Conceptualising the Term Islamic in Islamic Schools: The Tanzanian Experience

Janja M. Gunda[1*], Nor Hayati Alwi[2], Fadzilah Abd Rahman[3], Steven Eric Krauss Abd Lateef[4], Azimi Hamzah[5]

[1,2] Department of Foundations of Education, Faculty of Educational Studies, Universiti Putra Malaysia, 43400, UPM, Serdang, Selangor Darul Ehsan, Malaysia
[3] Department of Language and Humanities Education, Faculty of Educational Studies, Universiti Putra Malaysia, 43400, UPM, Serdang, Selangor Darul Ehsan, Malaysia
[4] Institute for Social Science Studies, Universiti Putra Malaysia, 43400, UPM, Serdang, Selangor Darul Ehsan, Malaysia
[5] Department of Professional Development and Continuing Education, Faculty of Educational Studies, Universiti Putra Malaysia, 43400, UPM, Serdang, Selangor Darul Ehsan, Malaysia

ABSTRACT

Conceptualising the term Islamic means the process of reconciling the different uses of the adjective Islamic. There have been attempts to conceptualize the role of Islam in different levels of educational institutions by documenting the applicability of its epistemology and institutional value to the development of holistic human beings. Following privatization in the early 1990s, Tanzania incorporated religious institutions, including Islamic schools, in the mainstream education system. This conceptual paper aims to reflect the use of the adjective Islamic in Islamic schools in Tanzania. The paper reflects its various classifications and suggests key questions to reconcile the incoherent use of the adjective Islamic in Islamic schools. It is hoped that the paper will further contribute to the scholarly discourse on educating students through its provision of a philosophically comprehensive Tawhidic paradigm and integrated knowledge. The literature search conducted through ERIC, ProQuest, PsycArticles and PsycINFO and Islamic electronic journals and texts provided valuable and reliable information for this paper. The results show that the adjective Islamic in Islamic schools can mean education for Muslims, education of Muslims, education about Muslims and education in the Islamic spirit. It is concluded that sustained intellectual and spiritual commitment and reflection is needed by intellectuals and parents to realize the essence of the term Islamic of Islamic schools.

Keywords: Tawhidic paradigm, Islamic schools, muslim schools, education

INTRODUCTION

Conceptualizing the term Islamic means the process of reconciling the different uses of the adjective Islamic in Islamic schools, which are academies that have been developed in order to educate learners through the theoretical Islamic conception of education and spirit (Douglas & Shaikh, 2004). In today's challenging world, educating students as vicegerents and servants of *Allah* is the overriding ambition of Islamic schools. This is widely accepted by many Muslim thinkers concerned with the predicament of the Muslim community (*Ummah*) following worldwide awareness of the revival of Islam (Ali, 2010; Hashim & Rossidy, 2000). As vicegerents (*Khalifah*) of *Allah swt*, students are to be taught to feel obligated to preserve and safeguard the universe and spread social justice through peace as the one vital theme of the Islamic message (Hashim, 2005). In addition, to be taught as true servants (*A'bd*) of *Allah swt* entails teaching students to be responsible for their own happiness, for performing acts of worship (*I'badah*), purifying souls and producing perfect characters for His sake (Hashim, 2005). Indeed, it is a metaphysical and religious question about who is the learner, what he or she is here for and what the ultimate goal in life is that occupies a top position in theory and practice (Nasr, 2012).

Failure to do this will result in a one-dimensional and fragmented education (Hashim, 2005; Baba, 2000). Hence, the purpose of Islamic schools is to educate in an integrated and holistic manner.

It is generally agreed by Muslim scholars that the performance of Islamic schools worldwide is judged by their commitment to educate students as complete human beings. Researchers (Hashim, Hussein & Juperi, 2014; Bakar, 2011; Hashim, 2005; Ramadhan, 2004) relate that aspiration to the responsibility of Islamic schools and higher learning institutions to give students the tools they need in order to live and succeed as sincere and accountable individuals with active and critical minds as well as spiritual consciousness. Islamic schools in Tanzania have a similar focus, at least at the level of advertisements or signboards, missions and objectives (Issa, 2010). Supposedly, the ideal of Islamic schools is to develop individuals, who can live in accordance with the Islamic principles and values of social justice and humanity shown to all as a manifestation of their faith in Allah *swt* (Hashim et al. 2014). However, this model has not worked because students have failed to internalize Islamic teachings (Nasr, 2012; Hashim, 2005). A similar experience is pervasive in Islamic schools in Tanzania (Issa, 2010), which suggests that students are still graduating from Islamic schools with academic, spiritual, physical and moral ineptness.

