Philosophical Foundations and their Implications on the Islamic Education

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ABSTRACT

This paper aims to elucidate some philosophical foundations underlying education in the Islamic *weltanschauung*. The qualitative method of philosophical analysis is employed for the purpose of this study. The finding of this study is the significance of four philosophical foundations, namely, the ontological, epistemological, theological and axiological, which are essential for developing a theoretical framework for Islamic education. The ontological foundation, which pertains to the theory of existence or being, focusses on human nature and man's integrative components and functions. The epistemological foundation illuminates the nature of knowledge, its sources and methodologies. The theological foundation constructs the Islamic belief system based on the unity of Divinity and the *tawhidic* paradigm. The fourth foundation is the axiological, which emphasises certain key values underlying the Islamic value system. This study has some implications on Islamic education. The ontological foundation strengthens the philosophical basis of Islamic education, while the epistemological foundation provides curricular implications on its content and both the theological and axiological foundations are significant for the methodological processes of education. Together, they ensure a holistic personality as the final product of Islamic education.

Keywords: Holistic personality, integrated curriculum, Islamic education, Islamic worldview, philosophical foundations

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INTRODUCTION

It is worth reviewing the meaning of 'Islamic education' because if this notion were not measured lucidly, it might endanger the ensuing Islamic educational activities. There are four types of such activity. The first is education in Islamic doctrine initiated by the Muslim community for transmitting Islamic knowledge with emphasis on Qur'anic memorisation and the religious sciences. The second is 'education for Muslims,' as offered in full-time Muslim schools, which provide both the traditional religious and national secular curriculum. The third is 'education about Islam' as represented in various subjects of religious studies prescribed by the national general curriculum. The last is 'education in an Islamic spirit and tradition'. (Douglass & Munir, 2004). This article aims to elucidate some aspects of the philosophical foundations underlying Islamic education.

METHODS

The qualitative method of philosophical analysis was employed in this study. A strong concept must be founded on a firm philosophical foundation. It must be based on the revealed Truth, not mere speculation.

RESULTS AND DISCUSSION

Philosophical Foundations Underlying Islamic Education

In order to define the concept of Islamic education, the aspects of its philosophical foundation need to be elucidated. The first is the ontological aspect, which pertains to the theory of existence or being. The second is the epistemological aspect, that is, philosophy and the study of the nature of knowledge, sources and methodologies. This aspect also highlights the unity of knowledge and the different kinds of enumeration. The third is the theological aspect, which constructs the Islamic belief system based on the unity of divinity and thus, creates the *tawhidic* paradigm. The fourth is the axiological aspect that emphasises certain key values underlying the Islamic value system and is vital to achieving overall excellence.

Ontological foundation: Human nature. The first philosophical foundation of Islamic education concerns the nature of the human being including his multiple dimensions, purpose of his creation, his various perceptual faculties and points of accountability. Man needs to be educated and he needs to remain inquisitive in seeking knowledge. The nature of man from the Islamic worldview is different from that of secular theories expounded by secular thinkers such as Aristotle, Charles Darwin (1809-1882 C.E.), Sigmund Freud (1856-1939 C.E.), Abraham Maslow and B. F. Skinner (b. 1904 C.E.) and others.

In the Islamic worldview, man is a distinctive being, created with purpose by the Creator, the Almighty Allah. This corresponds with Aristotle's idea that man is "a rational being, who inhabits a rational and purposeful universe" (Gutek, 1987, p. 41-43); his ability to communicate (*nutq*) reflects this rational faculty. In

Islamic belief, the first man created by God was Adam. Adam was man's primordial ancestor. It was through him and Eve that the whole human race was derived. This belief challenges Darwin's evolutionary theory that hypothesised that man originated from dissimilar ancestors through the process of evolution.

