proposed model because there is a lot of similar information in standard textbooks of any field and Islamic Heritage. Needless to say, this is a basic step offered by Fogarty that needs to be a central idea behind any integration model. Fogarty had suggested that similar themes and topics from disciplines can be grouped together and "shared" in a corresponding discipline. The shared model brings two distinct disciplines together into a single focus. In this shared approach to integration, it is necessary that the teachers of the two disciplines plan their teaching which will take place in the individual classes together. Thus the authors have proposed that teacher from regular subject and teacher from the Islamic studies subject can form a "partnership" (possibly cross-departmental) and plan the unit of study by focusing on common topics, concepts and skills. As the "team" identifies these commonalities, they identify overlaps in content. The partners should examine what concepts and skills the topics and units have in common. For example, in social studies students learn about the importance of critical thinking. Islam and Islamic heritage too has a lot to say about the importance of critical thinking. Hence teachers from both subjects can circle such similar themes and propose methods of teaching critical thinking with an integrated approach.

The third step is related to how to deal with what the authors called earlier, "residual information". Once integration steps one and two from the proposed integration model, integration between smaller piece of information in a regular subject and Islamic subject still remain. In other words, there is a "residual information" that yet needs to be Islamised. This is where the Eclectic Approach suggested by Alwani comes into play. Sidek Baba explains that this is a quick fix approach where Islamic Perspective is simply added to wherever applicable in the lesson. Alwani provided a quick fix solution, the "Eclectic Approach" i.e. fuse similar concepts in Islam and Western Curriculum to create Islamized content. This suggestion has been heavily utilised in the proposed integration model under step three as will be explained

later. Basically, only after epistemologically integrating Islamic Perspective into a piece of literature, there is no harm to fuse Islamic knowledge with western knowledge wherever possible. This concept is not very different from what was explained by Drake and Reid earlier. The integration model states that wherever possible, we can “fuse” knowledge from one discipline to another. It is very similar to the “Eclectic Approach” explained by Taha Jabir Alwani. The idea is that wherever possible, we can “fuse” knowledge from one discipline to another. This will form one of the integral steps of the proposed integration model. Unless the ideas of Alwani and Fusion model as explained by Drake and Reid is not incorporated into the integration model, there is a fear of “residual information” being remained secular.

The fourth step again borrows from the Quranic Integration Approach by Baba et al i.e. the Islamised textbook must be yearly critically reviewed and edited. For this purpose the teacher teaching the Islamised content be it English, Maths or Science, must be continuously and simultaneously reading the Quran both textually and contextually.

The fifth and last step is the Project Based Problem Solving Method of Integration as explained by Franzie Loepp (Loepp 1999). Loepp explains that assigning students projects where they have to solve a problem, helps to integrate different subjects. The authors strongly agree with Loepp that Problem Solving projects are one of the best ways to integrate subjects across disciplines. Loepp explained that assigning students projects where they have to solve a problem, helps to integrate different subjects. The authors have borrowed from this approach by instructing students to solve problems with an Islamic Perspective.

1.2. Integration Diagram

A diagram to explain proposed model of integration of Islamic Perspective into standard textbook for schools:

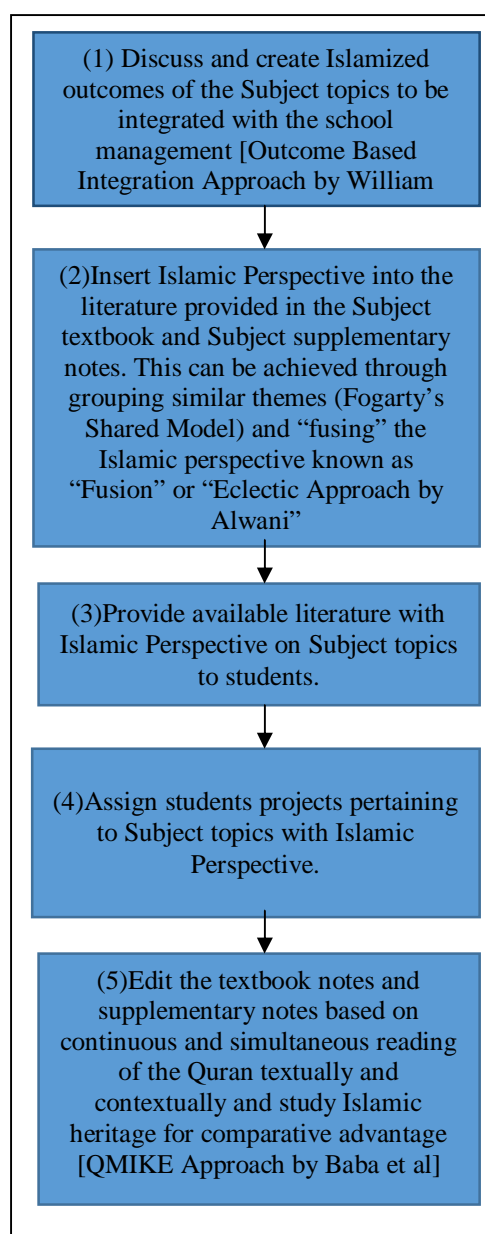


Figure 1

The Integration Model Explained

Discuss and create Islamized outcomes of the topic to be studied with the school management [Outcome Based Integration Approach by William Spady]. It is necessary that Islamized outcomes be written for each topic in the subject.

- Discuss with the Subject teacher WHY the topic is included in the textbook and define the secular course objective for teaching the specific topic.
- Discuss with Subject teacher and Islamic Studies teacher WHY Islamic Perspective is needed for the specific topic and read available literature on Islamic Perspective for that topic. Based on the discussion and reading of Islamic literature on topic, the Islamic objectives can be defined.

Integrate Islamic Perspective into standard textbook and class supplementary notes. This can be achieved through the following integration methods:

- Group similar themes in Islamic Studies and Subject topic being integrated. Fogarty calls it the "Shared Model concept of integration." In this case, researcher will study available literature on the specific topic in Islamic Studies Textbook and general Islamic Literature on the topic.
- Once similar literature on the specific topic is identified in both subjects' textbook and supplementary notes, these two sets of similar texts can be grouped together to create an Islamically integrated literature on the specific topic for the class.
- Islamic perspective can be "fused" wherever applicable in the topic. In western academia this process is known as "Fusion" whereas in the Muslim world, Alwani named it as "Eclectic Approach".

Provide available literature with Islamic Perspective on the subject being taught to students.

Assign students projects pertaining to specific subjected being Islamized but with Islamic Perspective [Project based Problem solving Integration Approach as explained by Franzie Loepp].

Edit the textbook notes and supplementary based on continuous and simultaneous reading of the Quran textually and contextually and study Islamic heritage for comparative advantage [QMIKE Approach by Baba et al]

- This will help further improve the understanding of the Islamic Perspective on the topic.

Example 1: Integration of Islamic Perspective into the Global Perspective topic, "Evaluating Claims".

Step 1: Discuss and define Islamized outcomes for the Global Perspective topic.

Current Objective based on teaching topic, "Evaluating Claims":

- To help students understand the importance of evaluating a claim.
- To help students evaluate a claim through reason and scientific inquiry.

Islamic Objective:

- To help students understand the importance of evaluating a claim.
- To help students evaluate a claim through means of "revealed knowledge" i.e. Quran and Sunnah, Islamic Heritage, reason and scientific inquiry.

Step 2: Identify similar themes in Islamic Studies and Global Perspective Subject and group them together and "fuse" Islamic perspective wherever applicable.

- Quran is the book of Allah swt and everything in it is true.
- Authentic hadith is completely reliable.
- Quran stresses on providing "proof" in scripture regarding claims made about God.
- Quran stresses on observing the nature to see the signs of God.
- Quran cites the importance of using reason in various verses.
- Hadith reported that one should double check after hearing any statement or rumour.
 1. Islamic Scholars like Imam Hanafi have not trusted hadith from people with character defects like lying, gambling, etc.

Related material from Global Perspective Subject – Evaluating Claims

- Check the source
- Use reason to evaluate claim
- Use scientific inquiry to evaluate claim

Based on the above related text matter in Islamic Studies/Islamic literature and Global Perspective notes on evaluating claims, we observe three instances where similar text is mentioned in both disciplines:

- GL states the importance of checking source. The Quran too mentions about producing "proof from scripture". This should be mentioned in the class discussions.
- GL textbook states the importance of evaluating claims through reason. The Quran at several places mentions the same. Relevant verses from the Quran should be stated in the class discussions.
- 39:5 He created the heavens and the earth with reason.
- 13:4. On earth are adjacent terrains, and gardens of vines, and crops, and date-palms, from the same root or from distinct roots, irrigated with the same water. We make some taste better than others. In that are proofs for people who reason.
- 45:5 And in the alternation of night and day, and in the sustenance God sends down from the sky, with which He revives the earth after its death, and in the circulation of the winds, are marvels for people who reason.
- The worst of animals to God are the deaf and dumb—those who do not reason. (8:22)

GL textbook mentions the importance of using scientific methods to evaluate claims such as observation and experimentation. The Quran too instructs humans to observe the nature to see signs of God.