Brief Overview of Islamic Schools in Tanzania

In Tanzania, historians and researchers (Said, 2011; Mushi, 2009; Lodhi; 1994) trace the idea of educating the Muslim community back to the 8th century when Quranic schools had been part of the indigenous learning system in Tanganyika (the former name of Tanzania before the 1964 unification with Zanzibar). In those days, education was devoted to learning the Qur'ān, learning to write in Arabic script (Mushi, 2006), calculating and reading, so that the expansion of Islam and its Qur'anic schools went on even after the British succeeded German rule (Mushi, 2009). Kimambo and Temu in Mushi (2009) rightly argue that some Tanzanian societies already depended on Islamic teachers before the arrival of Christian missionaries. Basically, their attempts to teach the Qur'an, reading, calculation and writing, define the spirit of integrated learning and actions based on *Tawhidic* or Islamic epistemology (Al-Zeera, 2001). This means that separating so-called spiritual and world knowledge was and is not the priority of Islamic education. Under British colonial rule, however, by a stroke of a pen those educated in Qur'anic schools were overnight reduced to illiterates, as Arabic script, which had been used for many years, was abrogated in favour of Roman script (Said, 2011). That marked the beginning of separation and the Westernization of knowledge in Tanzania.

To appreciate the term Islamic in Tanzanian Islamic schools, one needs to clearly understand that Tanzania is committed to achieving quality education. This is done through being party to the World Declaration on Education for All [EFA] in Joemtien 1990, the Ouagadougou Declaration and Framework for Action on Girls Education in 1993, the World Education Forum Framework for Action in Dakar in 2000 and the Millennium Development Goals [MDGs] (Wedgwood, 2007; Ministry of Education and Culture, 2000). In 1995, Tanzania also adopted the liberalization policy (Vavrus, 2009) which, among other things, allowed religious-based schools, in this case, Muslim and Islamic schools and colleges, to enter mainstream education, so as to educate Tanzanian Muslims (Anangisye, 2010). To date, the establishment of Islamic (pre-primary, primary and secondary) schools has been phenomenal. This is experienced through the African Muslims Agency, Muslim businessmen, Muslims' self-help schemes and local Islamic organizations engaged in building and running Islamic schools all over the country (Issa, 2010).

The second thing that needs to be understood relates to the dualistic nature and content of Western and secular knowledge (Ali, 2010). The challenge for Tanzanians, and for Tanzanian Muslims in particular, posed by Western colonial education as elsewhere, is the challenge of knowledge (Al-Attas, 1978). This is not the challenge of ignorance or lack of knowledge per se but that of incompatibility, which Muslim students and other indigenous learners face in African classrooms and schools (Semali, 1999). Back in 1968, the first president of Tanzania, Julius Nyerere, noted that mismatch in these words:

> At present our pupils learn to despise even their own parents because they are old-fashioned and ignorant; there is nothing in our existing educational system which suggests to the pupil that he or she can learn important things about farming from his or her elders. The result is that he [she] absorbs beliefs about witchcraft before he or she goes to school, but does not learn the properties of local grasses; he or she absorbs the taboos from his family but does not learn the methods of making nutritious traditional foods. And from school he or she acquires knowledge unrelated to agricultural life. He or she gets the worst of both systems! (p. 278).

Advocates of the Afrocentric view of education maintain that this incongruity is related to deliberate colonial attempts to terminate collective epistemological understanding and rationalization of the indigenous community

(Semali, 1999). According to the Islamic theory of knowledge, the nature and content of knowledge with which Muslim students find themselves infused has become westernized and it is interpreted through the prism and worldview of Western civilization (Al-Attas, 1978). Because of this, there has been a steady rise in the number of Muslim–cum Islamic schools, which can be linked to the need to identify and root out such content knowledge in order to provide education from the Tawhidic perspective. Consistent with the present government's efforts, other indigenous Tanzanians need to address the challenge of *"kutiwa kasumba"* (a Kiswahili term which means brainwashing) that has been Africa's burden since colonization of the continent and its assimilation of western education (Obanya, 2011; p. xxv).

There are, therefore, several implications, as follows. First, Tanzania's commitment to quality education and the vision for an educated nation is undeniable. Second, the Tanzanian government's vow that inclusive education will ensure that girls, the blind, mentally retarded and adults will be educated is greatly emphasised at national level. Third, Tanzania is cognizant of different worldviews that exist in religious-based education institutions. For these reasons, Muslim and Islamic schools are duty-bound to educate students from the Islamic viewpoint of knowledge and education without demarcation (Hashim, 2005; Baba, 2000). This means that, for Muslim and Islamic schools to survive both intellectually and spiritually in the realm of desired goals, they have to integrate all forms of knowledge into a single Islamic or Tawhidic worldview and accept the forms of knowledge that exist above rational and empirical dimensions (Nasr, 2012). Hence, first-class trained teachers and Islamic school leaders (Issa, 2010) are needed, who can explore the opportunity afforded by the current education policy, and educate professional and ethical learners (Anangisye, 2010). From this reflection, it is important to document the following descriptions.

