

Teacher Education from an Islamic Perspective

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Abstract: The current study aims to shed light on teacher education from the Islamic perspective, identifying education principles and practices as well as teachers' characteristics. The methodology employed in this study exclusively depended on the researchers' extensive reading of several books, research papers, book reviews, and other types of manuscripts in the relevant literature with special reference to several Quranic verses. The study results demonstrated that teacher education programs from an Islamic perspective play a significant role in providing both pre-service and in-service teachers with several pedagogical and content skills in addition to the religion objective. These programs prepare the kind of teachers who make real and lasting influence on the students' life. As teachers are required to have outstanding ethical principles and social standards along with professional moral values, effective teacher education preparation programs produce skilled teachers, create productive minds, and build positive students' minds valuable to their societies. In Islam, teachers, as role models, are obligated to follow the Islamic educational beliefs, ideologies, values, and ethical principles and then transfer them to their students. Finally, this indicates that Islam has emphasized the importance of education and knowledge.

Keywords: Teacher Education, Islam, Islamic Perspective, Education Principles, Education Practices

Introduction

To understand the educational field, educators may need to have righteous nature as well as deep insight, understanding, and knowledge base of their subject matters (Sherif 1975). Teacher education, for the last two to three decades, has gone through several dramatic changes in terms of thinking about how student-teachers could acquire complicated instructions and then put what they have learned and acquired into practice and application (Stroupe and Gotwals 2017). For example, how to improve content knowledge that is specific to teaching, discussing, and reading about teaching toward other methodologies focus on performing central teaching practices that express knowledge of subject matters and in what style learners learn best (Grossman, Hammerness, and McDonald 2009). Teacher education should be orchestrated in ways that essential educational practices include knowledge, abilities, and professional personalities that can be developed during training in order put theory into practice in the course of professional or practical education (Hammerness, Darling-Hammond, and Shulman 2002; Grossman, Hammerness, and McDonald 2009).

Teacher education could be defined as a program that includes teaching strategies, rules and procedures, delivery, ways of instructions, and directions (Creasy 2015). A planned program is, therefore, designed to prepare student teachers within the colleges of education to become professional practitioners with the assistance of educators (Hammerness 2009; Darling-Hammond 2006). Teacher educators, then, have challenging tasks consisting of designing several educational opportunities for those pre-service teachers (Stroupe and Gotwals 2018) who need a knowledge base of their subject matter, appropriate instructional techniques, attitudes, professional behaviors, and skills so that they are able to implement their everyday jobs effectively in their classrooms (Danielson 2014).

Teachers ought to be developed totally, particularly in terms of their morals and ethics in addition to educationally trained to become professional practitioners (Weissbourd 2003). Schools must focus on total development such as enhancing community service, teaching virtues, structuring good habits, gratifying positive behavior, and developing the capacity of students for

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moral reasoning (Schaps, Schaeffer, and McDonnell 2001). School teachers may play major roles in the lives of their students, therefore, it is necessary for teachers to be professional since they need to better understand why and how teacher preparation matters for learners of all stages (Stroupe and Gotwals 2017; Horn and Campbell 2015). Accordingly, school students must receive education that prepare them and help them grow totally so that they become good citizens. In this regard, Islam emphasizes the importance of preparing students to become righteous (which entails being morally correct), mature, and virtuous individuals to reach total growth (Syed 2016). Such characters could be derived from the Holy Quran as the main reference in this study.

In this study, the Holy Quran is the main reference along with other foundational references by either Muslim or non-Muslim scholars who were concerned with teacher education. The Quran states: "We have not neglected anything in the Book" (Al-'An'am, 38). This is an indication that the book left out nothing related to life issues, but has been examined and taken into account, while granting people freedom of choice. Character building and total growth of a person ought to be the ultimate objective of education and schooling through integrating Islamic values in the personalities of all pupils. Education must aim at the balanced and total personality growth by teaching students spiritually, mentally, and emotionally because teachers play significant roles in the lives of their students (Syed 2016; Hadi 1979). These teachers also aim to inform non-Muslim students of the history and ethics of Islam, encouraging non-Muslim students and teachers to consider the value of Islamic teaching. By doing this, they can support Muslim students and deepen their faith.

Due to the fact that teachers play significant roles in the lives of the learners, it would be essential to possess high professional levels based on such principles derived from the Holy Quran (Al-Attas 1991). It is stated in the Quran: "Call to the way of your Lord with wisdom and beautiful preaching and argue with them with that which is best" (An-Nahl, 125). The approach of this verse has three different educational aspects: application of wisdom, application of beautiful preaching, and application of the best possible technique of debate (Khan 1988).

