

PSHE ISLAMIC TARBİYAH/ NURTURING ADDEDNUM

Nurturing Young Minds / Tarbiyah

At Buttercup Primary School we have a vision and devised an integrated approach to education that seeks to nurture the character and inner spirit of children and empower them to self-discovery, wholeness and social consciousness. The result has been a distinctive and powerful approach to contemporary Islamic education.

The term *tarbiyah*, it is one of the truly beautiful words in Arabic deeply rich in meaning. Usually it is translated as *education*.

The word *tarbiyah* means, "to cause something to develop from stage to stage until reaching its completion [full potential]." This implies that something (the *fitrah*, or intrinsic nature) already exists within the child and that education is a process of unfolding and bringing out, more than a process of instilling and pouring in. This is similar to the modern-day notion of *developmental stages*.

Tarbiyah / Nurturing:

- Human development in general,
- Curriculum development,
- Staff development (both professional and personal (including spiritual development)
- Community development (including parent education and community service learning

building (*tarbiyah*), Nurture i.e., empowering students, in the educational process, both in their own personal growth and within the educational experience as a whole. The implantation of this is therefore built around the PSHE 2020 framework.

The following are key areas of development in achieving

The school curriculum focuses on several areas of development, all of which are critical to the overall goal of *total human development*. Our main goal is human capacity

Islām-Imān-Ihsān

Along with the principle of *tawhid*, the Tarbiyah utilizes a broad understanding of the concepts of *islam*, *iman* and *ihsan* as key elements of its educational model. Here, these elements represent the dimensions of: 1) doing, body, kinesthetic (*islam*); 2) knowing, mind, cognitive (*iman*); and 3) being, soul, affective (*ihsan*).

We have used the 3 areas to adapt a curriculum that has 7 elements. Each of the seven elements of the model is directly connected to Islam, Iman AN iHSAN the tarbiyah / nurturing model is therefore fully integrated. To reflect the philosophical and pragmatic view of the nature of the curriculum and instruction. The concept of *tawhid* is the central, pivotal element in the model

Key Principles

Fitrah. Each child is endowed with a God-given nature, known as the *fitrah*. Like the seed of a tree, it contains the essential *programming* needed to grow. In the right environment, it will naturally unfold and develop. This is contrary to the notion of *tabula rasa* (blank slate) of John Locke and others, and suggests instead the complementary blend of both nature and nurture.

Uniqueness. Each child (and each brain) is unique, based on the unique genetics, natural talents and life

experiences of that child. Each child has his or her own individual personality, temperament and abilities. This is the individualized part of the child's *fitrah*, the part that makes him or her a unique creation of God. Education must acknowledge this unique aspect of each child—and that children are not identical objects on an assembly line.

Holistic: *Tawhīd*. Authentic education must encompass and engage the whole child—spiritually, morally, intellectually, physically, emotionally and socially. It must open up to the child a “*big picture*” view of the world as a network of interconnected and interdependent relationships and systems. Ultimately, holistic education must seek to connect the heart, mind and soul of the learner experientially to the Source of all wholeness, holiness and wellbeing.

Integrative: *Tawhīd*. Education must be integrative in the broad range of topics it addresses and its treatment of these topics; integrative across time, place and cultures; integrative across the curriculum; integrating knowledge, beliefs, and values with action, application and service. These integrative aspects have the potential to truly enhance the power of the learning experience. Additionally, learning is mind-body integrated. All learning is dependent on the body's physiological state. Nutrition, hormones.

Developmental Stages: *Tarbiyah*. Developmental windows for learning exist, but vary between children. Children develop in stages as a function of natural gifts, genetics and environment. As noted earlier, the word *tarbiyah* itself conveys this idea of developing from “stage to stage” until reaching one's full potential.

Emotion-based: *Ayat Allah*. Emotion drives attention, motivation, meaning and memory. Emotional experiences *code* our learning as important.²³ The Quran draws our attention to the fact that awe, wonder and “*being there*” experience are the natural starting point of the learning process. Conversely, stress & threat inhibit normal learning and thwart its effectiveness.²⁴

Pattern & Meaning Seeking: *Sunnat Allah*. We gain meaning through patterns; meaning comes from understanding the larger pattern of things. In search of meaning, the brain seeks patterns, associations and connections between new data and prior knowledge.²⁵ This search for meaning is innate. Intelligence and understanding are the ability to make connections and construct patterns.²⁶ The Quran calls us to discover the recurring “patterns” in nature and human history.

Challenging (Enrichment): *Ibdā'*. Students must be challenged to thoughtfully examine what they are studying, to participate assertively in group discussions, to work productively in cooperative learning activities, and to come to grips with controversial issues. Such activities and experiences help foster the skills needed to produce competent citizens able to present and defend their beliefs and principles effectively. Challenging, authentic learning stimulates curiosity, creativity and higher-order thinking.

Higher-Order Thinking (Problem Solving): *Ijtihād*. Higher-order thinking involves the manipulation of information and ideas by synthesizing, generalizing, explaining, hypothesizing, or arriving at conclusions that produce new meaning and understanding.²⁷ Of course, the brain is continuously responding and adapting to the changing requirements of the environment; humans have survived throughout the ages by problem-solving and flexible thinking.

Deep Knowledge: *Hikmah*. *Understanding* (and *wisdom*) is a key goal of knowledge and education. “Deep knowledge” involves addressing the central ideas of a topic or discipline with enough thoroughness to explore connections and relationships, and to produce complex understanding.²⁸ The Quran (62:2) notes that the real goal of knowledge is deep understanding (*hikmah*, or wisdom), not information.

Hands-on (Active): *Amal*. Like the roots of a tree, children must *get their hands dirty* in order for knowledge and understanding to take root.²⁹ This is done through active learning experiences. Effective teaching and learning must emphasize hands-on and minds-on activities that call for students to interact with what they are learning and use it in their lives in some meaningful way. Teachers must be prepared to take advantage of unfolding events and teachable moments to develop examples that relate directly to students, and to implement other practices that facilitate active and meaningful instruction. One of the major, recurring themes of the Quran is the importance of

joining theory with hands-on practice and application.