Classification of the Term Islamic in Islamic Schools

Based on the focus of the paper, a literature search was conducted from July, 2013 to July, 2015 in ERIC, ProQuest, PsycArticles and PsycINFO, electronic journals and texts, dissertation abstracts and items on religion, using the hermeneutic framework. This approach involves searching the literature, classifying and mapping, doing a critical assessment, and developing the argument (Boell & Cecez-Kecmanovic, 2014). The hermeneutic framework was employed by this study through continually reviewing the literature to gain insights and a growing understanding of the topic in question. The use of key words such as *Tawhidic* paradigm, Islamic schools, non-Islamic schools, Muslim schools and Islamic education institutions and teaching and learning in Islamic schools provided information for this paper as follows:

The word "Islam" has various meanings, including surrendering. The adjective Islamic is used here to describe an activity or a person submitted to Islam, as a comprehensive way of life (Krauss & Hamzah, 2006; Abdul Rauf, 1995) through total surrender and obedience to the will of Allah (Zainal-Abidin, 2012, Abdelaziz, 2006). This way of life is not limited to a particular aspect, but embraces the entire life of an individual and, in a collective senses as well, the life of society as a whole (Ahmad, 2012; Ali, 2010; Maududi, 1974). This means that, from the Islamic way of looking at things, as regards the adjective Islamic there is no separation between theory and practice, or between religious education and professionalism; both are equally essential (Ahmad, Othman, & Ismail, 2012; Nasr, 2012; Hashim, 2007). For this reason, attempts are being made to conceptualize Islamic based on the classification by Douglass and Shaikh (2004) because of its relevance and intellectual appeal as follows: i) Islamic schools in the form of education for Muslims, (ii) education of Muslims, (iii) education about Islam, and (iv) education in the spirit of Islam as the highest level. The following figure illustrates the said classification of the term Islamic in Islamic schools:
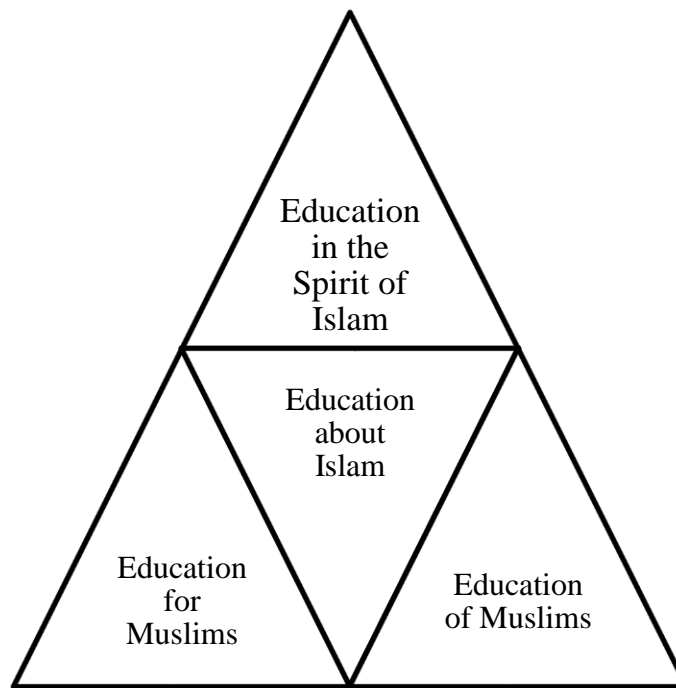
Fig.1: Classification of the Term Islamic in Islamic Schools

Fig. 1 shows classification of the term Islamic in Islamic schools. The diagram shows four types as described below:

Education of Muslims

This is one way of using the adjective Islamic in Islamic schools and is equally related to Muslim education. In this respect, the Muslim community is determined to educate its own and to pass on the heritage of Islamic knowledge, first and foremost through its primary sources, the *Qur'an* and the *Sunnah* (Douglass & Shaikh, 2004). In Tanzania and elsewhere, this education of Muslims takes place in mosques, schools or universities, and other organizations established by Muslims over the centuries. The strength of this education is that it takes Islam as its subject, which is important to help learners understand Islamic principles and enable them to carry out the core practices of the Islamic faith. Moreover, the teaching of Qur'an, its meaning and recitation, Islamic beliefs and practices, and at least a minimal understanding of Arabic for worship are evident (Douglass & Shaikh, 2004). However, this education might not be fairly labelled "Islamic," since Muslims' efforts seem likely to fall short of the ideals and principles of Islam (Douglass & Shaikh, 2004). For example, some institutions may teach constructive interaction of minority Muslim communities with other faith communities, while others take a more isolationist position (Douglas & Shaikh, 2004).