The Holy Quran states: "The most honorable among you in the sight of God is the most pious of you" (Al-Hujurat, 13). The objective of this Quranic chapter, Al-Hujurat, is to clarify several commandments of ethics and morality in addition to social interactions which when put into practice, would lead to ultimate sophistication. Morality and ethics could promote a pure society that is far detached from all kinds of immoral behaviors (Maududi 1977) as piety leads to performing good deeds. Accordingly, this study problem stems from a curiosity of a new topic related to teacher education from an Islamic perspective.

In addition to curiosity of the researchers about a new topic the researchers are interested in, they sought to provide their community with some educational aspects and a desire to understand scholastic factors inserted within Islam. It must be a combination of knowledge base of subject matters and knowledge of a variety of teaching methods in order to prepare teachers to help school students meet the comprehensive demands and engage in good public spirit and contribute to their society. The study could be an important step in an effort to support the addition of knowledge base and educational dispositions properly into teacher education preparation programs.

Although there are some works that deal with issues related to Islamic educational thought, science, and many other disciplines from Islamic perspectives, there have been no serious attempts to tackle this issue. This study provides information about teaching, teachers, and specifically about teacher education from an Islamic perspective. It also serves as a review on Islamic education presenting a grounded theoretical foundation for further studies and future researchers. Moreover, this study may be beneficial to pre-service as well as in-service teachers in some educational systems, particularly in Muslim countries. The study results could benefit stakeholders and future researchers and could fill a gap in related literature.

Through engaging in the business of teacher education for several years in addition to casual observations, the researchers felt that a large number of their student teachers possess insufficient

knowledge regarding teacher education from an Islamic perspective. Further, by studying preceding literature, the researchers sought to have established such a study in order to provide their field with some Islamic educational aspects. Thus, the current study seeks an answer to the following research question: What is teacher education from an Islamic perspective?

Methodology

To have more insights in teacher education principles and values, the Holy Quran is the main reference along with other foundational references by either Muslim and non-Muslim scholars who were concerned with teacher education. The methodology of analytical approach employed in this study exclusively depended on the researchers who played the role of the study instrument. Researchers of analytical approach scrutinize authentic works, following an in-depth analysis that readers could implement. Therefore, the researchers discuss and analyze such topics through reading and reviewing books, research articles, documents, passages, and manuscripts not only once, but many times. This methodological approach made it easier for the researchers in their conclusions since there is a great deal of previous studies and related literature about Islamic education, philosophy, civilizations, and culture. In addition, these works helped the researchers in verifying the study problem and answering its question.

To verify the study problem and answer its research question, the researchers have taken such a methodological approach as surveying several efforts in teacher education in order to analyze some educational aspects from an Islamic perspective. The Holy Quranic verses are the main source the researchers relied on; however, the purpose is not to provide interpretations of these holy verses. The verses selected are those which touch on education and teaching/learning process as other works indicated. The researchers chose the study instrument as they concentrated on reading diversified documents that examined teacher education programs. Probing, commenting, and conclusions will be elaborated upon throughout the following section of this study, a presentation of the study results.

General Background

Previous Studies

Feuer et al. that “Teacher preparation programs (TPPs) are where prospective teachers gain a foundation of knowledge about pedagogy and subject matter, as well as early exposure to practical classroom experience” (2013, 1). Teacher education programs then are formal programs established to prepare teachers at both levels of the elementary and secondary schools. As a formal program, it is divided into two stages: pre-service, which includes all the stages of education and training that precede the teacher’s entry to paid employment in schools, and in-service, which includes the education and training that teachers obtain upon completion of their course study (Barber and Mourshed 2009; Mergler and Spooner-Lane 2012).

Teacher education programs can better cross-examine their tasks and create new clarifications in order to prepare teachers. The structures of these programs identify that critical knowledge is not held by the faculty members within the university, who prepare prospective teachers, but other partners outside the colleges of education. Those knowledgeable people should be partners in the preparation of teachers. Program faculty at colleges and higher education institutions and their student teachers, are also required to collaborate and cooperate with communities and schools. Teacher education programs can better interrogate their challenges and create alternative solutions to prepare teachers, and may help in deciding what further steps must be taken to improve the teaching learning process (Zeichner, Payne, and Brayko 2014). In this regard, Adhikary states that:

Teacher education or teacher training refers to the policies, procedures, and provision designed to equip prospective teachers with the knowledge, attitudes, behaviors, and skills they require to perform their tasks effectively in the classroom, school, and wider community. The professionals who engage in this activity are called teacher educators. (2017, 385)

Teacher educators or teacher trainers are those who help learners acquire knowledge and several other skills in order to become effective teachers. A number of teacher educators generally get involved in the initial or continuing education of every teacher, studying different aspects of teaching such as educational philosophy and ethics, sociology of education, curriculum, pedagogical and content areas, and teaching methods (Liakopoulou 2011). All of these elements are included within a teacher education program.