Man is bestowed with a dual physical and spiritual subsistence. The physical element covers the body and the brain. The body comprises several faculties, namely, the five physical senses while the brain is the most complex structure in living things. The spiritual component comprises the soul (*rūh*), intellect (*'aql*) and a passionate soul appended to the body (*nafs*). The 'mind' integrates these three forces, making every man unique. It is the mind that distinguishes man from other creations. The state of the soul changes depending on the individual's morality, while the intellect is 'the centre of consciousness.' It is directly connected to the brain and acts as a bridge between the soul and the body (Al-Mahdi, 2004).

The intellect (*'aql*) is synonymous with the heart (*qalb*), which is a spiritual organ of cognition. Al-Jurjānī (1978) described *'aql* as "a spiritual substance by which the rational soul recognizes and distinguishes truth from falsehood." Al-Ghazali maintained that "if a man knows [his] heart (*qalb*), he knows himself, and if he knows himself he knows his Lord" (n.d./2007, p. 2). The heart, al-Ghazali explained, "possesses an organ of sight like the physical eyes, and outward things are seen with the outward eyes and inward

realities with the eyes of the heart." The intellect (*al-'aql*) is "an expression for the heart where exists the image of the specific natures of things" (al-Ghazali, n. d./2007, p. 40). Al-Ghazali (n. d./2005) allegorised the relationship between knowledge and the intellect as fruits that spring from trees, light from the sun and vision of the eyes. However, intellect (*'aql*) is different from reason as the latter is a mere manifestation of the former. According to Yasien (1988), the function of reason is restricted to analysis and logic, whereas intellect has a more advanced function in the recognition of the principles of matters' principles. Osman (1992) stated that Al-Farabi's theory of the intellect covered the idea of prophetic intellect, which acts as a vehicle of divine revelation (*wahy*), and this established relationships between revelation, intellect and reason.

In Islam, the soul (*al-rūh*) is the essence of man that needs to be nurtured. It is dynamic, having the ability of obtaining intuitive knowledge. Initially, it acts as an internal force, which stimulates the external forces of the five physical senses in gathering empirical data. Subsequently, the intellect acts as a tool for processing and interpreting data before finally reaching a conclusion. Indeed, the intellect acts as a vehicle to guide man onto the right path. Unlike Aristotle, who regarded the intellect as divine and the happiest life as the life lived according to reasoning, Islam holds the intellect to be subservient to divine revelation, through which man experiences the happiness of life. All human perceptual

faculties as well as divine revelation imply types of knowledge included in Islamic education.

Special mission of vicegerency. Islam verifies that the existence of man manifests the divine magnificence in the physical world, that is, man is held responsible for carrying out God's special mission as His vicegerent (*khilāfah*). This was commanded to Adam in Allah's proclamation to the angels, "I will create a khalīfah on earth..." (Al-Quran, Al-Baqarah, 30). The logical implication of this, according to al-Mahdi, is that Allah has a grand plan for all His creation and that Mankind is the focus of this Grand Plan. The initial step in successfully carrying out the grand role as *khalīfah Allah* for man is to understand his place in Allah's Grand Plan of Creation (Al-Mahdi, 2004, p. 20). Generally, because of the designation of *khalīfah*, every man is entitled to serve Allah and such an entitlement is a great honour for mankind. With respect to this however, even, the angels were asked to bow before Adam (Al-Quran, Al-Baqarah, 34). Thus, man is obliged to fulfil the divine trust (*amānah*) by establishing true religion and justice (*'adl*) (Al-Quran, Sad, 36; al-Nisa, 58; al-Maidah, 8) and to follow His absolute guidance (*hidāyah*) for the success of worldly and otherworldly life (Al-Quran, al-Sajadah, 24; al-Araf, 43; al-Qasas, 56; Taha, 50).