- **Real-world Connections (Relevance):** Students should feel that the content they are studying is worth learning because it is directly meaningful and relevant to their personal lives (lifestyle/lifeway). Students must see the usefulness and potential application of knowledge to their everyday lives. Real-world connections involve making connections between the knowledge gained and the larger issues of the world outside the classroom.
- **Values-based: Akhlaq.** By focusing on values and by considering the ethical dimensions of topics, education becomes a powerful vehicle for character and moral development. Educators need to realize that every aspect of the teaching-learning experience conveys values to students and provides opportunities for them to learn about values.
- **Social Brain (Substantive Conversation, Cooperative Learning): Hiwar, Ta'awun.** Language is the primary means of human communication. A great deal of learning takes place by talking and interacting with others, especially in *learning communities*. Substantive conversation involves dialogue and extended conversation with peers and experts about a particular subject or topic in order to build shared understanding. Groups, teams and cooperative learning experiences benefit our understanding of new learning and its application.³⁰ Essentially, the Noble Prophet (ﷺ) utilized similar notions as social brain, substantive conversation, and cooperative learning in formulating the learning communities of early Islam.³¹
- **Non-conscious Learning (Modeling): Qudwah, Suhbah.** Much of what we learn is not taught directly, but simply "picked up." Real learning is not forced, but orchestrated. This highlights the importance of association, role-modeling and mentoring. In fact, the Companions of the Prophet (ﷺ) received their special designation of *sahabah* because of their association with him in this type of learning community.

Educational Aims

The overall framework is set out of broad educational aims that has been articulated in the PSHE 2020 document and the schools islamic ethos. Accordingly, the aim of Islamic education is to produce a total, well-rounded person who is:

- **God-conscious:** Is aware of God and the interconnectedness of creation in all that one thinks, feels and does. (*Tawhīd – Unity & Systems*)
- **Principled:** Has a sound grasp of the principles of moral reasoning and a commitment to self-reflection, self-direction, and moral action, with an emphasis on integrity, honesty, compassion and justice. (*Tazkiyah – Power/Force, Duality, Causation*)
- **Knowledgeable:** Has a deep understanding of the major patterns and recurring issues of humankind and the impact of significant events and discoveries on the course of human development. (*Hikmah – Space, Relations & Structure*)
- **Well-balanced:** Understands the scope and importance of balance and wellbeing in one's personal and collective life, and actively works to establish it therein. (*Istiqāmah – Form & Substance*)
- **Cooperative:** Has an understanding of the role of good communications, cooperation, fairness, and friendship in establishing and maintaining meaningful and healthy relations between individuals and groups. (*Ihsān – Motion & Interaction*)
- **Committed:** Has a commitment to a lifestyle consistent with the principles and practices of Islam, especially as reflected in one's daily interactions with others. (*Dīn – Time & Pattern*)
- **Caring:** Has a strong sense of caring, stewardship, service and social activism, and a commitment to using one's life to make a difference in the world. (*Amānah – Function & Outcome*)

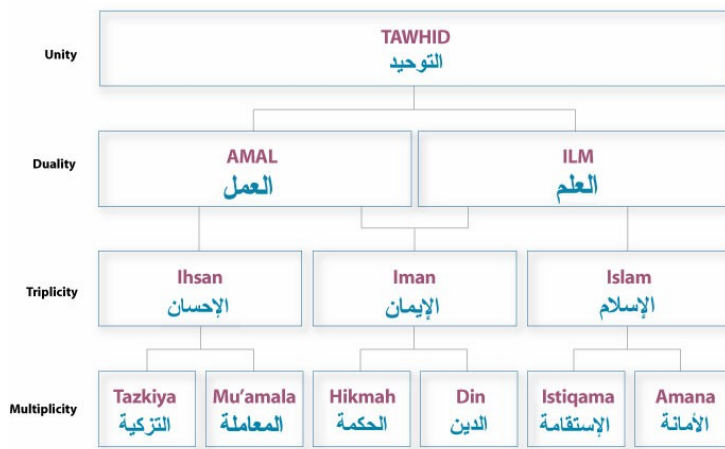


Figure 4: Tarbiyah Curriculum Framework



Seven Integrated Strands

Within the Nurturing framework, the curriculum is closely tied to the universal structure presented in the previous section and to its seven principal components. It is worth noting here that the Quran (15:87) similarly refers to the “recurring seven.”⁴⁰ These components represent the seven developmental areas, or strands, that constitute the holistic makeup of the child and his connection to the world. These strands comprise the *rope*, or handhold, that a student needs to develop in order to maintain a state of balance and wellbeing (*istiqamah*) throughout life. Muslims are instructed to pray and work towards this central goal every day.

Framework of Knowledge, Education & Personal Development

		1	2	3	4	5	6	7
	Islamic	Tawhīd	Tazkiyah	Hikmah	Istiqamah	Ihsan	Din	Amanah
Education	Educational	Spirituality	Character	Wisdom	Wellness	Interactions	Lifestyle	Stewardship
	Curricular	God-awareness	Noble Character	Useful Knowledge	Healthy Living	Human Relations	Daily Living	Public Service
	Instructional	Curiosity	Character	Contemplation	Connections	Collaboration	Cultivation	Caring
	Learning Styles*	Existential	Intrapersonal	Cognitive**	Bodily	Interpersonal	Artistic	Natural
	Interrogative	Wow	Who	Where	What	How	When	Why
Development	Transformational	Spiritual	Moral	Intellectual	Physical	Emotional	Creative	Social
	Character	Wholeness	Goodness	Wiseness	Uprightness	Kindness	Integrity	Justness
	Outcomes	God-conscious	Principled	Knowledgeable	Well-balanced	Cooperative	Committed	Responsible

In addition to integrating the content of the curriculum, a second issue here is integrating our view of the child—as a whole person.

For most people, the practical goal of education is to fill a student’s mind with as much information as possible (even if much of it is quickly forgotten or becomes obsolete). The real purpose of education, however, is for a goal far greater than this, which is to guide and assist students in their overall development as whole people. This is the heart of real education: total human development.



The Content Strands

Each strand of the Tarbiyah curriculum revolves around a single universal concept, or *big idea*, along with a set of ancillary concepts and themes. These concepts are woven together within and between the other strands of the framework. Structurally, each strand consists of three major *learning threads*, known as *powerful ideas*. These correspond to the three learning domains of affect (feeling, *ihsan*), cognition (knowing, *iman*) and kinesthetics (doing, *islam*) This guarantees the integration of these three dimensions into each strand of the curriculum.

The structure and components of the Tarbiyah curriculum are listed below, followed by a brief overview of the seven strands of the curriculum.