Teacher education program preparation may play a major role that helps student teachers become professional practitioners, the kind of teachers who make real and lasting influence, genuine difference, true impact, and sincere impressions in their students' lives. Teacher education program designers trust the power of teachers, who assume leadership roles in organizational and social change, and who are able to transform public schools and improve lives (Harvard Graduate School of Education 2017). Soussi states:

Education has always been influenced by the new understandings of learning and teaching processes. From simple inculcation and memorization to modern learner counseling and flipped classrooms, the new ideas and hypotheses of learner roles, teacher training and human knowledge processing have shaped our understanding of the educational field today. (2016, 427)

Teaching and learning are interrelated and connected terms representing teacher education. According to Hussain and Mahmood, teaching could be observed as a passionate activity whose purpose is to cultivate desired social and moral values of students so that they can enjoy a peaceful life based on Islamic principles (2010). Teachers should be role models for their students, who may follow them, and the public holds them accountable for student learning (Lumpkin 2008). As a result, teachers are required to have outstanding ethical principles plus social standards and professional moral values (Hussain and Mahmood 2010).

Teachers are considered reformers of society transforming learners' minds into skillful brains, which is a mission that requests particular professional abilities and competencies. Such competencies could be industrialized by proper teacher education training programs including pre-service and in-service teachers, in addition to continuous professional development discourses (Hussain and Khan 2013). Effective teacher education preparation programs produce proficient and skilled teachers, who according to Duffee and Aikenhead (1992) create productive minds. The effectiveness of such programs would generate individuals with positive minds who are beneficial to their communities.

A model of teacher education program that matches the preparation of teachers with the needs of society in the twenty-first century must involve empirical sharing, knowledgeable and skilled staffing, and a great deal of professional support, in addition to assuming lifelong learning (Tetenbaum and Mulkeen 1986). In addition to lifelong learning, a main aim of Islamic education is to transform individuals to have positive minds and be beneficial to their communities, a condition for the twenty-first century due to globalization. Therefore, it is important for teachers to be up-to-date with modern knowledge and prepared professionally and skillfully in order to appreciate the educational objectives (Hussain and Mahmood 2010), which leads to the discussion of the concept of education in Islam.

Education in Islam

Islam is a complete code of conduct and provides reasonable recommendations in all domains of human life. Knowledge seekers, according to Islam, are looked upon as righteous and perfectionist humans, and therefore, teacher education inhabits an essential practice in the educational process. Teachers must possess definite capabilities, skills, and professional ethics along with communication skills (Khan 1988; Daisy 2015).

The concept of education in addition to its philosophical and theoretical principles may vary through different cultures or faiths. The capacities of individuals should be developed to the fullest potential by the society. This can be achieved by granting these individuals adequate freedom and providing facilities for this purpose. This suggests that teachers need to take into account that education is a dynamic concept as its meaning may change from time to time. Education could be inferred differently by different cultures and people based on their ideals and backgrounds. Therefore, its spiritual and philosophical implications may differ from one another. Ever since the times of Socrates (470–399 BC) and Plato (427–347 BC) to the time of Jean Jacques Rousseau (1712–1778) to the modern times of John Dewey (1859–1952), education has been defined in various ways because this field is substantial and could be diverse (Shaw 1937; Grisay and Mahlck 1991; Graves 1938; Eby 1964; Hesselink, Kempen, Wals 2000; Hussain and Mahmood 2010; Hussain and Khan 2013). Accordingly, variation, distinction, and differentiation would occur in terms of the concept of education in Islam.

The concept of education in Islam can be divided into two aspects; purposes and meanings (Hadi 1979; Al-Attas 1991). The main purpose of education in Islam is to prepare a good person; that is, a righteous person who, in turn, is prepared to be a good citizen serving his/her community. A good person could be characterized into two scopes. The first measurement would be the relationship between him/her and the Creator, while the second would be his/her relationships with other people. A good person is the one who is genuinely aware of his/her duties towards the true Lord, and who identifies the power and unity of All Mighty God. Such person generates God-consciousness in his/her soul and personality (Hadi 1979; Al-Attas 1991). The second purpose of education would be to balance between the good and bad in his/her soul in order to ensure a stability of the body, the mind, and the soul (Hassan 1983). A good person is an individual who regularly tries to improve every aspect of his/her inner self towards rightness as a fellow of moral manner (Al-Attas 1991; Hassan 1983).

The second aspect related to the concept of education in Islam would be its meanings, which signifies to the terminological and philosophical perspectives. The meaning of education in its totality refers to instruction, teaching, schooling, and training. The term comprises fundamentals of knowledge and schooling meaning to nurture, to bear, to promote, to increase, to nourish, and to help individuals grow (Hadi 1979; Al-Attas 1991). The focus of education is more on physical, mental, and emotional aspects of human beings as its meaning expresses the process of enlightening learners mentally, spiritually, and socially (Mahmoudi et al. 2012).