In order to equip man fulfil the mission of vicegerency, some essential qualities were endowed to him. The first was the ability to use symbolic names and intellectual faculty for thinking, conceptualisation and communication (Al-Quran, al-Baqarah, 31). From the beginning, man has had natural disposition (*fitrah*) toward righteousness and an instinct for God-consciousness (Al-Quran, al-Rum, 30). Then, Allah granted man a little measure of His divine attributes and some sensual faculties to empower him (Al-Quran, al-sajadah, 9). Material resources are provided for human sustenance as Allah's recognition of man's authority (Al-Quran, al-A'raf, 10; al-Luqman, 20; al-Baqarah, 29; al-Mu'min, 64; al-Jahiliyyah, 13). Al-Ghazali (n. d./2005) specified that man possesses two distinguished qualities, namely, knowledge and will power. Knowledge is "the power of generalisation, the conception of abstract ideas and the possession of intellectual truth," while will power is the "strong desire to acquire an object which reason pronounces to be good" (Quraishi, 1983). Man has freedom to make choices with God's will through his inner speech and by utilising his faculties and all other facilities provided to him while administering himself, his fellow beings and the physical world according to Allah's Will.

Epistemological foundation: The nature of knowledge. The concepts of man and knowledge are closely related to each other because man's superiority over other creation is due to his ability to acquire knowledge. The significance of knowledge is highlighted by numerous Qur'anic injunctions and prophetic sayings. Seeking knowledge is indicated in the first divine word revealed to the Prophet Muhammad

(peace be upon him). He also proclaimed that, "The acquisition of knowledge is obligatory on every Muslim." (Al-Tirmidhi, Hadith 74). This indicates that reading is a vital mechanism of seeking knowledge.

Indeed, the possessor of knowledge would be endowed with honour, excellence, distinction and status over those who do not have knowledge (Al-Quran, al-Imran, 18; al-ankabu, 43; al-Fatir, 28). In addition, knowledge acts as a measurement of man's distinction over Angels (Al-Quran, al-Baqarah, 23-33); a prerequisite of responsibilities (Al-Quran, al-Baqarah, 247; al-Nisa, 113); and a blessing upon creatures (Al-Quran, al-Zumar, 9; al-Mujadalah, 11; al-Rahman, 1-4). It is also one of the divine attributes (Al-Qur'ān, al-Mulk, 26; Banī Isrāīl, 85; al-Baqarah, 225). The authority of a scholar is established in Islam as "the learned men are (considered as) the heirs of the prophets" (Abu, 1992) No. 183; Sunan Al-Tarmizi (No. 2682).

Knowledge in English means 'what a person knows,' which includes facts, information, skills and attitudes. In Islamic terminology, it refers to *al-'ilm* (Arabic term), hich literally means understanding (*fahm*) and gnosis (*ma'rifah*). Various scholars have defined *al-'ilm* according to various perspectives. Al-Jurjānī (1978) gave a concrete definition: knowledge means the absolute certainty which is conformable with its actual reality. Thus, it is the certain perception (*al-yaqīn*) that there is no doubt. Açikgenç (1996) differentiated *al-'ilm* from 'gnosis' (*ma'rifah*); the former can be practical and theoretical, while the latter could be obtained through an experiential journey of the qalb, which thus reaches satisfaction (*al-nafs al-mutma'innah*). Thus, 'gnosis' (*ma'rifah*) is the definitive knowledge acquired as a result of God-consciousness after achieving self-realisation. Conversely, knowledge could be acquired through the rational method.

According to al-Attas (1980), *'ilm* implies a twofold method; the first is *husūl* or the arrival of meaning (*ma'nā*) of a thing in the soul and the second is *wusūl* or arrival of the soul at that meaning. In this context, the meaning (*ma'nā*) is distinctive from the form (*sūrah*) that signifies the exterior actuality perceived by the perceiver's senses. This is similar to Aristotelian epistemology, where the dual components of knowledge, namely, sensation and abstraction, are differentiated between idea and form. For al-Ghazali, real knowledge referred to the lifting of the veil from before the eyes of the heart so as to see the mysterious relationship between man and his maker and to be filled with a sense of awe and reverence in the presence of an omniscient Being (Quraishi,1983).