Spiritual Literacy

God Consciousness: Wholeness, Holiness & Systems

- Awe & Wonder: *Discovering God's Wonder*
- Wholeness & Worldview: *God, the World & Me*
- Faith & Piety: *Building on Faith*

Moral Literacy

Noble Character: Force & Causation

- Values & Identity: *Knowing Yourself*
- Conscience & Conviction: *A Heart of Gold*
- Character & Conduct: *Actions Speak Louder*

Intellectual Literacy

Useful Knowledge: Space, Connection, Relation, Structure

- Learning & Literacy: *Learning to Learn*
- Useful Knowledge: *Love of Learning*
- Problem Solving: *Finding Solutions*

Physical Literacy

Healthy Living: Form & Proportion

- Health & Wellness: *The Sacred Vessel*
- Fitness & Exercise: *Keeping in Shape*
- Recreation & Enrichment: *Renewing Ourselves*

Interpersonal Literacy

Human Relations: Motion & Interaction

- Communications & Understanding: *Understanding & Being Understood*
- Relationships & Cooperation: *Getting Along With Others*
- Community & Belonging: *A Sense of Belonging*

Cultural Literacy

Daily Living: Time, Pattern, Change

- Culture & Confidence: *Drawing Strength From the Past*
- Lifestyle & Modern Living: *Islam a Way of Living*
- Change & Challenges: *Facing the Challenge, Facing the Future*

Social Literacy

Public Service: Function, Purpose & Outcome

- Justice & Peace: *Caring for Allah's Creation*
- Service & Stewardship: *Making a Difference*
- Exemplarship: *Leading by Example*

Strand 1: Spiritual Literacy

God-consciousness (Tawhīd – التوحيد)

Spiritual literacy is the first strand of the Tarbiyah curriculum. Its main theme is oneness, unity and systems. It is the center point and pivot around which all the other strands of the curriculum connect, emanate and return. This reflects the view that God is the beginning and the end of the cycle of creation and existence (Quran 37:4), and that spiritual literacy is the central aspect of the child's wholesome (holistic) growth and development. When nurtured properly, it plays a constructive and transformative role in the life of the individual and society. This is done by opening up to the child a sense of the creative power (*jalāl*), beauty and wonder (*jamāl*), and perfection (*kamāl*) of God's work in creation, and by guiding the child to discover the underlying universal pattern (*sunnah*) that is woven throughout all of it.

Spiritual literacy is rooted in the concept of oneness (*tawhīd*). This is the foundational principle of Islam and its worldview. The Quran (37:4) makes clear this central principle of oneness:

*"Your God is surely One, Lord of the heavens and earth and what is between them both."*⁴⁵

The Islamic worldview is therefore rooted in the belief that there is a single and sole creative force responsible for the cosmos and that the One God created and unified the elements of creation within a single, integrated system, known as the *uni-verse*.

Oneness is the main idea and central concept of this strand of the curriculum. Wholeness, wholesomeness, holiness (sacredness) and unity, along with the concept of "systems," are the key concepts of this unit.⁴⁶

Also related are the concepts of integration, completeness, synergy, simplicity and identity. All of these are important conceptual building blocks in the child's construction of his view of the world and his place in it.

Unity in Diversity is the overarching theme of this unit. Realizing the underlying unity of creation, despite its multiplicity and diversity of forms and functions, is one of the key learnings of the unit. The goal here is *God-consciousness*, or being fully and continually aware of God in all that one thinks, feels and does. This means being aware (*'ilm*) of the sacred *imprint of God* (*'alamāt*) in creation (*'ālam*). This means discerning the universal paradigm that unifies creation into a single, whole system all the parts of which, by their very existence, are in constant praise (*tasbīh*) of the Creator (Quran 17:44 and 24:41).

Awareness of God and the sacredness of God's creation is, at its core, the heart of spiritual and religious education.

Modern man has cut himself off from this sense of the sacred. The challenge for educators today is how to restore to wholeness the connection between the children of modernity and the sacred vision of life and creation that was once their heritage. Developing the student's sensibility (*taqwa*) to the presence of God, through His ever-present *signs*, and to the interconnectedness of creation is the central goal of the unit. Further, the goal is to develop his/her understanding of God's unfolding plan for the world and man's role in it, nurturing in each student a personal commitment to God and to a life of spiritual piety and discipline.

Strand 2: Moral Literacy

Noble Character (Tazkiyah – التزكية)



Moral literacy is the second component of the Tarbiyah curriculum, which focuses on the moral aspect of the child's development.

The Noble Prophet (ﷺ) said that in order for belief to have real meaning it must be translated into *action*. Ultimately, it is how we treat other people (*mu'āmalāt*) that reflects our true beliefs and values (*dīn*).

The goal of this component of the curriculum is *noble character*. The Quran (62:2) suggests that, after God-consciousness, character is the next important building block in the process of human development. The focus of this part of the curriculum is developing a solid understanding of what good character is and helping students to achieve it in their personal lives by adopting a moral lifestyle. This includes the areas of moral knowledge and reasoning, moral feelings or conscience, and moral actions or character. This component addresses such issues as values clarification, goal setting and decision making, and includes such concepts as moral tradition, ethics, conscience, self-control, empathy, free will, and other issues of related to character development.

Strand 3: Intellectual Literacy

Intellectual literacy is the third component of the curriculum. This focuses on the intellectual aspect of the child's development. In the Islamic view, knowledge is closely related to character and, ideally, these two elements are mutually inclusive and interrelated. That is to say, knowledge aids us in understanding the requirements and benefits of noble character, and noble character prepares us to receive the sacred gift of knowledge (*'ilm*) and wisdom (*hikmah*).

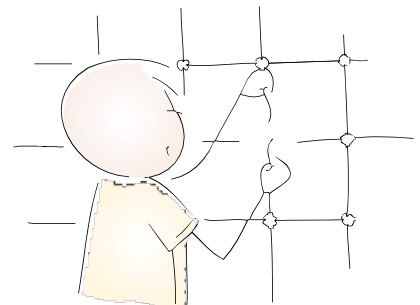
Useful Knowledge (Hikmah – الحكمة)

Useful knowledge is the aim of this component of the curriculum. Useful knowledge is all knowledge that brings us closer to God and can be used in a positive way to benefit humanity and creation. Seeking this knowledge is an obligation for each and every Muslim. This component focuses on developing in students a *love of learning* and training them in *how to learn* and other *habits of mind*. Integrated subject area knowledge (from various disciplines such as Mathematics, English, etc.) as well as training in critical thinking and problem solving are important components of this segment of the curriculum. Together, they provide students with the knowledge base and intellectual skills needed to succeed in their quest to discern the universal patterns (*sunan*) in creation, as well as to succeed academically and to handle the challenges they will face later in life and society.

Strand 4: Physical Literacy

Healthy Living (Istiqamah – الإستقامة)

Physical literacy is the fourth strand of the curriculum and focuses on the physical aspect of the child's development. In the Tarbiyah framework, this is not an ancillary or secondary part of the curriculum. It is an essential and integral part, because all other aspects of human development are tied to it and are expressed through it. Spiritual, moral and intellectual development all depend on a healthy body. This reflects the integrated (and paradoxical) nature of human development.



The aim of this component of the curriculum is *healthy living*. This emphasizes that health is an important part of total human development and highlights that our body is a perfectly designed system and one of God’s greatest miracles in creation. It further emphasizes the responsibility we have as individuals towards our health as a God-given trust (*‘amanah*). Fitness, wellness and balance (*istiqamah*) are the key elements of this component.

of the curriculum. In addition, it explores with students a holistic and Islam view on such topics as personal hygiene, junk food, over-eating, smoking, drugs, consumerism and other key topics. Finally, recreation, rejuvenation and restoration, creativity and enjoyment are explored as important elements of a balanced lifestyle and of total human development.