The term education in its original meaning refers to the idea of a good and honorable social interaction, to discipline and assist in developing humans mentally as well as spiritually. The term refers to the acquisition and attainment of good mental and spiritual qualities that help individuals choose between good and bad, and right and wrong (Al-Attas 1979). Furthermore, it is a method of inspiring and instilling content knowledge in individuals (Al-Ghazali 1998; Al-Attas 1991). Along with all those implications and validities regarding education, teacher education from an Islamic perspective would be better comprehended provided that the field is viewed in terms of a general Islamic perspective, teachers and their characteristics from an Islamic perspective, and teaching from Islamic perspective.

General Islamic Perspective

The Islamic perspective is a belief in the dominance and authority of the Almighty while people must act as His servants, and must be committed to live and implement His orders and obey His instructions. The Prophet Muhammad Peace Be upon Him (PBUH) is considered the Teacher in addition to role model for Muslim teachers and followers as well. Consequently, teachers in Islam are obligated to follow and observe the Islamic educational beliefs, ideologies, values, standards, and ethical principles and endorse those beliefs among their students as they are the role models before their students (Hussain and Khan 2013). Those perspectives that are based on a defined philosophy of education derive from the teachings of Islam.

The teachings of Islam promote a precise philosophy of education and provide a basis for similarities of concepts within the main authority of the Muslim world. Divine scripts continue to be the main foundations of legitimation, backing a philosophical correspondence (Habermas 1976; Bidmos 1984; and Giddens 1990). As a complete way of life, Islam embraces all aspects of human tasks. Obtaining a virtuous life status assists society members to become effective and active individuals. When education is valued and appreciated by communities and all other stakeholders, teachers as well as students would be very well prepared in terms of becoming active and functional individuals in their societies (Ashraf 1995; Habermas 1976; Giddens 1990; Choudhury 1993; Miller 1968).

The importance of education has been emphasized repeatedly in the Holy Quran, which is the ultimate source of guidance for Muslims. "My Lord! Increase me in knowledge" (Surah Taha, 114). This verse indicates that whatever we know is limited as we need to keep asking Allah to increase our knowledge. Therefore, a Muslim should constantly seek to acquire more knowledge (Khan 2015). Several other verses also call for knowledge: "Allah grants wisdom to whom He pleases and to whom wisdom is granted indeed he receives an overflowing benefit." (Surah Al-Baqarah, 269), and "Those truly fear God, among His servants, who have knowledge: for God is exalted in Might, Oft-Forgiving" (Surah Al-Fatir, 28). Additionally, the Quran states: "Are those who know equal to those who do not know? Only they will remember [who are] people of understanding" (Surah Az-Zumar, 9). These verses are indications and signs of seeking knowledge and learning.

Learning and seeking knowledge is considered a sacred or religious duty in Islam and an obligation of both males and females. Education gives meaning and enriches the lives of individuals, disciplines and maintains values, strengthens, and helps in progressing humanity. Such qualities must be provided to learners and community members through educational organizations such as schools and universities (Al-Attas 1979; Ashraf 1995; Maududi 1980; Nasr 1987; and Tibawi 1972). The nature of knowledge, according to the Islamic faith, would be derived from an Islamic theory of education.

The Islamic theory of education comes from a Quranic concept. Teachers as knowledge providers form the nature of knowledge and understanding that their students acquire. Teachers also play a vital role in developing the whole individual and they outline the education process. Seeking and obtaining knowledge is a basic principle in Islam. The Quran stresses that those who acquire knowledge are easily headed toward a straight and righteousness path. Knowledge and awareness are associated with high ranks or statuses of people (Abdullah 1982).

The following verse clarifies the importance of piety that leads to virtue which requires knowledgeable, educated, and pious people. The Quran through the chapter of Al-Hujurat states:

O mankind, We have created you from male and female; and We have divided you into tribes and sub-tribes so that you could know each other. Verily the most honored of you in the sight of God is the most righteous of you (Al-Hujurat: The Chambers, 13).

As stated in the verse above, righteousness is the most essential quality of humans, regardless of their gender or tribe. Teachers, as righteous individuals, have several important roles to play. Their roles toward the development of their nation would be first to originate virtuous moral principles and traditional values in their students. Second, teachers could shape their students' characters, motivate and train their students to obtain learning skills, and form their personalities psychologically, physically, emotionally, socially, and fundamentally, spiritually, following the major aims, principles, and national culture (Samsujjaman 2017). Therefore, the major aims of teachers must correspondingly include the fact that teachers are to be well acquainted with the meanings and details of the term teacher education.

According to Samsujjaman (2017), teacher education is a study field that helps pre-service and in-service educators in creating and observing vigorous, dynamic, meaningful, and expressive lives. Teacher education is a very vital field through which a great deal of innovative as well as creative thoughts and notions are experienced and accomplished (Samsujjaman 2017). Muslim teachers ought to aim at character building of their learners in order to develop their moral values, good manners, moral principles, and proficiency to help them become good human beings (Hussain and Khan 2013), which will require innovation.