Education for Muslims

This is another way of using the adjective Islamic. According to Douglas and Shaikh (2004), education for Muslims takes place in full-time Muslim schools, as they are a much broader enterprise than mosque lectures, after-school programmes and weekend study circles. In Tanzania as elsewhere, these institutions are often described as Islamic, since educators deliver both so-called "secular" and Islamic education (Douglas & Shaikh, 2004). In practice, most of schools have names that evoke goals and aspirations, such as the "Light" (al-Nur), "Faith" (al-Iman) and "Guidance" (al-Huda), or the names of well-known figures in Muslim history including Bilal and Bukhari (Douglas & Shaikh, 2004). In Tanzania, the names of specific places, people, a village or town also are incorporated, followed by Islamic school, such as Mwanangu, Ziwani, Fuoni, Tumbatu, Misufini, Mbuyuni, Mayomboni, Moa and Kijiru. Nevertheless, these institutions might not be Islamic but may accurately be considered Muslim schools, since they have the goal of living up to the standards of Islam, rather than achieving them (Douglas & Shaikh, 2004). In Tanzania, there are as many names and kinds of these Islamic schools at different levels of integrating the Islamic ethos into their daily routine.

Education about Islam

This is the third category of using the adjective Islamic. It is all about teaching world religions as part of the public school curriculum, mainly in social studies. As such, Islam takes its place among the historical accounts

4

of all major world religions, including Judaism, Christianity, Confucianism and some indigenous traditions (Douglass & Shaikh, 2004). In Tanzania, this observation seems to fit the present practice of teaching about Islam in some history courses and topics, such as major religions at university level. Citing a similar experience from Kenya, another East African and neighbouring country, Kindberg (2010) maintains that religious education as a subject is facing ongoing changes as regards teaching about religion rather than into religion, which is the overall purpose of the subject. In practice, however, this looks like a formalized way of eliminating the essence of Islamic knowledge from education, as happened during British colonial rule (Said, 2011). The forgoing discussion on the different experiences of schools regarding the use of the adjective Islamic shows that the definition is inadequate. Therefore, a thorough integration of the Islamic perspective in education is needed in Islamic schools to adequately reflect the concept of Islamic.

Theoretical Conception of Islamic Education

This is another use of the adjective Islamic identified by Douglas and Shaikh (2004). In this respect, Islamic schools or colleges are dedicated to educating learners in the Islamic spirit. This entails focusing on the hierarchy of authentic sources of knowledge, positioning learners as vicegerents and servants of Allah *swt* and integrating knowledge of all subjects and disciplines (Nasr, 2012). In addition, a teacher is supposed to be an orchestrator (*murabbi*). Kazmi (1999:5) described a *murrabi* as "a person who combines a life of learning with a life of virtue, and hence a perfect and an ideal person to learn from". This means a teacher is a role model in theory and practice (Nasr, 2012). In this way, the concept of *Tawhidic* thinking of knowledge and learners dominates the entire teaching and learning process and organization of the school and classroom. There is no barrier between so-called religious and secular learning, since Islam as *al-deen* is regarded as the universalizing ideal of human knowledge, not as a constraint (Ahmad, 2012; Krauss & Hamzah, 2006). Furthermore, learners are taught to recognize the interconnectedness of spiritual, intellectual, physical, moral and cultural realities inside and beyond school environs, a reflection of balanced transformation with *adab* (Al-Attas, 2005; 1993; 1980).

In Tanzania, as in other countries like Malaysia, some Islamic schools from pre-school to secondary level have started to speak about integrating knowledge from Islamic epistemology (Hashim, et al. 2014). The focus is on getting learners to appreciate science from the Islamic perspective (Salleh, Othman, Radiman, et al. 2011). However, the majority of so-called Islamic schools are not doing this, due to the lack of qualified teachers with the necessary knowledge, and the lack of Islamic leadership and management traits (Niyozov & Memon, 2011; Issa, 2010; Lawson, 2005).