These three components of the curriculum framework— soul, mind and body—focus on the various “internal” aspects of the learner as an individual. The next three components focus on the “external” aspects of the learner in relation to the larger society and the world.

Strand 5: Interpersonal Literacy Human Relations (Ihsān – الإحسان)

Interpersonal literacy is the fifth component of the curriculum, focusing on the emotional and interpersonal aspect of the child’s development. Human relations are a concern of all religions and philosophies. Inherent to all of them is the tenet, “treat others as you would like to be treated yourself.” This is the golden rule of human relations. It is a principle that urges us toward the highest and most equitable standards of behavior in all of our dealings with other people.

The aim of this component of the curriculum is good “*human relations*.” (*husn al-mu’āmalah*). Good human relations, however, do not just happen. They are the product of spiritual awareness, moral conscience and knowledge of the skills necessary for equitable and cordial relations between people. This part of the curriculum highlights the development of communication skills and the ability to live and work cooperatively as part of a group. Also, it focuses on issues of identity and the sense of belonging to our families, communities and society at-large.

Strand 6: Cultural Literacy Daily Living (Dīn – الدين)49

Cultural literacy is the sixth strand of the curriculum.

This focuses on lifestyle and culture as part of human development. *How we live*, that is to say, our *lifeway*, is the clearest reflection of who we really are and what we really believe in, both individually and as a society. Working to align our lives with our principles and values is an important goal of holistic education.

The focus of this part of the curriculum is *belief in action*. The goal is to guide and assist students in translating their values into a *way of living*. This includes helping students understand the major, recurring issues of humankind and how previous generations attempted to address them, that Islam itself is a total and complete way of living, and that Islam had and continues to have an important contribution to make in addressing the problems and challenges of humankind today and as we go into the future. This component includes such concepts as culture, tradition, lifestyle, integrity, change, challenges and futures.



Strand 7: Social Literacy
Public Service (Amānah – الأمانة)

Social literacy is the seventh and culminating component of the Tarbiyah curriculum. It focuses on the social aspect of the child's development. It represents the culmination of student learning in all areas of character education because it is the application of the values that have been taught. As children and adults develop spiritually and morally, they realize that serving others *is* serving God.