Risha (2013) argued that while granting people freedom of choice, the Quran teaches different approaches of teacher education and educational directions and instructions in order to develop the person as a whole in all aspects of lives. Hadi (1979) and Al-Attas (1991) contended that improving teacher education programs could be one of the most important educational aspects in the implementation of any educational system. Prospective teachers must be educated and equipped in terms of knowledge and skills, and learn how to integrate them into their classroom practices skillfully and professionally because children deserve exceptional and outstanding teachers (US Department of Education 2016). Creating new teaching ideas would require becoming familiar with teachers and their characteristics from an Islamic perspective.

Teachers' Characteristics from an Islamic Perspective

Teachers must have professional skills and proficiencies, social and moral values in order to convey their ideas to their students, in addition to the subject matter (Hussain and Khan 2013). Muslim teachers have had different roles in history, and still have major roles to play in terms of providing instructions, guiding and supervising, leading, and teaching their students. They work with students and for students while having outstanding communication skills, moral principles, religious beliefs, understanding psychological aspects of their students, and most important of all, understanding the religion of Islam as a complete way of life (Faryadi 2015; Hussain and Khan 2013).

Some characteristics of Muslim teachers may include, but are not limited to, piety, enduring Islamic values, good morals and character, role models for their students, patience, and forbearance. Additionally, education in Islam based on the Quran and prophetic traditions offers a rich reservoir of knowledge in modernization and in modern sciences such as medicine, genetics, and biology (Faryadi 2015). Therefore, teachers must be up-to-date with contemporary issues related to education while they maintain a rich knowledge of the past and understand the present. Teachers must be missionary meaning they must teach what they preach, competent in their subjects, having good communication skills, and must transmit Islamic values not only to the learners but also to their society (Hussain and Khan 2013).

Furthermore, Muslim teachers should be enthusiastic about teaching so that they can transmit such enthusiasm to their students. They must be aware of contemporary technologies, and be able to clarify concepts by using real life examples. Moreover, a Muslim teacher ought to build progressive motivation among students, and aim at character building and development of moral values, civility, principles and competence of students (Hussain and Khan 2013; Faryadi 2015). Such educational thoughts, which view learning as rebuilding of experiences and progressive education for later life, could be similar to that of John Dewey.

Dewey (1916) regarded learning as the reconstruction of experiences to build later life. It is evident that modern philosophy, like Islam, emphasizes learning by doing in real contexts or social environments (1916). Therefore, it provides sufficient grounds for teachers training through active pedagogy and activities “learning by doing” or experiential learning (Hussain and Khan 2013). This could be accomplished provided that teachers comprehend their teaching profession from an Islamic perspective.

Teaching from an Islamic Perspective

As it is stated in the Quran, “Call to the way of your Lord with wisdom and beautiful preaching and argue with them with that which is best” (Surah An-Nahl, 125). It is clear from the previous verse that the obligations of teachers include, but are not limited to, using wisdom in teaching, implementing such instructional principles as using story telling method to learn about the past, clarifying concepts by examples, explaining stories of honesty to motivate students perform good deeds, and providing them with solid models. Teachers also are required to initiate discussions, set high moral standards, use concepts of reward, reinforcement, and punishment. Furthermore, teachers need to explain concepts to learners based on their academic levels, and demonstrate knowledge in addition to learning experiences, explain new ideas gradually, enhance reasonable arguments and promote dialogues, and use clear and soft voice when communicating with students (Hussain and Khan 2013; Tibawi 1972; Risha 2013; Faryadi 2015). Again, such obligations will most likely be attained once educators are acquainted with the Islamic philosophy of education.

The Islamic philosophy of education calls for teachers and students to be equally accountable for the teaching and learning process, which indicates that this school of thought is neither teacher-centered nor student-centered, but a complete code of conduct based on an educational system that provides justice for all. Such philosophy is aimed to develop the whole person, not only spiritually but also emotionally, morally, ethically, and socially (Faryadi 2015). To develop the total person, teachers need to employ several pedagogical motivational techniques in order to convey knowledge and information to their learners.

Teachers should use and practice several modern motivational techniques while delivering knowledge and information to their students in all different disciplines. Currently, they must work on different pedagogical motivational teaching techniques as well as methodological instruction (Tahir 2015; Al-Khalediy 2011). These outstanding pedagogical motivational techniques were used by Prophet Mohammad Peace be upon Him while teaching his followers. The teaching methods may include “welcoming, appreciation, curiosity, respect, questioning, supplications, calling names, admonition, stories, repetition, drawings, and comparison” (Tahir 2015, 217). In Islamic education, there is not a fixed teaching style or technique; however, teachers are mandated to be familiar with a variety of methods and may choose which to use whenever appropriate (Al-Khalediy 2011).