The Relevance of Conceptualizing the Term Islamic in Islamic Schools from Tanzania's Experience

The aim of this paper was to show the need to reconcile the use of the adjective Islamic in Islamic schools in Tanzania for the following reasons. The first reason is to raise awareness of the tragic drawback concerning the divided attention of Muslim-cum-Islamic education institutions. Today, in Tanzania, as in many other parts of the world, two types of Islamic education institutions exist with two types of operational models, one based on Western ideas and the other on traditional theory and practices (Nasr, 2012; 1994). The apparent result is that of a divided Muslim *Ummah*. In this way, the core Islamic response to the modern world is lost at the individual and organizational level (Nasr, 1994). For that reason, a discussion on the term Islamic in Islamic schools is needed because the consequences of the division between knowledge and learning are real and detrimental.

The second reason is related to the need for a unified education system and institutional leadership from among the Muslim community with the Islamic worldview. Currently, one of the main causes of disunity concerning what are Islamic educational institutions, in this case Islamic schools, and how to organize them is the dualism ingrained in education (Ali, 2010; Al-Attas, 2005). In practice, this bifurcation of education can be seen in the compartmentalized curriculum content, instruction and organizational structures. For instance, the subjects of physics and chemistry are detached from the higher faculties of the soul (Nasr, 2012). From practical experience, this is a challenge because most teachers in Islamic schools appear to teach the same as those from a secular and non-Islamic background. The few who attempt to reflect Islamic views in teaching seem to concentrate more on God-denying ideologies, theories or concepts and just paste some kind of Islamicity onto them (Nasr, 2012). Therefore, tackling the concept of Islamic in Islamic schools will ensure the integration of education from the Islamic perspective. This is essential for one's intellectual, psychological and philosophical life (Ahmad, 2012; Al-Attas, 2005) since it connects the self of a learner and respective institution to the universe, other creations and the Almighty Allah the Creator (Haneef, 2011; Tauhidi, n.d.). Hence, this discourse will contribute to bringing back unified results in Islamic schools.

The third reason concerns humanity. The literature reveals that the whole of humanity today is in crisis. According to Ali (2010), this includes chaos, corruption and violence in both genders and all societies and

5

religions. In practice, schools seem to teach how to earn a living, but fail to show learners how to live once the living is made. This happens in the mainstream schools and Muslim-cum-Islamic schools too in the following ways. First, the majority of elites who graduate cannot effect change in the interests of the wider community (Hashim, 2007). Second, little or no efforts are being made by many of our institutions to change the secularized ethos (philosophy, character and spirit) and values of colonial education (Nasr, 2010). Finally, we appear to produce graduates with an individualistic, relativist and materialist mentality as is the case of non-Muslims, which corrupts the essence of humanity (Haneef, 2011). Certainly, such a mentality seems to contribute to the problems of humanity. Therefore, the discourse on the term Islamic will contribute to the idea of running Islamic schools for the betterment of humanity.

Another reason is historic in form, but real in action. In 1961, Fanon suggested the following:

> When I search for a man in the technique and style of Europe, I see only a succession of negation of a man….Let us decide not to imitate Europe; let us combine our muscles and our brains in a new direction. Let us try to create the whole man, whom Europe has been incapable of bringing to triumphant birth. Comrades, have we not other work to do than to create a third Europe? The West saw itself as a spiritual adventure. It is in the name of the spirit, in the name of the spirit of Europe, that Europe has made her encroachments, that she has justified her crimes and legitimized the slavery in which she holds four-fifths of humanity (pp. 312-313).

This remark can be interpreted that the West through its colonial and secular framework of education has done what it planned to do in confusing, the idea of the wholeness and holiness of knowledge when educating unified learners (Al-Zeera, 2001). Thus, it is necessary to deal with the inconsistent usage of the adjective Islamic in Islamic schools, so as to educate integrated learners (Salleh, Othman, Radiman, et al. 2011). Furthermore, it is now the right time to look at education from the Islamic spirit rather than embracing the Western split of spiritual and ethical-moral education from non-religious subjects (Nasr, 2012; Bakar, 2011).

How to Conceptualize the Term Islamic in Islamic Schools

From the above discussion, secularism and dualism in education are the main challenges facing Muslims and so-called Islamic schools in Tanzania. This paper has been written to contribute to the growing discussion about conceptualizing the term Islamic in Islamic schools. It also addresses the need to engage Muslim educators, teachers and the community as a whole in contemplative questions to re-evaluate their perceptions, meanings, experiences and practices in Islamic schools. To this end, this paper identifies the following dimensions and questions for consideration in conceptualizing the term Islamic in Islamic schools.