The ultimate source of all knowledge is Allah, the best teacher of mankind, who has granted two references, namely, divine revelation (*wahy*) and the law of nature or the universe (*al-kawn*). Islam considers both references as being equally important for human progress. They unremittingly convey various significant meanings to every human life. More discoveries and findings are produced when more investigation and research is carried out. Natural phenomena

of the universe and human phenomena are types of the latter kind. In addition, the scope of knowledge covers both worldly and other worldly affairs as in the prayer, "…our Lord! Give us good in this world and good in the Hereafter" (Al-Quran, al-Baqarah, 201). This reflects not only a comprehensive (physical and spiritual) but optimistic (contemporary and after life) outlook. The integration of the length and breadth of this scope is significant to Islamic education.

Theological foundation: Islamic belief system. In al-Attas' metaphysics, the reality and the concept of God forms the major thrust of the Islamic worldview. This profoundly implies on the concept of knowledge and Islamic education in terms of concept, content and methods (Rosnani & Imron, 2002). Dhaou (2005) argued that this theological assumption is essential to all aspects of human life and to the authentic integration of educational practices. It is the yardstick for the selection of curriculum principles. It is essentially integrative rather than fragmentary. Theology predominates over the philosophy of education because the former is derived from revelation. The key component of theology is Allah, the component which determines the purpose of man's life as a servant and a vicegerent of Allah. The first is a vertical relationship between man and Allah (*hablun min Allah*). It denotes man's retribution (*'ubūdiyyah*) for being indebted as God's servant (*'abd Allah*) towards the Creator by worshipping (*'ibādāh*) Allah in totality. The second is horizontal relationship between man and

the entire universe. It implies his special mission as *khalīfah* as discussed in the ontological aspect.

This first relationship acknowledges the Oneness of Allah (*tawhīd Allah*). *Tawhīd* is derived from the Arabic word '*wahhada*', which means to be united or unified and literally denotes 'unification' or 'asserting oneness.' Al-Attas' view is that "the one is independent and subsistent and the other is dependent upon it; the one is absolute and the other is relative; the one is real and the other a manifestation of that reality" (Al-Attas, 1980, p. 36). Thus, this monism rejects dualism and "the idea that there are two opposite parts or principles in everything, for example body and soul" (Bullon, 2003, p. 4-5).

The Unity of Allah (*tawhīd Allah*) denotes the "realizing and maintaining of Allah's unity in all man's actions which directly or indirectly relate to him" (Abu Ameenah, 2003, p. 5-25) and it is manifested in the unity of all His creation including universe, mankind etc. *Tawhīd* is the core of Islamic doctrine. All human beings affirmatively believe in it. It is not a philosophical argument to be rejected. The Islamic doctrine (*'aqīdah*) consisting of six articles of faith is based on convincing evidence of the divine sources (*naqlī*), reason (*aqlī*) and the senses (hawās). They establish the Oneness of Allah as the Lord (*rubūbiyyah*), the One to be worshipped (*ulūhiyyah*), who is perfect in names and attributes (*al-asmā' wa al-sifāt*) which are classified as definite (*wājib*), impossible (*mustahīl*) and likely (*jawaz*). This is

manifested in the utterance of the words, "There is no god except Allah (*Lā ilāh illa Allah*)," the One and the Only Absolute Truth or single Ultimate Reality that unifies all existence and matter. Hence, this signifies the happiness for the whole mankind regardless of race, gender, socio-economic status etc.

Pertaining to the educational aspect, *tawhīd* is the groundwork for harmonising the process of the Islamic Integrated Curriculum. The application of the *tawhidic* principle in Islamic education is significant as lucidly proclaimed in the Holy Qur'an; "Allah bore witness that there is no god but He, as did the angels and those who are firmly rooted in knowledge" (Al-Quran, al-Imran,18). This verse implies that the witnesses to divine absoluteness in transcendence are Allah Himself, His angels and those who possess knowledge regarding *tawhīd* who have faith (*imān*) and are able to acknowledge Allah as the one and only God. Thus, all educational matters and activities in the IIC must be based on the Islamic belief system of *tawhīd* and *imān*. In this context, *tawhīd* is the root of *imān*, not its fruit and surely, faith (*imān*) is a pre-requisite of becoming a true believer (*mu'mīn*) who lives for the sake of Allah as described in the Holy Qur'an; "Only those are Believers who have believed in Allah and His Messenger… but have striven with their wealth and their lives in the Cause of Allah..." (Al-Quran, al-Hujurat, 15). Hence, the educators and learners should comprehend the Islamic belief system clearly and translate them

into action (*'amal*) as manifestation of their convictions.