The established bases for teaching in Islam may include teaching by preaching, advice, guidance, command, repetition, narrative or storytelling, dialogue, practice and application, dictation, and the importance of conducive environments for learning (Al-Khalediy 2011). Therefore, such strategies may inspire positive emotional psychological impressions on teachers and students. This may help in enhancing teaching/learning skills in addition to teachers’ effectiveness, which might aid in putting theory into practice and application once those techniques of motivation are employed (Tahir 2015). Various teaching methods are implemented throughout schools and colleges by teachers and educators in Islam.

In Islam, teacher education program focuses on providing pre-service and in-service teachers with educational Islamic principles through understanding the pedagogy in addition to the Quranic principles across the curriculum in the classrooms. Islamic education promotes the development of integrating curriculum with Islamic values. Teaching based on Islamic values may well require knowledge of pedagogical aspects. Islamic Pedagogy sheds light on the

purpose, method, and subject. The reality of Islamic educational principles and practices may stem from an educational philosophy or an Islamic perspective of education (Memon 2010; Halstead 2004; Daud 2013).

The Islamic perspective of education is found in the Holy Quran as the word education refers to increasing the physical size of creatures. It is stated in the Quran: “and (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells and it puts forth every kind of beautiful growth (in pairs)” (Surah Al-Haj, 5). Therefore, to educate others means to help them grow and increase, or upbringing in addition to honoring the human soul in order to improve it to a better position (Sultana 2012). As the Quran states: “and say: My Lord! Bestow on them (parents) Thy Mercy even as they cherished me in childhood” (Surah Al-Isra, 24). Therefore, education means to help someone in improve gradually in attaining perfection in all the aspects of growth (Memon 2010; Sultana 2012). Educating individuals may well require familiarity of foundational characteristics of pedagogy, particularly an Islamic pedagogy.

Several foundational characteristics of an Islamic pedagogy would include the nobility and importance of learning, purpose of learning, the application of learning, and how learning and knowledge must be put into practical actions (Zarnuji 2003). The primary purpose of education is in essence a return to aboriginal state of the person by nurturing his/her demeanor. The importance of these two foundational components (comportment or aboriginal and demeanor or conduct) indicate that the process of learning behavior or manner is an education, but demeanor or conduct is invisible which makes the process of education, in this regard, a lifelong journey and learning is a lifelong process. In other words, a major purpose of education must be to prepare competent and skilled citizens in addition to qualified future leaders for the society (Memon 2010; Esposito and Kalin 2009).

According to Griffel (2004), Al Ghazali preached that every person (male or female) must keep learning throughout his/her life as the idea of lifelong education would contribute to every individual’s comprehensive development of mind and body, intelligence, sensitivity, aesthetics, and spirituality. Therefore, educators would be interested in developing the whole person in relation to his/her society and environment since such approach is not a new one to education, and has been known as “Holism” (Ismail and Hassan 2009).

Holism was practiced in ancient times in China and India, and some scholars consider Socrates a holist educator due to his opinions regarding people knowing themselves and being acquainted with their desires (Ismail and Hassan 2009). Holism aims at the fullest potential of a whole development allowing individuals to become the very best that they can be. Curriculum according to the Holy Quran recognizes the holistic approach as the curriculum prepares people with skills and values that help them live and connect with their surroundings. Through critical thinking and logic, seeking knowledge is required in addition to developing spirituality (Mahmoudi et al. 2012).

The Holy Quran affirms the moral and spiritual domains of human beings, spiritual teachings of true believers, and of knowledge seekers even though the term Islamic education does not occur in the Holy Quran (Mahmoudi et al. 2012). The first verses of the Quran start with: “Read in the name of thy Lord who created; [He] created the human being from blood clot... Read in the name of thy Lord who taught by the pen: [He] taught the human being what he did not know” (Surah Al-’Alaq, 1–5). The Holy Quran places a high value upon education and knowledge. Knowledge of the All Mighty first and foremost, “And Allah taught Adam all the names...” (Surah Al-Baqarah, 31), and defines the moral and spiritual productions of such knowledge in addition to its ultimate goal. It is stated in the Quran:

O you who believe! Obey Allah and obey the Messenger and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah (Qur’an) and his Messenger (The Sunna), if you do believe in Allah and the Last Day: That is best and most suitable for final determination (Surah An-Nisa, 59).

By obeying Allah and His Messenger, the true believer will follow the straight path and hence he/she will abide by their orders in order to become a righteous person. Based on the previous literature, the researchers could describe teacher education as the policies, techniques, and procedures intended to prepare prospective teachers with the pedagogical and content knowledge, skills, and activities they need to accomplish their responsibilities successfully in their classrooms, schools, and local communities. This section of related literature mainly presented several Quranic verses associated with knowledge and education in addition to several contemporary and previous works. Overall, both contemporary and previous related literature were read and reviewed several times by the researchers, particularly the Holy Quran as the study methodology. The results will be discussed in light of some previous studies mentioned throughout the next part of this article.