Dimension of Vision, Mission, Goals and Objectives

This focuses on direction, inspiration, expected outcomes and measurable results. Some questions are: What is Islamic in the vision, mission, goals and objectives of Muslim and Islamic schools in Tanzania? How do Islamic schools align their vision, mission, goals and objectives to adopting or adapting the curriculum in the Tanzanian context? What is Islamic about the methods and strategies used by Islamic schools for realising their vision, mission, goals and objectives? How do parents, Islamic school leaders and managers, teachers and students align their visions, missions, goals and objectives to that of Islamic schools?

Dimension of Managing Islamic Schools

This aspect focuses on gaining a deeper understanding of the principles of educational administration and classification of Islamic schools in Tanzania. Some of the questions are: What principles of educational administration dominate Muslim and Islamic schools in Tanzania? How have those principles derived from the Islamic worldview, tradition and practices? How compatible are Islamic school owners' and managers' meanings and expectations of educating Muslims with those of learners, parents and the Ummah as a whole? What is Islamic about managing Islamic schools in Tanzania's experience? How Islamic is the present classification of Islamic schools in Tanzania? How do Islamic school managers and leaders conceptualize and sustain the adjective Islamic in Islamic schools? How different in performance are Islamic school managers from those of ordinary schools in Tanzania?

Dimension of Teachers

This dimension focuses on individuals who are skilled in teaching the content and in providing support for educating future human resource professionals. Some questions are: Who is an appropriate teacher for Islamic schools? Why did he or she decide to become a teacher in Islamic schools? How have teachers for Islamic

6

schools been prepared and recruited in Tanzania? What is Islamic about what teachers in Islamic schools plan to teach, teach and assess? How do teachers' teaching practices differ from those in other schools? What does it mean for teachers to teach using Islamic epistemology in Islamic schools in Tanzania? How skilled and qualified are teachers in Islamic schools to nurture Islamic values and educate balanced future human resource experts?

Dimension of Learners

This dimension is about learners' readiness to acquire useful knowledge and demonstrate Islamic practices. It asks questions such as: Who is a learner in Islamic schools? Why is he or she learning? What made him or her enrol or decide to be a leaner in an Islamic school? How responsive are learners in Islamic schools to keeping themselves in tune with the term Islamic in theory and practice? How positive are learners in Islamic schools to the idea of being respectful of others and contributing to society and life in Tanzania and the world at large?

Dimension of Islamic Worldview in Education as a Whole

This is about integrating the Islamic worldview in curriculum content and education as a whole. It focuses on questions such as: What does it really mean to establish, own, administer, manage and run an Islamic school with the Islamic worldview in the Tanzanian context? What are the inspiring moments of mobilizing, establishing and governing Islamic schools with a non-Islamic worldview in the Tanzanian context? To what extent are owners-cum-managers of Islamic schools cognizant of the essence of the Islamic worldview in relation to education? What does it really mean for teachers and learners to think about teaching and learning the content with an Islamic worldview? How is the meaning of Islamic, Islamic school and Islamic worldview construed by owners-cum-managers, parents, teachers, learners and the community? How is the concept of the Islamic worldview employed in assessing the success or failure of each person in Islamic schools?

It is argued here that responses to such questions are central, at least according to this paper, for the appropriate conceptualization of the adjective Islamic in Islamic schools. The assertion is supported by the fact that teaching according to the true Islamic spirit of education must aim at the balanced growth of the whole personality of humans, using the acronym JERISAH - *Jasmani* (physical), *Emosi* (emotional), *Rohan* (spiritual), *Intelek* (intellectual), *Sosialisasi* (social), *Alam* (environmental) and *Hamba Allah* (vicegerent of *Allah*) (Salleh, 2009). In relation to this paper, the term Islamic in Islamic schools must result in holistic and integrated knowledge in theory and practice. From the practical perspective, this needs among other things an appropriate conceptualization of education from an Islamic perspective, proper leadership and administrative strategies characterized by integrated moral and transcendent dimensions and a strong commitment to live and work for the sake of Allah *swt*.

CONCLUSION

This paper sought to acknowledge the ambition of the Muslim community to educate vicegerents and servants of Allah *swt*. It has also given a brief account of the education policy's attempts to incorporate Islamic schools in the Tanzanian education system and the challenge of inheriting Western colonial education. This resulted in Muslims making the decision to open and run Islamic schools following the Tanzanian government's commitment to quality and inclusive education, including that offered by religious education institutions. The paper also focused on the classification of Islamic schools in the form of education for Muslims, education of Muslims, education about Islam and education in the spirit of Islam as the highest level of Islamicity. Furthermore, the need to clarify the concept of Islamic in Islamic schools was established, followed by a list of dimensions and questions to that end. It seems, therefore, that there may well be no such thing as "Islamic" in so-called Islamic schools without a firm and continuous intellectual commitment and spiritual reflection by Muslim educators, teachers, learners, parents and respective school owners, managers and leaders. In such circumstances, Muslim intellectuals in Tanzania as elsewhere, whatever their specialization, should take a lead in making the purpose of Islamic schools a reality. This is important for the general wellbeing of humanity.