- 79. Have they not seen the birds, flying in the midst of the sky? None sustains them except God. In this are signs for people who believe.
- 22:46. Have they not journeyed in the land, and had minds to reason with, or ears to listen with? It is not the eyes that go blind, but it is the hearts, within the chests, that go blind.

Step 3: Provide literature with Islamic perspective.

The following article can be presented to students to understand the importance of critical thinking in Islam. Since it is Grade 8, highly academic articles will not be suitable:

<http://aboutislam.net/counseling/ask-about-islam/blind-faith-critical-thinking/>

Step 4: Assign students projects with Islamic Perspective:

As a project, students will be asked to evaluate a claim. Instead of evaluating the current claim, "Travelling by train costs more now than it did twenty years ago", the following claim can be evaluated, "Capital punishment hardens criminals leading to more crimes."

Students will need to first note that Quran and Hadith have mentioned capital punishment at various places. They will need to refute this claim by mentioning verses from the Quran and Hadith citing capital punishment.

Following this, students will need to examine crime data in countries with and without capital punishment. Students will be exposed to instances where in the US, capital punishment was first prohibited and then re-introduced due to surge in crimes.

Step 5: Edit the textbook notes and supplementary based on continuous and simultaneous reading of the Quran textually and contextually and study Islamic heritage for comparative advantage [QMIKE Approach by Baba et al]

This step will be practiced for the next semester.

Example 2: Integration of Islamic perspective into the Global Perspective topic, "Extended Family System Vs Single Family System"

Step 1: Discuss and define Islamized outcomes for the Global Perspective topic.

Current Objective based for teaching topic, "Extended Family System Vs Single Family System":

- To help students understand the benefits and non-benefits of extended family and single family systems.
- To help students decide on a family system that most suitable for them.

Islamic Objective:

- To help students understand duties laid down towards parents by Allah swt.
- To help students understand the duties of spouses towards one another in Islam.
- To help students select a family system that will allow them to look after their parents and yet fulfill responsibilities towards spouse.

Step 2: Identify similar themes in Islamic Studies and Global Perspective Subject and group them together and "fuse" Islamic perspective wherever applicable.

Related material from Islamic Studies

Selected rights of wife over husband (not all rights are suitable to be discussed with Grade 8 students):

- Right to live separately from husband family
- Respect and Kindness
- Not to be harmed

Selected rights of husband over wife: Selected rights of wife over husband (not all rights are suitable to be discussed with Grade 8 students):

- Respect and Kindness
- Not to be harmed

Related material from Global Perspective Subject – Extended Family Vs Single Family System

Advantages of Joint Family:

- Less expenses in terms of rent, utility bills
- Child care by grandparents is more reliable
- Children can proper immediate care to elderly parents or parents with special needs
- Children are more social as they live with relatives of different generations

Disadvantages

- Privacy and Space
- Control and Interference

Based on the above related text matter in Islamic Studies/Islamic literature and Global Perspective notes, we observe two instances where similar information is mentioned in both literatures:

- Islam says wife has a right to live separately from her in-laws and GL notes also state that benefits of living in single family is privacy and no interference from in-laws. Hence during class discussions, when benefits of single family living is stated, the Islamic ruling in this case can also be mentioned.
- Similarly, Islamic Literature text states that children must look after their parents and GL notes mention the care for elderly parents is readily available in joint family systems. Hence during class discussions when benefits of taking care of elderly parents in extended family is mentioned, Islamic ruling on looking after parents should be stated.

Step 3: Provide literature with Islamic perspective.

The following articles can be presented to students. Since it is grade 8 students, highly academic articles will not be suitable.

<https://aljumuah.com/the-joint-family-system-an-assessment/>

<https://thecompanion.in/on-joint-family-system-in-islam/>

Step 4: Assign students projects with Islamic Perspective:

Students will be instructed in pairs to write an essay.