Results and Discussion

The results of this study will not be presented in a traditional style due to the uniqueness and individuality of this topic, and because when analyzing such documents as revelations, holy verses, or writings related to them, the researchers must pursue a different and appropriate approach. The results will be presented from all the written works, based on the previous literature employed in this study to respond to the study question. The study question stated earlier was: how does Islamic education view teacher education? To answer this question, the researchers reviewed some related Quranic verses in addition to related literature that indicated the study results.

The examination of the Holy Quran and other relevant literature indicated that teacher education programs from an Islamic perspective play a significant role in providing pre-service teachers as well as in-service teachers with several pedagogical and content skills. Teacher education programs prepare the kind of teachers who make real and lasting influence in the lives of students. As teachers are required to be devoted to having outstanding ethical principles plus social standards, along with professional moral values, effective teacher education preparation programs produce skilled teachers appreciated by their societies. The Islamic faith has emphasized the importance of education and knowledge (Khan 2015).

The importance of education and knowledge in general is clearly stressed in the Quran. Learning and seeking knowledge is considered a sacred or religious duty in Islam, for every male and female. The role of Islamic education is to give meaning and enrich the lives of people, and progressing societies. All teachers must retain religious knowledge, pedagogical knowledge, and knowledge of the content or subject matter in order to realize their roles as guides, leaders, and classroom managers, according to the teachings of the Quran, connecting all aspects of life. Education also calls for using the person's intelligence and intellect. Intelligence and intellect are educational aspects that teachers must have. The importance of education is highlighted repeatedly in the Quran: "My Lord! Increase me in knowledge" (Surah Taha, 114). This is an indication that whatever people know is limited. Therefore, people must continually seek knowledge. Knowledge is looked upon as a means to attain faith for males and females and become true believers. Understanding and knowledge may lead to decent features and to some of the characteristics of teachers including piety, enduring Islamic values, good morals and character, role models, and patience (Khan 1988; Daisy 2015; Hadi 1979; Al-Attas 1991; Hussain and Khan 2013; Faryadi 2015). These characteristics were derived from some of the sources mentioned in the background section representing some of the study results.

The study results also revealed that teacher education programs focus on providing teachers with educational Islamic principles through understanding the pedagogy and the Quranic principles across the curriculum. Islamic education endorses the integration of curriculum with Islamic values. Teaching would require awareness of pedagogical aspects. Islamic pedagogy sheds light on the purpose of teacher education, teaching methods, and subject matter. These programs prepare teachers in terms of prospective teacher preparation in order to meet the life demands and engage in

respectable public spirit, and contribute to their people as the current study results show. The study results confirmed that teacher education programs from an Islamic perspective play a significant role in providing both pre-service and in-service teachers with pedagogical and content skills, in addition to the religion objective (Hussain and Khan 2013; Faryadi 2015).

Furthermore, the objectives of Islamic education include the religious and worldly objectives. The religious objective refers to the Quran as the primary source of knowledge, and the traditions of the Prophet (PBUH). Its purpose is developing and teaching individuals to believe in the Creator of the universe, all prophets, angels, revelations, Day of Judgment, and predestination spreading such teachings to all future generations.

The worldly objective, which is not less important than the religious objective, as the noble verses of the Quran state: 1) “Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire” (Al-Baqarah, 201), and 2) “But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters” (Al-Qasas, 77). In contrast, some secular education principles have been investigated in many countries. For example, in Finland, teacher education aims at balanced teacher’s personal and professional competencies’ development focusing on building pedagogical thinking skills that enable teachers to manage the teaching process (Darling-Hammond 2017). Likewise, in Singapore “there is a strong emphasis on mastering both content and content pedagogy—with academic subjects and curriculum studies courses not only aligned, but taken concurrently and designed to be mutually reinforcing” (Darling-Hammond 2017, 300). Thus, it is clear that, in Islamic education, there is also an emphasis on mastering both content and content pedagogy, and aims at balancing teacher’s personal and professional competencies’ development, focusing on building pedagogical thinking skills that enable pre-service as well as in-service teachers to manage the teaching process.

However, such mutual objectives among the aims of Islamic education and other educational systems do not include the religious objectives that refer to a Holy Book, e.g. the Quran as the primary source of knowledge, and the traditions of the Prophet (PBUH). This holy objective is what makes Islamic education special and differs from other religions education and/or secular education. In other words, the before-mentioned verses are solid evidence that distinguishes Islamic education and makes it different from other educational systems since Islamic education focuses on both the physical and metaphysical worlds.