REFERENCES

Ali, M. M. (2010). The History and Philosophy of Islamization of Knowledge: A Preliminary Study of Pioneers' Thought. IIUM Press

Abdul Rauf, M (1995). The Muslim mind: A Study of the Intellectual Muslim Life during the Classical era 101-700 A.H. (720-1300 A.D.). Kuala Lumpur: Dewan Bahasa dan Pustaka Ministry of Education Malaysia, Kuala Lumpur

Anangisye, W. A. L. (2010). Promoting teacher ethics in colleges of teacher education in Tanzania: Practices and challenges. *African Journal of Teacher Education, 1(1), pp. 64-77.*

Al-Attas, S. N. M. (1987). Islam and Secularism, Islamic Youth Movement of Malaysia, Kuala Lumpur, Malaysia

Al-Attas, S. N. M. (2005). Islamic Philosophy: An Introduction. *Journal of Islamic Philosophy* 1 (2005):11–43

Al-Attas, S. M. N. (1993). Islam and Secularism. Kuala Lumpur: ISTAC.

Al-Attas, S. M. N. (1980). The Concept of Education in Islam. Kuala Lumpur, Malaysia: Angkatan Belia Islam Malaysia.

Ahmad, Z; Othman, R; & Ismail, A. F. (2012). Integrating and Infusing of Islamic Values in the Existing Engineering Course Subject: *A Case Study. Advances in Natural and Applied Sciences, 6 (5): 625-632*

Ahmad, F. A. (2012). Philosophical Underpinnings of Islamic Management Method : Worldview, Epistemology and Ontology. *International Journal of Humanities and Social Science*, 2(20), 150–161.

Abdelaziz, B. (2006). Worldviews and the Minds they build: With Reference to the Vicegerental Mind of Islam. Journal of I slam in Asia, 3 (2), 133-156

Ag, H. A. M. (2014). A Study for Searching New Foundation of Philosophy of Islamic Education to Revitalizing the Teacher Roles and Duties in Globalization Era. *International Journal of Social Science and Humanity*, *4*(5), 391.

Al-Zeera, Z. (2001). Transformative Inquiry and Production of Islamic Knowledge. The American Journal of Islamic Social Science, 8 (2): pp. 1-32

Bakar, O. (2011). The Role of Islam in Higher Education Policies of Muslim Countries. In Bakar Osman, Winkel Eric & Amran Airulamri (Eds.). Contemporary Higher Education Needs in Muslim Countries: Defining the Role of Islam in 21st Century Higher Education. Kuala Lumpur: IAIS

Baba, S. (2000). Integrated Knowledge in the Tawhidic Curriculum: Muslim Education Quarterly. Cambridge: The Islamic Academy. 2(17).

Boell, S. K. & Cecez-Kecmanovic, D. (2014) "A Hermeneutic Approach for Conducting Literature Reviews and Literature Searches," *Communications of the Association for Information Systems*: vol. 34, Article 12.

Douglass, S. L., and Shaikh, M. A. (2004). Defining Islamic education: Differentiation and applications. Current Issues in Comparative Education7, no. 1: 1–2

Frantz, F. (1963).The Wretched of the Earth. New York. Groves Press

Issa, M. (2012). Islamic Schools Performances: From Insider's Viewpoint. http://xa.yimg.com/kq/groups/22136779/890502181/name/Tanzania+Islamic+Schools.docx Retrieved on June, 2012

Haneef, S. S. S. (2011). Ethics and Fiqh for Daily Life: An Islamic Outline. IIUM Press

Hashim, R. Hussein, S. & Juperi, J. A. (2014). The Hikmah (Wisdom) Program: A Philosophical Inquiry for the Teaching of Islamic Education in Malaysia. In Buang Sa'eda & Chew Phyllis Ghim-Lian (Eds*.). Muslim Education in the 21st* Century: Asian Perspectives (pp. 125-141). London: Routledge Publications

Hashim, R. (2007). Intellectualism in higher Islamic traditional studies: implications for the curriculum. *The American Journal of Islamic Social Sciences*, *24(3), 92-115.*

Hashim, R. (2005). Rethinking Islamic Education in Facing the Challenges of the Twenty-first Century. *American Journal of Islamic Social Sciences, 22 (4), 133-147*

Hashim, R. & Rossidy, I. (2000). Islamization of Knowledge: A Comparative Analysis of the Conceptions of Al-Attas and Al-Fārūqī. *Intellectual Discourse*, 8 (1), 19-44

Hamzah, A.; Krauss, S. E. (2007). Muslim Women and Peace: Toward Understanding the Role of Islamic Religiosity as a Contributor to Nation Building. In Othman, J; Sail, R. M; Ahmad, A (Eds.), Women and Peace: Issues, Challenges and Strategies (P. 56-63). Institute for Community and Peace Studies & Women' Studies Unit, Serdang

Kazmi, Yedullah. (1999).The notion of *Murabbi* in Islam: an Islamic critique of trends in contemporary education. Islamabad: Islamic Research Institute, International Islamic University Islamabad (Pakistan).