In addition, this theological foundation is significant to the formulation of a single unified system of education and towards achieving solidarity among the Muslim nations, which is essential for Muslim society to attain happiness, prosperity and peace as explicitly enunciated in the Holy Qur'an (Al-Quran, al-Hujurat, 10; al-Tawbah, 71). This was also vividly expressed in an analogy given by the Prophet, "'A believer to another believer is like a building whose different parts enforce each other,' then he clasped his hands with the fingers interlaced" (Hadith Bukhari). Similarly, al-Fārūqī (1997) claimed that all humans are one in Allah's perception. This is the basis of universalism in Islam. All humans are distinguished by their deeds, in which violation and crime are considered chauvinism that implies polytheism (*shirk*). In fact, Islam rejects chauvinism and the negative attitude of ethnocentrism but recognises a universal social order as well as patriotism, which signifies the attitude of love of defending one's own land or nation.

Axiological foundation: Islamic values System. Islamic education emphasises the proper understanding of the Islamic value system that meets the true Islamic objectives (*maqāsid al-sharī'ah*). Value is defined as 'consistence, goodness, worthiness and obedience' and includes 'grace, virtue and moral excellence' that is related to five essentials (*al-darūriyyāt al-khamsah*)

derived from the objective of Islamic law (*maqāsid al-sharī'ah*), namely, preservation of religion (*al-dīn*), self (*al-nafs*), intellect (*al-'aql*), lineage (*al-nasl*) and property (*al-māl*) (Muhammad, 2005). Allah determines all values that are absolute and independent of man's thoughts and actions. Therefore, the Islamic value system or ethics in Islam is the Qur'anic code of conduct that is fully epitomised in the perfect moral character of the Prophet Muhammad (Peace be upon him) as he says, "I have been sent to perfect the good character" (Hadith Sahih, *Kitab Husn al-Khuluq*). Hence, the source of values is the Holy Qur'an and the *Sunnah*. Correspondingly, Islamic ethics is a framework, set by the Holy Qur'an, within which all practical conducts are deemed permissible (Umaruddin, 1962). The Islamic religion, '*al-dīn*' is the foundation of Islamic ethics as al-Attas (1978) asserted that the purpose and end of ethics in Islam is ultimately for the individual; what the man of Islam does, he does in the way he believes to be good only because God and His Messenger say so and he trusts that his actions will find favour with God.

Islam promotes an all-pervasive structure of a value system based on the bond between the human innate soul and unchanging absoluteness (Ashraf, 1991). This is contrary to the humanistic assumption of a changing value system whose meanings are personal and absolutely never exist outside the human mind (Mason, 1974). Values in the Islamic worldview are universal and absolute in contrast to the Western perspective, which defines values as relative in nature. On the contrary, the Islamic value system is based on the universality of the Islamic message, which is preordained for all mankind, as indicated in the Qur'anic phrase, "Oh entire mankind" (*yā ayyuha al-nās*). Rather, the prophetic mission is also meant to integrate the differences in all aspects by protecting human rights and upholding moderation as pronounced by Allah; "We have created you as a balanced community" (Al-Quran, al-Baqarah, 143). The assessment of values must be based on the Qur'anic justification as stated that, "Blessed is He Who sent down the Criterion to His Servant, that it may be an admonition to all creatures" (Al-Quran, al-Furqan, 1). The Criterion (*al-Furqān*) is the Holy Quran, the principle of judgement between virtues and vices or praiseworthy and blameworthy. Islam regards knowledge as value-laden not neutral or value-free as assumed by secularists. However, some knowledge becomes blameworthy due to misapplication by erring humans. Thus, the IIC would integrate knowledge and the whole system of education with values in order to preserve the sacredness of knowledge.