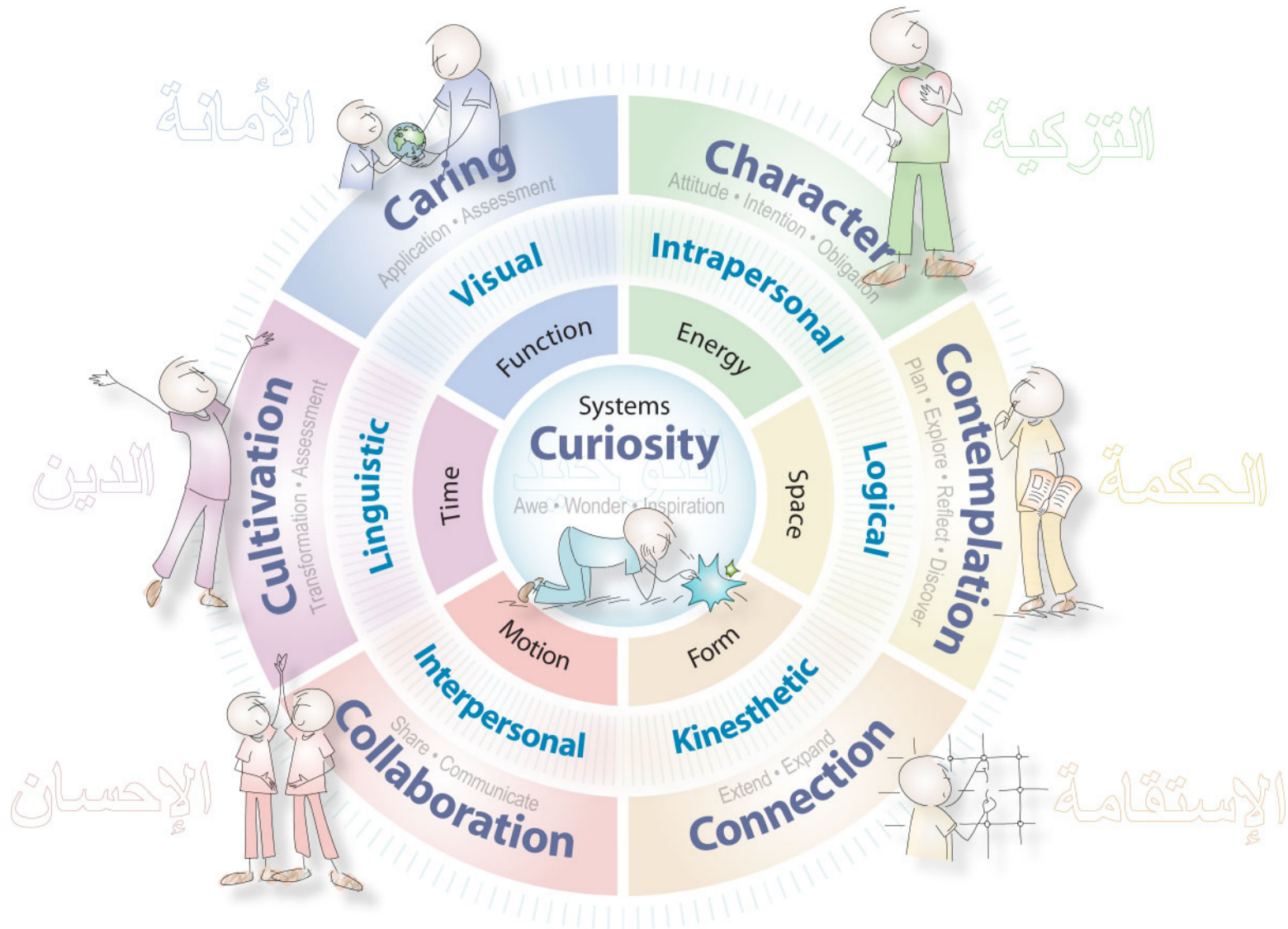


Figure 8: Integrated Learning Model, Seven C's

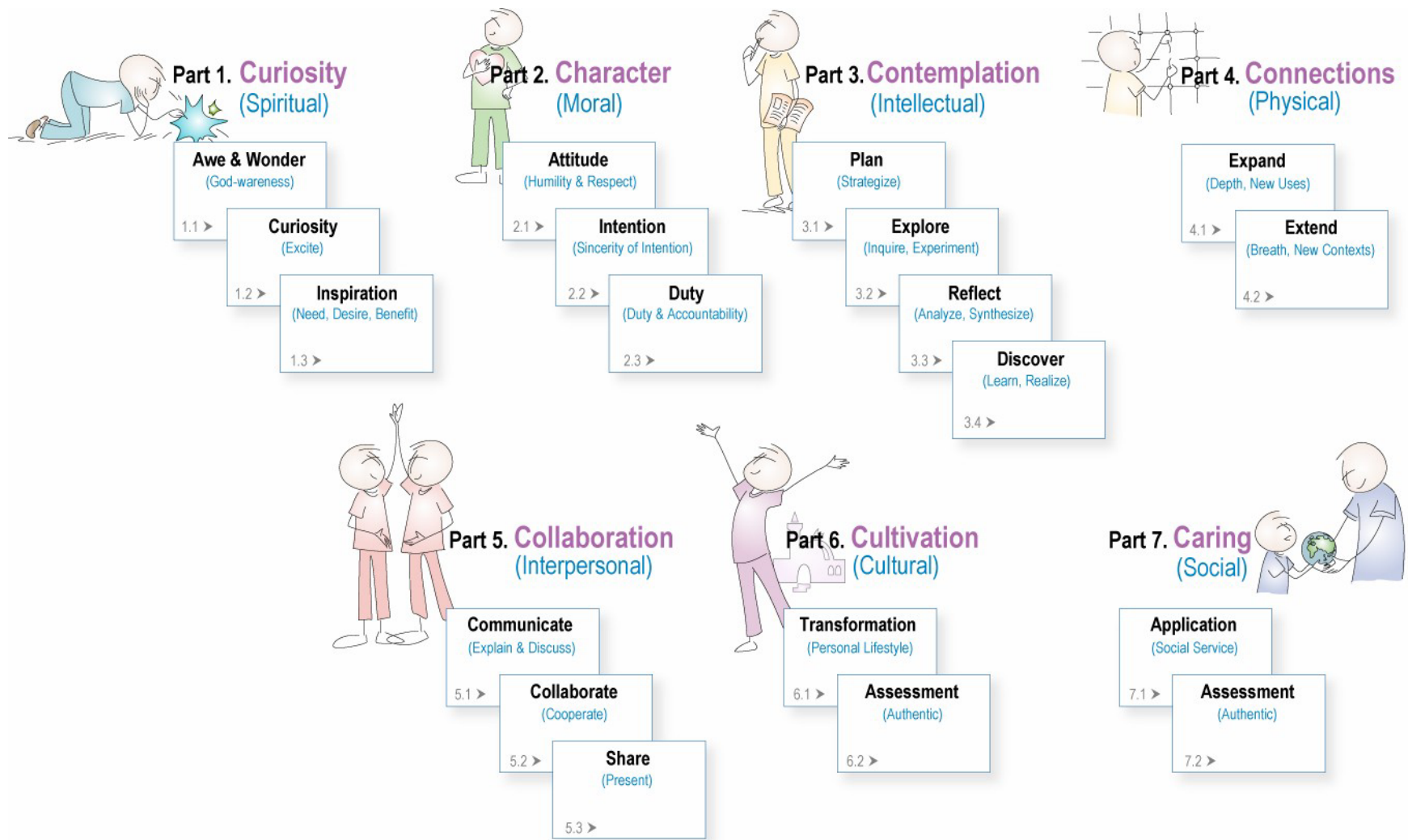


Figure 9: Integrated Learning Model, Components

The Process

The Integrated Learning Model consists of a 7-part process that parallels the seven content strands of the holistic curriculum. This effectively integrates both the *content* and *process* of learning into a single, unified learning system and eliminates the content-process dichotomy noted earlier. This is a significant design feature of the nurturing model.

The seven components of this instructional model (referred to as the Seven C's) are listed and then briefly described below:

- **Curiosity:** Awe & Wonder (Excite)
- **Character:** Purifying & Planning (Prepare)
- **Contemplating:** Exploring & Reflecting (Explore)
- **Connecting:** Thinking & Discovering (Extend)
- **Collaborating:** Communicating & Sharing (Exchange)
- **Cultivating:** Applying Personally (Transform)
- **Caring:** Applying Socially, Participating (Apply)

Phase 1: Curiosity (Spiritual Aspect)

In the Islamic view, knowledge and learning begin with and connect us inexorably with the Creator According to the Quran (62:2), the starting point of learning is experiencing the awe and wonder of God's signs in creation (*ayah*). The first part of the learning process therefore involves guiding students to experience a sense of the awe & wonder of God's creation (*awe*) through "being there" experiences. These *signs* are found in nature, history and in scripture, and are intended to "spark the interest" (*motivate*) and activate the heart and mind in the learning process. The experience of "awe and wonder" naturally and instinctively activates the child's God- awareness, curiosity and interest in learning (*wonder*). Next, students are assisted in developing questions from these signs (*ponder*) that will guide their exploratory learning. Finally, in this initial phase, the importance and the benefit of the learning activity should be related to the child's prior knowledge within the context of the child's life as a whole (*tawhid*). From the Islamic perspective, this phase is essentially *spiritual* in nature and speaks to the existential aspect of learning.

Phase 2: Character (Moral Aspect)

Following the lead of the Quran, the second phase of the learning process consists of "preparation in character" (*tazkiyah*). Since Islam sees the acquisition of knowledge as a sacred act and trust, it believes that a person must properly prepare (even qualify) himself before being a suitable receptacle for such sacred knowledge. Humility before God and purity of intention are the starting point of all actions in Islam, most especially learning.

The second aspect therefore involves assisting students in preparing themselves for learning. This includes:

- 1) developing a sense of humility before the signs of Allah (*humility*);
- 2) acknowledging the efforts and accumulated knowledge of earlier generations and drawing inspiration and courage from those efforts (*respect & inspiration*);
- 3) understanding the real purpose of learning (*purpose*), 4) clarifying and aligning one's intention accordingly (sincerity of intention),



⁵⁶ The Quran (8:2) uses the phrase, "their hearts are humbled at the remembrance of Allah and when His signs are presented to them, they are strengthened in faith."

5) realising that acquiring knowledge is a sacred activity that carries with it certain moral and social responsibility to action ('*amanah*'). This phase is essentially *moral* in nature and draws on the intrapersonal dimension of the learner.

Phase 3: Contemplation (Intellectual Aspect)

The third aspect of the learning process involves guiding students through the four steps of discovery learning. This includes:

- 1) planning a strategy to find answers to their questions (*plan*);
- 2) investigating by doing hands-on activities, using resources to gather information and recording their findings (*explore*);
- 3) reflecting on their findings (*reflect*);
- 4) summarising the new understandings they have learned (*discovery*). This phase is essentially *intellectual* in nature and focuses on the logical (cognitive) dimension of learning.