The current essay title, "Is living with extended family members under one roof an ideal way of living" can be replaced with, "Is living with extended family members under one roof an ideal way of living in Islam's point of view? If you agree, please justify and if you do not agree then justify and provide an Islamic alternative."

Step 5: Edit the textbook notes and supplementary based on continuous and simultaneous reading of the Quran textually and contextually and study Islamic heritage for comparative advantage [QMIKE Approach by Baba et al]

This step will be practiced for the next semester.

2. Result Findings

The following Critical main ideas emerged from the interviews, classroom observations and document analysis conducted before integrating Islamic Perspective into the Global Perspectives Subject. The main question was if students were able to integrate Islamic Perspective into the Global Perspectives Subject when both subjects were taught in parallel but separately:

- Students are usually not integrating Islamic Perspective into the Global Perspectives Subject.
- Similar topics or themes are being taught in both Islamic studies and Global Perspectives Subjects.
- Sometimes students are faintly integrating Islamic Perspectives into Global Perspectives Subject but it's not structured and definitely not integrated epistemologically.
- Principal, GP and IS teachers are open to the idea and believe that Islamic Perspective can be integrated into the Global Perspectives Subject.
- Principal, GP and IS teachers are capable of thinking of ways to integrate Islamic Perspective into the Global Perspectives Subject.
- Principal and GP teachers are unable to integrate Islamic Perspectives into the Global Perspectives subject epistemologically.

The results reveal that similar topics or themes are being taught in both Global Perspectives and Islamic Studies subjects. Sometimes, some students are faintly integrating Islamic Perspective into Global Perspectives Subject but it's not structured and definitely not integrated epistemologically. The most common scenario is that students are unable to integrate Islamic Perspective into the Global Perspectives Subject. The principal, Global Perspectives and Islamic Studies teachers are open to the idea and believe that Islamic Perspective can be integrated into the Global Perspectives Subject. At some levels, they seem to know how to integrate Islamic Perspective into the Global Perspectives Subject but in total honesty, are unaware and unequipped to holistically integrate Islamic Perspective into the Global Perspectives subject at the epistemological level.

The following Critical main ideas emerged from the interviews, classroom observations and document analysis conducted after teaching the two integrated topics in the class. :

- Before integration model, student did not believe there could be an Islamic Perspective to Global Perspectives Subject topics.
- Post integration model, student began to see there could be an Islamic Perspective to Global Perspectives Subject topics.
- Post integration model, student and GP teacher is able to provide Islamic Perspective to Global Perspectives Subject topics.
- Before integration model, some students had a faint belief that there could be an Islamic Perspective to Global Perspectives Subject topics.
- Post integration model, these students' opinion was confirmed that there is an Islamic Perspective to Global Perspectives Subject topics.

The results reveal that before the proposed integration model, majority of the students did not believe there could be an Islamic Perspective to Global Perspectives Subject topics. However there were few instances where some students believed there could be an Islamic Perspective to the topics being discussed in Global Perspectives subject. However as the interview transcription shows, these were unstructured thoughts and not directly related to the topic being discussed in Global Perspectives class. For example, if the teacher was teaching about evaluating claims, one student remembered that Quran provides proof's about God's existence. However the technical words like "Evaluating Claims" did not come in to the mind of the student. Similarly, one student believed Islam might have something to say about Joint Family systems but did not know exactly what would be the Islamic ruling. This shows that there is an interest in some students to integrate Islamic Perspective into the Global Perspectives Subject. In both cases, results reveal that, if the student did not think about Islamic Perspective, he/she began to think about it after the proposed integrated model was implemented in the classes. And, if the student did think about an Islamic Perspective, then this opinion was confirmed after attending classes with integrated model. Finally, the proposed integrated model has helped students understand what the Islamic Perspective on Global Perspectives Subject topics is. These findings are further consolidated with the classroom observations that provided similar findings.