Kindberg, M. (2010). From Jesus and God to Muhammad and Allah– and back again: Kenyan Christian and Islamic religious education in the slums of Kibera. Field Study funded by SIDA: Göteborgs Universitet

Lodhi, A.Y. (1994). Muslims in Eastern Africa: Their Past and Present. *Nordic Journal of African Studies 3(1): 88–98 (1994)*

Lawson, I. (2005). Leading Islamic Schools in the UK: A challenge for us all, Nottingham, National College for School Leadership

Maududi, S. A. (1974). The Religion of Truth. Lahore. Islamic Publications Ltd

Mushi, P. A. K. (2009). History and Development of Education in Tanzania. Dar es Salaam: Dar es Salaam University Press

Mushi, P. A. K. (2006). Religion and Provision of Education and Employment in Tanzania. Justice, Rights and Worship. In Mukandala, R. (Ed.). *Religion and Politics in Tanzania*. Dar es Salaam: ED Limited, pp. 417-430

Ministry of Education and Culture. (2000). Secondary Education Master Plan (SEMP). Dar es Salaam.

Nasr, S. H. (2012). Islamic Pedagogy: An Interview. *Islam & Science, 10 (1)*

Nasr, S. H. (1994). A Young Muslim's Guide to the Modern World, Kazi Publication, 2nd edition, Chicago

Niyozov, S & Memon, N. (2011) Islamic Education and Islamization: Evolution of Themes, Continuities and New Directions, *Journal of Muslim Minority Affairs*, 31(1), 5-30

Nyerere, J. K. 1968. Education for self-Reliance. In: *Freedom and Socialism: Essays on Socialism* (278–290). New York: Oxford University Press.

Obanya, P. (2011). Foreword. In Nsamenang, A. B. and Tchombe. T. M. S. (Ed.). (2011). *Handbook of African Educational Theories and Practices A Generative Teacher Education Curriculum*. Bamenda, North West Region (Cameroon): Human Development Resource Centre (HDRC)

Ramadhan, T. (2004). Western Muslims and the Future of Islam. UK: Oxford University Press

Said, M. (2011). Intricacies and Intrigues in Tanzania: The Question of Muslim Stagnation in Education http://www.islamtanzania.org/nyaraka/Elimu2.html Retrieved on March, 2011

Salleh, K. M., Othman, M. Y. Hj., Radiman, S., Dakir, J., Tamuri, A. H., Alwi, N., Jumali, M. H., Halim, L., & Badzis, M. (2011). Teachers' Concerns, Perception and Acceptance of Tauhidic Science Education. *Kyoto Bulletin of Islamic Area Studies, 4-1&2 (March 2011), Pp. 124–155*, 2(March), 124–155.

Salleh, M. J. (2009). *The Integrated Islamic Education: Principles and Needs for Thematic Approaches.* Paper Presented at Integrated Islamic Education: Need for Thematic Approaches, Singapore Islamic Education System-SIES Seminar, Wisma MUIS, Singapore. 14, November, 2009. Retrieved from http://irep.iium.edu.my/11676/1/Proceeding_Intrgrate_Edu_aLIVE_SIES_MUIS_Singapore Pdf.

Semali, L. (1999). Community as Classroom: Dilemma of Valuing African Indigenous Literacy in Education. *International Review of Education*, *45*(3/4), 305–319

Tauhidi, D. (n.d.). From Islamic Studies to Islamic Education : The Challenge of Making Education Whole Again, 1–10. Tarbiyah Institute for Learning and Development

Vavrus, F. (2009). *The Cultural Politics of Constructivist Pedagogies: Teacher Education Reform in the United Republic of Tanzania*. International Journal of Educational Development 29 (2009) 303–311

Wedgwood, R. (2007). *Education and poverty reduction in Tanzania*. International Journal of Educational Development 27 (2007) 383–396

Zainal Abidin, D. (2012). Islam: The Misunderstood Religion. Revised edition. Malaysia. PTS Millennia Sdn. Bhd