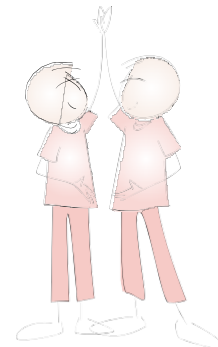
Phase 4: Connections (Physical & Practical Aspect)

The fourth aspect involves guiding students to solidify (i.e., make concrete and real) their new understanding by testing it in new ways (*expand*) and in new contexts (*extend*). This is done by making connections to other areas and contexts and to real world situations. This phase is *practical* in nature and incorporates the visual and kinesthetic styles of learning.

Phase 5: Collaboration (Interpersonal Aspect)

The fifth aspect of the learning process involves assisting the children in utilising cooperative learning

(*collaboration*) throughout the learning process, and assisting them in sharing what they have learned with different audiences in different ways (*sharing*), including through oral and written communication and multi-sensory, multimedia presentations (*communication*). This phase is primarily interpersonal in nature and incorporates the interpersonal and the verbal-linguistic styles of learning.



Phase 6: Cultivation (Cultural Aspect)

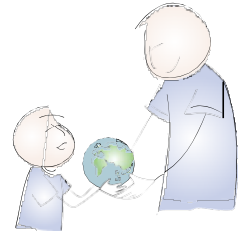
The sixth aspect of this model involves guiding students to examine and reflect on the significance of what they have learned for themselves personally and to identify ways of applying it in their personal lives and integrating it into their personal lifestyle (*transformation*). This phase includes ways of authentically assessing the student's personal application of their learning (*assessment*). According to their age and ability, the student should play a key role in defining and carrying out this assessment.



The student's Individualized Learning Map should serve as a baseline for this assessment. From the Islamic perspective, this phase represents the true "transfer of knowledge" that teachers seek to achieve with their students. This transfer is not merely an intellectual change, but more importantly, a psychological one, resonating at the core of who he or she is as a person. This phase is *practical* in nature and speaks to the visual-spatial dimension of learning.

Phase 7: Caring (Social Aspect)

The seventh and culminating aspect of the ILM² learning process involves guiding students to identify ways to use what they have learned by applying it for the good of others through service (*service*). This should be in the form of service-learning projects that can function as a culminating and authentic assessment of the learning unit (*assessment*). For Islam, this is the culmination of this self-transformation process: serving God through service to the world (*'ibadah*). This completes the circle and the cycle of God-centered education, beginning and ending with God. This phase is *social* in nature and incorporates the kinesthetic (doing) dimension of learning.



Tarbiyah Programs

Tawhid & Tarbiyah as a Technology

PILLARS OF POWER

The pillars of Islam are meant to serve as a dynamo in the individual and collective life of Muslims. The *Pillars of Power* program emphasizes the basic pillars of Islam and their importance as a source of strength in the daily life of a Muslim. In addition to developing the students' factual knowledge of the pillars and how they are performed, the program focuses on developing concepts and values in students, and emphasizing students' understanding the real purpose of these pillars in the life of a Muslim. Emphasis is also placed on the application of these pillars in the individual life of the student and the collective life of the school and the community at-large.

VALUE OF THE WEEK

In the *Value of the week* program teachers organise their values education program by using the 99 names of Allah for each theme. Each week, the school focuses on one core value. This program provided the school with a values-based theme for each week. Teachers are requested and expected to find "teachable moments", or opportunities, to incorporate the weeks' theme into the complete Primary School curriculum inc NC and Islamic studies.

Teachers and students are encouraged to find and create stories, poems, songs and artwork that tie into the week's value /theme.

CHILDREN OF CHARITY

The *Children for Charity* program is a service-learning program of systematic charity work by students. The purpose of this program is to get students to think about the needs of others and to "do something" to make the lives of others better. The focus of this program is not on collecting money, but rather on instilling in Muslim

children a sense of social responsibility, a desire for helping others, and providing them with opportunities to develop the important values of giving and sharing, collective decision making (*shariah*), prioritising, cooperation, PR and marketing a message (*da'wah*) and other core Islamic values.

Charity is an integral part of the Islamic way of life, a learned behavior that is acquired by example and through hands-on-practice. Our school curriculum includes lessons in *sadaqa* which teach children a sense of social responsibility and instill a desire to actually "do" something to help others. Students learn that every act of kindness is charity. Through some thematic weeks such as seerah , Charity week held during Ramadan we create opportunities such as assisting in sheltered homes for the elderly and various other projects for the children to experience

The primary focus for our school is not on collecting money for some cause or organization. We emphasize providing concrete opportunities for students themselves to develop the important value of giving and sharing, as well as collective decision making (*sharah*), prioritizing and evaluating service projects of merit,

and cooperation in planning, executing and describing the projects.

LEADERSHIP

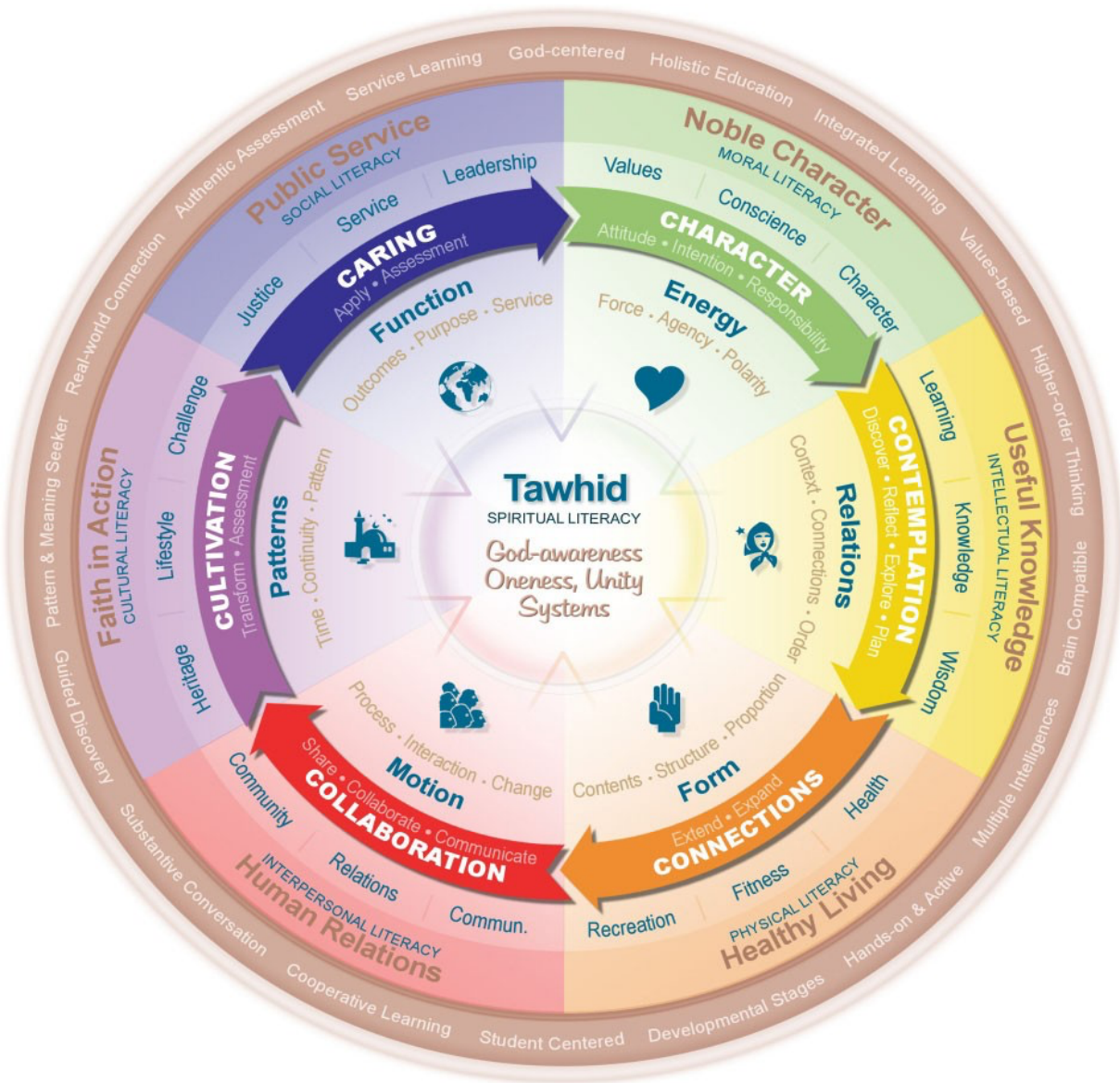
Leadership is embedded with the whole school program of PSHE 2020. Opportunities such as School Council, Khateeb,/Naseeha training are some activities that are embedded into the school life to identify and nurture leaders among the student population in school.