3. Summary, Recommendations and Conclusion

This research investigated the current system in the TNG School where Islamic Studies and Global Perspectives Subject was taught in parallel but separately. The school management hoped that students would be able to integrate Islamic Perspective learnt in the Islamic Studies class in the Global Perspectives Subject. The principal of the school believed that by introducing critical thinking in Islamic studies subject and relating Islamic teaching to everyday problems and global issues, students will be able to integrate Islamic Perspective into the Global Perspectives subject. However classroom observations, interviews with six Grade Eight students, two Islamic Studies teachers, two Global Perspectives teachers and the TNG principal and document analysis revealed that students in most cases did not even think there could be an Islamic Perspective to the topics being taught in the Global Perspectives subject. The first phase of this study also revealed that while some students did have a faint understanding of an Islamic Perspective to a topic being taught in Global Perspectives class, they were not entirely sure about what Islam had to say about the topic. In fact, in some instances, even the Global Perspectives teachers did not assume their subject could have an Islamic Perspective as well. Based on the literature review, classroom observations and interviews with students, teachers and principal of TNG School about the current system of teaching Islamic Studies subject and Global Perspectives Subject in parallel but separately researcher developed and proposed an integrated model to integrate the Islamic Perspective in to the Global Perspectives subject. After carefully discussing the integrated model with Global Perspectives subject, the researched integrated Islamic Perspective into two topics from the Global Perspectives subject using the proposed model. The researcher then presented the integrated topics to the Global Perspectives teacher who provided her feedback on it and accordingly the researcher made minor changes to the topics. Following this, the two integrated topics were taught in seven classes. The researcher was present in six of these classes conducting classroom observation. After every class, the researcher would provide his feedback to the Global Perspectives teacher and this process was repeated after every class. The final two classes were taught partly by the researcher himself to explain to the teacher how to begin teaching a topic with an integrated perspective as she was having some trouble in it. Seven grade eight students were interviewed after the classes. Six of these students were the same students interviewed before implementation of the integration model. The Global Perspectives teacher was also interviewed after the classes.

The results revealed that the before the proposed integration model, majority of the students did not believe there could be an Islamic Perspective to Global Perspectives Subject topics. However there were few instances where some students believed there could be an Islamic Perspective to the topics being discussed in Global Perspectives subject. Yet, interviews reveal that these were unstructured thoughts and not directly related to the topic being discussed in Global Perspectives class. For example, if the teacher was teaching about evaluating claims, one student remembered that Quran provides proof's about God's existence. However the technical words like "Evaluating Claims" did not come in to the mind of the student. Similarly, one student believed Islam might have something to say about Joint Family systems but did not know exactly what would be the Islamic ruling. This shows that there is an interest in some students to integrate Islamic Perspective into the Global Perspectives Subject. In both cases, results reveal that, if the student did not think about Islamic Perspective, he/she began to think about it after the proposed integrated model was implemented in the classes. And, if the student did think about an Islamic Perspective, it then this opinion was confirmed after attending classes with integrated model. Finally, the proposed integrated model has helped students understand what the Islamic Perspective on Global Perspectives Subject topics is. These findings were further consolidated with the classroom observations that provide similar findings.

4. Recommendations

It is important to separate Islamic Perspective from a cultural perspective. The researcher observed that some students were claiming cultural perspectives to be the teachings of Islam. If a student can think so, then why not a teacher? It is possible that a teacher while "fusing" Islamic Perspective to the Global Perspectives Subject topic may actually "fuse" his her own personal perspective or cultural perspective and label it as Islamic Perspective. Students may easily believe it to be the Islamic Perspective. Hence, step two must include a sub step that will filter personal and cultural biases from the Islamic Perspective. It is also important to note that teachers must inform students that for many topics, there can be more than one Islamic Perspective. In fact, during classroom observations, the researcher noted that some students' preferred joint family system and said Islam encouraged it while some students opted for single family system stating that Islam discourages joint family system due to the issue of hijab with non-mahram family members.

The researcher recommends that every team responsible for integrating Islamic Perspective into a subject must have male and females. This is because at some points, the Global Perspectives teacher managed to provide a women issues that the researcher did not include during initial implementation of the integration model. The researcher also recommends that the topic of tolerance must be taught in every grade until graduation. This is because during classroom observations, the researcher noticed that many students especially from the boys' section began to think of the lesson from only Islamic Perspective. This was indeed the goal of the proposed model but students shaped to think from an Islamic Perspective maybe disappointed from world outside classroom. It is not easy to bring about change in society and there is a fear that it can lead to frustration. Hence tolerance needs to be taught as long Islamization policies are being implemented in the school. Another reason for continuous teaching of tolerance is because students must realize that they need to understand there can be more than one Islamic Perspective on a topic and hence students need to learn to respect difference of opinions.