Values in good thinking. The importance of values and care in thinking was highlighted by Lipman (1991), who posited that excellent thinking is multidimensional, which is inclusive of critical, creative and caring thinking as will be elucidated further in the next chapter. Kinds of caring thinking are appreciative, affective, active, normative and emphatic thinking. For Lipman "without caring, thinking is devoid

of a values component" for without 'valuing' or 'valuation', thinking is predisposed to apathy, lack of concern, indifference and selfishness (Lipman, 1991, p. 270). The values of good thinking are explicated in the Qur'anic injunctions and they promote the use of the intellect as mentioned earlier. Furthermore, the prophetic mission is teaching man revelation and wisdom and purifying him (Al-Quran, al-Baqarah,129). This implies that teaching for wisdom is an educational aim of Islamic education. The product of good thinking is wisdom, which Miskawayh defined as the perfection of the human intellect and character (Miskawayh, 1968). Since wisdom is a good value, thus, the wise man will attain blessings.

Values of excellence. Al-Ghazali (n. d./2005, p. 20) mentioned, "for knowledge is the most excellent of things, the process of acquiring it would then be a search for the most excellent, and imparting it would be promoting the most excellent." Being excellent should be the target of every Muslim learner for the Holy Prophet (p.b.u.h) proclaimed, "Allah likes it when the one amongst you perfects his works" (Hadith Sahih). Al-Ghazali (n. d./ 2005, p. 18) added that excellence is an attribute to knowledge. For him, "excellence is derived from the infinitive to excel which is excrescence." The greatest achievement of man is eternal happiness, and the most excellent thing is the way that leads to it. This happiness will never be attained except through knowledge and works, and works are impossible without the knowledge

of how they are done. There is no exact description defining excellence; however striving for it becomes the virtuous way to attain happiness and success in this world and the Hereafter (Al-Quran, al-Baqarah, 201).

In achieving overall excellence, some value-laden methods are available, as identified by Van Tassel-Baska, (1997). Firstly, internalise the Aristotelian notion of "Excellence as Habit of Mind," which promotes intellectual habits such as intellectual honesty, integrity, humility, curiosity and independency. Secondly, practise moral and ethical decision-making. Thirdly, give maximum exertion (*ijtihād*) and self-discipline (*ta'dīb*), for as Roosevelt claimed, "There has never yet been a man in history who led a life of ease whose name is worth remembering." Thirdly, recognise the industriousness of intellectual enterprise and the thinking process. Fourthly, apply the attitude of humility (*tawādu'*), broadmindedness, and contribute to problem solving. Fifthly, have commitment (*iltizām*) and consistency (*istiqāmah*) in achieving excellence for long-life learning. Islam accepts modernity as a spiritual phenomenon instead of modernisation, which promotes egoism and individualism. Thus, in response to the challenges of globalisation, Lukens (2000) suggested that a set of Islamic values be adopted as practised in the Indonesian *pesantren*, which upholds brotherhood and unselfishness to preserve against pitiless entrepreneurialism, moderation to control unbridled consumerism and self-reliance to allow for personal and

national independence. An ideal integrated personality should be virtue-based as well as excellence-orientated by applying the concept of *ihsān* (beutification).

In the context of education, the Western perspective regards excellence as the goal of optimising the individual's talents and quest for self-achievement. This idea is dissimilar to the Islamic worldview, which considers the seeking of knowledge for individual holistic growth and realising God-consciousness as the final end that is balanced between God-loving and God-fearing. In promoting excellence, Van Tassel-Baska (1997) suggested the practice of two important societal values viz. the value of education and the value of hard work. This notion is parallel with the Islamic worldview, whch promotes excellence through revitalisation of *ijtihad* and the practice of *jihād* in which the former requires knowledge to reach the best solution or certain target whereas the latter energises vigour in reaching the target. Thus, Islamic education should be supplemented with these two elements in efforts to promote excellence in the contemporary Islamic education system.