The schools leadership program concentrates on developing the students' skills through the PSHE and some core subject areas in creating opportunities where critical thinking, problem solving, decision making, survival research, healthy living and relationships are taught.

Children will be exposed to project planning management, and public speaking.

Appendices

Figure 10: Curriculum Strands(Centered)



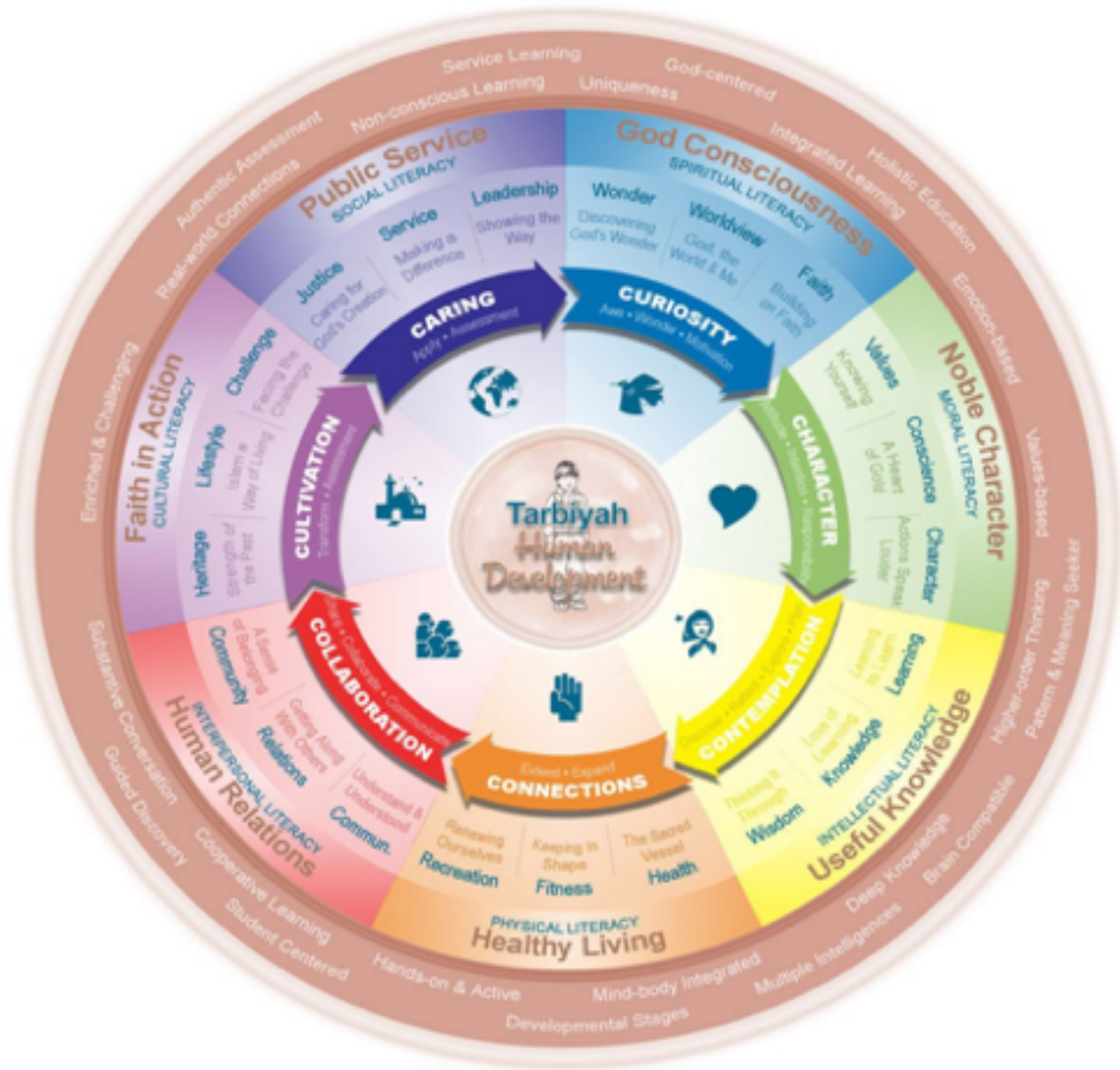


Figure 12: Key Learning Areas

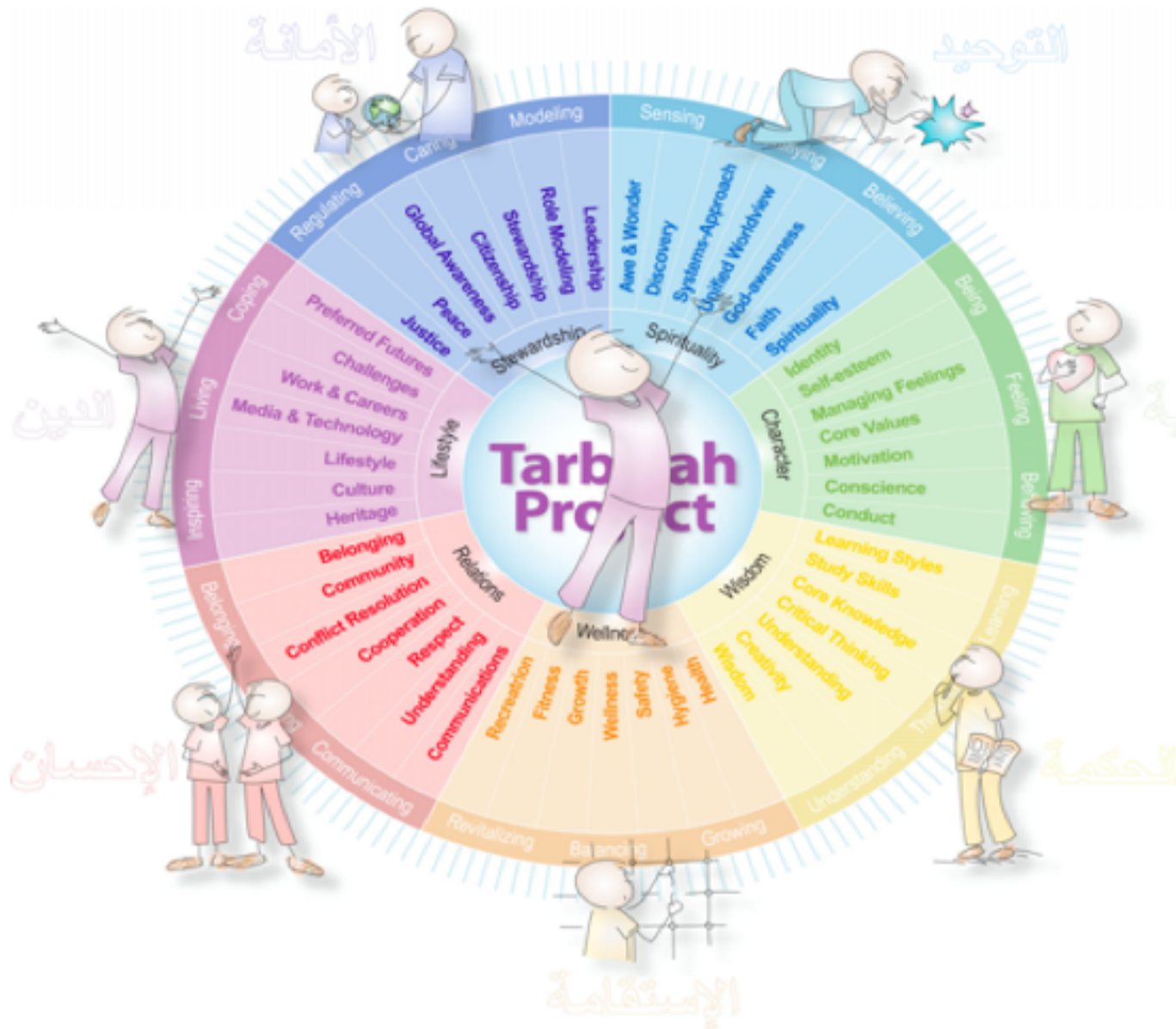


Figure 14: Key Outcomes and Indicators

Tarbiyah Project		
<i>Outcomes & Indicators</i>		
ESSENTIAL LEARNINGS	CULMINATING OUTCOMES	KEY LEARNING OUTCOMES
GOD-CONSCIOUSNESS <i>Spiritual Literacy</i>	God-conscious Spirit Is aware of God in all that one senses & feels, thinks and does.	Reverence (Awe & Wonder) Perceptive Observer (Signs), Curious Explorer, Reverential Awe Wholeness (Systems Perspective) Holistic, Unified Approach, Systems Perspective Conviction (Belief System) Faithful Believer, Dutiful Servant, Spiritual Devotee
NOBLE CHARACTER <i>Moral Literacy</i>	Self-Directed Individual Has a sound grasp of the principles of moral reasoning and a commitment to moral action, with an emphasis on integrity, honesty, kindness and justice.	Self-Awareness (Identity) Virtuous (Values), Self-aware (Identity), Self-confidence, Morally Astute (Reasoning), Set Goals, Self-reflective Compassion (Conscience) Conscientious, Compassionate, Conviction Uprightness (Character) Balanced, Self-disciplined, Moral Action (Behavior)
USEFUL KNOWLEDGE <i>Intellectual Literacy</i>	Complex Thinker Has an understanding of the major, recurring issues of humankind and the impact of significant events and discoveries on the course of human development.	Competence (Learning Skills) Inquisitive (Knowledge Seeker), Studious (Study Skills), Competent (Basic Skills), Technology Literate Knowledge (Knowledgebase) Knowledgeable, Integrated Perspective Problem Solving (Thinking) Critical Thinker, Problem-solver, Decision-maker, Creative Thinker (Originality), Metacognitive Understanding (Wisdom) Systems Analyst (Pattern Seeker), Deep Understanding (Wisdom)