Zainul(Zainuddin 2018) in his article on integrating Islamic Perspective into the Global Perspectives subject had mentioned that clear objectives must be mentioned when planning to integrate. The clear objectives should be practical

and show how the student would be seen after taking an integrated class. Based on IIUM Kuantan Medical Faculty vision, Zainul developed the following objective stating what should be expected from an IIUM Medical graduate. He stated, "The graduate has integrated holistic Islamic essences in their professionalism and working environment. He has demonstrated the Islamic leadership to face and manage contemporary issues related to the discipline in view of the possible / anticipated changes to the discipline and healthcare that is in line with the continuous developments in technologies and professional expectations. It is also expected that the graduates have been able to introduce, promote, change or enhance the mindsets of the professionals in the working environment to the Islamic paradigm and heritage. He should have demonstrated the professional and personal composure in dealing with the realities of the multi-cultural, multi-racial and multi-religious setting both within and outside the professional environments."

The researcher recommends similar objectives of what the student out to become after each topic be included in the integration practice. Kindly note, the researcher is not suggesting a general objective of what the student out to become after completing each grade. Rather the suggestion is to have this practice for every topic because Islamization is an elusive concept. It is easy for an Islamization practitioner to assume he/she is Islamizing content whereas he/she may not be doing it holistically. The researcher reached to this conclusion after observing that students were still not able to understand the main purpose behind studying any topic. Even the teacher would sometimes be lost and will resort back to inserting Quran verses or hadith to superficially Islamize the topic. The researcher believes this can be solved by including statements of what the student ought to become after every topic so that the teacher can teach with that mission. For example, the proposed integration model mentioned that the objective of learning the topic, "Evaluating Claims" was to, "help students understand the importance of evaluating a claim and help students evaluate claims by means of 'revealed knowledge' i.e. Quran, Sunnah, Islamic heritage and scientific inquiry". Classroom observations and interviews have provided that this is not enough. The objective should be reworded as follows, After learn the topic of 'evaluating claims' the student should realize that the first idea of evaluating claims was given by Quran and the tools to evaluate claims i.e. reason, observation and experimentation were also taught o humanity by the Quran. Hence if not the Muslims, then who must be most keen to learn about topic of evaluating claims." This kind of objective creates a motivation in both students and teacher to learn evaluating claims with an Islamic Perspective. Another recommendation Islamic Universities like IIUM need to approach British Universities like Cambridge, Oxford and London University to create a joint O'Level graduation certificate for Muslim students interested in learning the British curriculum but with an Islamic Perspective. One fear that the TNG principal mentioned during interviews is that integrated Islamic curriculum will confuse students when they sit for O'Level exams. Hence the O'Level certificate must cater for Muslim students who want to bag the coveted O'level certificate and yet want an Islamically integrated curriculum. This problem might be solved with Islamic Universities like IIUM trying to create an integrated Islamic British O'level Certificate program.

5. Conclusion

The TNG School in Qatar is attempting to teach the British Curriculum and Islamic Curriculum in parallel. The social studies subject is taught under the name of Global Perspectives Subject which teaches about pertinent global issues like environmentalism, communal harmony and encourages critical thinking. The School management hoped that by teaching Islamic Studies subject with critical thinking and relating it to everyday problems and global issues, students will be able to integrate Islamic Perspective into the Global Perspectives Subject on their own. The first phase of this research has clearly shown that this is not the case. In fact, even the Global Perspectives teacher admitted that she was not aware that most of the Global Perspectives topics could even have an Islamic Perspective to it. The proposed integrated model based on literature review, classroom observations and interviews with students and teachers and principal has helped in training the teacher how to teach Global Perspectives subject with an Islamic Perspective allowing students to finally learn Global Perspectives subject with an integrated Islamic Perspective. However, as per recommendations based on the classroom observations and interviews, the integration model needs minor tweaks to further improve its impact. These minor recommendations amongst others, include filtering personal and cultural bias from the Islamic Perspective at the start of the integration exercise, team of integrators must be gender balanced, objectives that define how the students ought to be in person, mind and spirit after every topic needs to be clearly stated. It is hoped that this study will add to the literature on integration of Islamic Perspective and help researchers use practical integration models to implement integration of Islamic Perspective into schools.

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