Table 1

The Implications of the Philosophical Foundations of Islamic Education

Philosophical Foundations	Particulars	Implications
ONTOLOGICAL	Nature of man Unity of man, unity of self and unity of life The importance of Soul Integrative faculties Purpose of life Servant of Allah Vicegerent on the earth The holistic man Natural need for education	Philosophy of Islamic education Educational aims, goals & objectives Concern about individuality Cultivation of potential Focus of Islamic education Individual development Social and global transformation Islamic Integrated Personality Lifelong education
EPISTEMOLOGICAL	Nature of knowledge Unity of knowledge The Holy Qur'an as a Divine Book Hierarchy of knowledge The integration of revelation, intuition & reason	Content of Islamic education Integrated curriculum Qur'anic studies as the core subject Knowledge content Seven essential components
THEOLOGICAL	Islamic belief system Unity of Allah *Tawhīd & Īmān*	Foundation of Islamic education Learning as *'Ibādah* Tawhidic Paradigm Faith-based education
AXIOLOGICAL	Islamic Value System *Maqāsid al-Sharī'ah* *Ihsān* *Ijtihād & Jihād*	Ingredients of Islamic education Universal values Striving for excellence Value-laden education

IMPLICATIONS AND CONCLUSION

In summary, the four aspects of philosophical foundations of Islamic education are essential and give some implications on the philosophy and the content of Islamic education (See Table 1).

The ontological foundation focusses on human nature, man's integrative components and functions, thereby significantly implying a philosophy of Islamic education. Since ontologically, the nature of man is dual, physical and spiritual, Islamic education concerns itself with the development of both dimensions in a balanced and integrated manner. The former embodies the animal aspect for life survival, whereas the latter manifests the angelic aspect for achieving God-consciousness. The harmonious integration of the physical and spiritual dimensions reflects the unity of man. Neglect in either one dimension will produce chaos and injustice in human life. All human components, namely, the soul, mind and body are complementary. Further, man has dual roles, namely, as servant and vicegerent of Allah. Learners should know how to play these roles given on divine trust (*al-amānah*).

The epistemological foundation gives some curricular implications on the content of Islamic education. Islam perceives that all knowledge belongs to Allah alone, while a part of it is divinely revealed to His chosen prophets. This produces divine revealed knowledge in the form of Holy books or scriptures, of which the Holy Qur'an remains intent and authentic. However, a small amount of knowledge is endowed to people who use their perceptual faculties namely intuition, senses and intellect. This produces human acquired knowledge in the form of scientific, philosophical and other such sciences. Islamic education advocates a complementary relationship between the divine revelation and human reason. It accepts the unity of knowledge and rebuffs any compartmentalisation of knowledge. The integration of both religious vigour and rational thought is vital to produce a true Islamic personality. This epistemological explanation is significant in promoting a culture of philosophical inquiry and scientific investigation as well as enhancing multidimensional thinking. It also maintains integration of theory and practice. It is idealistic and realistic, physical and metaphysical. Therefore, knowledge must be balanced. Balance does not mean equal weight but proper division according to the hierarchy of knowledge. Levelling of all knowledge to the same level or overemphasis on certain knowledge will cause injustice.

Both the theological and axiological aspects are significant for personality development. Both beliefs and values are integral for its transformation process. Both systems are key elements in Islamic education, curricular content and its methodological processes. Theologically, the Islamic belief system ensures that educational practices are in accordance with the *tawhidic* paradigm, which is based on the unity of Allah. Meanwhile, the Islamic value system derived from Islamic law (*sharī'ah*) makes education value-laden. These i.e. both

the theological and axiological elements are integral to Islamic education. In addition, struggle (*jihād*) and reasoning (*ijtihād*) based on perfection (*ihsān*) are keys that accelerate learners' overall excellence and achievements. All these lead to development of a holistic personality as the final product of Islamic education.

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