HEALTHY LIVING <i>Physical Literacy</i>	Well-balanced Person Understands the scope and importance of balance and well-being in one's personal and collective life, and actively works to establish it therein.	Healthiness (Health) Healthy, Clean, Safe & Secure Wellness (Fitness) Fitness, Balanced, Athletic (Exercise) Vitality (Recreation) Rejuvenated, Re-creative, Enriched, Fulfilled
HUMAN RELATIONS <i>Interpersonal Literacy</i>	Collaborative Partner Has an understanding of the role of good communications, cooperation, fairness, and friendship to establishing and maintaining meaningful relations between individuals and groups.	Understanding (Communications) Active Listener, Articulate (Clarity of Expression), Interprets and Evaluates, Understanding Cooperation (Relationships) Sharing, Cooperative, Harmonious, Respectful (Diversity), Empathetic Friendliness (Belonging) Belonging, Friendly, Sociable
DAILY LIVING <i>Cultural Literacy</i>	Committed Person Has a commitment to a lifestyle consistent with the principles and practices of Islam, especially as reflected in one's daily interactions with others.	Inspiration (Heritage) Pattern Seeker, Enriched, Aesthetically Sensitive, Inspired Courage (Change & Challenges) Adaptive, Flexible, Coping Skills & Stress Management, Courageous (Risk-taker), Forward-looking Integrity (Lifestyle) Integrity, Committed, Persistent, Active, Practical (Life Skills), High Standards (Work Habits)
PUBLIC SERVICE <i>Social Literacy</i>	Community Contributor Has a strong sense of caring, stewardship, service and social activism, and a commitment to using one's life to make a difference in the world.	Justice (Stewardship) Just, Peaceful, Global Perspective, Environmental Awareness Responsibility (Service) Vocational Readiness, Work Ethics, Caring, Responsible, Helpful (Service), Activist (Citizenship) Exemplarship (Leadership) Role model, Example, Inspiring (Da'wah), Leadership