An interesting result of this study indicated that teacher education from an Islamic perspective is not a matter of teaching either theoretical, knowledge base and skills, or instructional methods. It is a combination of theory and practice, content and pedagogy in order to prepare teachers to help school students meet the comprehensive demands and engage in good public spirit and contribute to their society. In teacher education programs, teachers are prepared to make real and lasting influence in the lives of students and improve their lives. This previous study result is consistent with Harvard Graduate School of Education argument in 2017, which had indicated that teacher education program designers trust the power of teachers, who assume leadership roles in organizational and social change, and who are able to transform public schools and improve lives.

As teachers are required to be devoted to have outstanding ethical principles and social standards along with professional moral values, effective teacher education preparation programs produce skilled teachers, create productive minds and build positive student minds valuable to their societies. Teachers, according to the Islamic faith, as role models are obligated to follow the Islamic educational beliefs, ideologies, values, and ethical principles, and then transfer them to their students (Hussain and Khan 2013; Faryadi 2015). The Islamic faith has emphasized the importance of education and knowledge. The study results were derived from several Quranic verses such as, 1) “My Lord! Increase me in knowledge” (Surah Taha, 114); 2) “and He has put between your affection and mercy. Verily, in that are indeed signs for a people who reflect”

(Surah Ar-Rum, 21); 3) “Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!” (Al-Mulk, 10); 4) “Allah grants wisdom to whom He pleases and to whom wisdom is granted indeed he receives an overflowing benefit” (Surah Al-Baqarah, 269); 5) “Are those who know equal to those who do not know?” (Surah Az-Zumar, 9); and 6) “Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! You created not this in vain. Glory be to You! Preserve us from the doom of Fire” (Surah AL Imran, 191).

The above six verses display the characteristics of teachers that may include, but are not limited to, piety, enduring Islamic values, good morals and character, role models, patience, and forbearance. They should be up-to-date with modernizations, visionary, keeping in mind the past and understand the present, competent in their subjects, enjoy honorable communication skills, and must transmit Islamic values to their students as has been mentioned in the literature section. It is stated in the Quran: “Call to the way of your Lord with wisdom and beautiful preaching and argue with them with that which is best” (Surah AN-Nahl, 125). This result is consistent with Tetenbaum and Mulkeen’s study which showed that a model of teacher education program that matches the preparation of teachers with the needs of society in the twenty-first century must involve empirical sharing, knowledgeable and skilled staffing, and a great deal of professional support, in addition to assuming lifelong learning (1986).

The results of the current study are consistent with the results of the preceding related studies which had indicated that teacher education programs play a significant role in providing pre-service teachers and in-service teachers with several pedagogical and content skills. However, the objectives of Islamic education include a religious objective in addition to a worldly objective. This argument is an indication that makes Islamic education different from other religious or secular education. This study indicated that teacher education programs from an Islamic perspective play a significant role in providing pre-service teachers and in-service teachers with several pedagogical and content skills. Teachers, according to the Islamic faith, as role models are obligated to follow the Islamic educational beliefs, ideologies, values, and ethical principles, and then transfer them to their students. The Islamic faith has emphasized the importance of education and knowledge.

The results also indicated that learning and seeking knowledge is considered a sacred and religious duty in Islam, equally for both males and females. The role of Islamic education is to give meaning and enriching lives of people, discipline, maintaining human values, strengthening and progressing societies. Teachers must retain religious knowledge, pedagogical knowledge, and knowledge of the content on their subject matter in order to realize their roles as guides, leaders, and classroom managers, according to the teachings of the Quran. Education in the Quran calls for teaching the person as a whole, both mentally and physically. This result is consistent with the results of Ismail and Hassan (2009), which indicated that educators are interested in developing the whole person in relation to his/her society and environment; an approach known as Holism. A significant result showed that teacher education programs focus on providing teachers with educational Islamic principles through understanding the pedagogy and the Quranic principles across the curriculum.

Conclusion and Recommendations

The study presents the teacher education principles and practices from an Islamic perspective. In Islam, education encourages the integration of Islamic values into the curriculum, requiring an awareness of pedagogical aspects. Islamic pedagogy focuses on the purpose of teacher education, teaching methods, and subject matters. The study results confirmed that teacher education programs from an Islamic perspective play a significant role in providing both pre-service and in-service school teachers with several pedagogical and content skills, in addition to the religious objective.

Based on the results of the study, the researchers recommend continual associated studies focusing on teacher education from the viewpoint of Islam. The researchers also suggest

integrating Islamic teachings and values into pre-service and in-service teacher training programs in order to transform these important values to their students at schools. Finally, future research may be conducted to shed light on other Islamic values that may have a positive impact on school students and explore in detail to what extent the Islamic values are similar to or different from those of other religion and secular education. Such studies may be conducted based on previous works employing additional references.

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