

context was necessary for proper evaluation of Iqbal's contribution. Masud implicitly endorses Iqbal's creation of an institution in the form of Legislative Assembly by the combination of *ijtihad* and *ijma'* institutions. We are told that constitutional developments in Pakistan are reflective of Iqbal's reconstruction of *ijtihad* particularly the participatory role of '*ulamā*'. However, it should be noted that Iqbal endorses the participatory role of '*ulamā*' only when they happen to be the members of the legislature. Otherwise their role is merely recommendatory i.e., they are supposed to help and guide free discussions on questions relating to law. In other words, if a conflict emerges regarding a future enactment, then it will be the will of the legislative assembly which would prevail over the reasoning of the '*ulama*'.

### **Evaluation of Training Programme**

*Teacher Training and Work Success: A Case Study of the Effectiveness of the International Islamic University Malaysia (IIUM) Diploma in Education Programme*, by Rosnani Hashim, Kuala Lumpur: Department of Education, International Islamic University Malaysia, 1998, Pp. 102.

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It is of great importance for institutions of higher learning to periodically evaluate their programmes. When a programme deals with preparing teachers, such an evaluation assumes added importance. The evaluation has to be systematic and rigorous if the evaluation has to command respect. The book under review is a successful attempt at evaluating the Diploma in Education programme at the International Islamic University Malaysia (IIUM). It has been conducted by an 11 member research team headed by Rosnani Hashim—all attached to the Department of Education, IIUM.

The study was conducted in two phases. In the first phase, an 86 item questionnaire was administered to a representative sample of 484 student-teachers enrolled in 1994/95 session of the Department's diploma programme. This phase of the study solicited answers to questions relating to the depth of Islamization process in the programme, the relevance of the courses and the role of the educators in helping them become professionally competent. It also explored the relevance of extra-curricular and co-curricular activities in shaping the

personality of respondents.

The study found that the goals of the programme had been clearly understood by a majority of students. They evaluated the curriculum positively and felt that it is relevant in its depth of Islamization, and is helpful in broadening their views on education and educators, in training professionally competent teachers and in shaping student teachers' personality. Some courses, however, are reportedly more effective than others. They also perceived that the *halaqah* and *ta'aruf* programmes were quite effective. They did however complain about some of the teaching strategies being used in the department. The study found no discernible pattern of relationship between students' teaching experience, age, marital status and institutions attended at undergraduate level with respect to their perceptions of the programme. It was found that the students are generally dissatisfied with canteen, recreational and transport facilities. This is to suggest that the University must improve its support facilities, which should not be much of a problem in the new Gombak campus.

The second phase of the study employed two sets of questionnaires: graduate teacher's questionnaire consisting of 30 items and assessors' questionnaire consisting of 89 items. These questionnaires were designed to find out the leader's assessment of the graduate teacher's professional competency, resilience in the face of challenges, social relationships and intensity of Islamic values in their personality and teaching.

The responses of graduate-teachers show that most of the courses offered in the Diploma programme were considered important and related to their job. The ranking of the courses was consistent with the earlier ranking in the first phase of the study. As far as the assessor's evaluation is concerned, the study found that school leaders viewed the IIUM teachers highly and positively in the dimensions of: teaching competency, leadership ability, social rapport, resilience, reflection and inculcation of Islamic values. The school leaders believe that female teachers have better leadership ability and they reflect Islamic values significantly better than male teachers. As compared to teachers graduated from other universities, IIUM graduate's performance was almost similar to teachers trained in other institutions of higher learning. The study found no discernible pattern of relationship between the performance in all the six dimensions and teacher's age, teaching experience, and first-degree institution.

This study is significant for several reasons. First, it evaluates one of

the oldest programmes in the IIUM, namely Diploma in Education. Second, it is a nation-wide study made possible by the financial support from the Research Center, IIUM. Finally, it is systematic, quantitative and is reasonably well done. The survey speaks highly of the Diploma programme and the IIUM graduates have been rated positively by the school leaders. However, the fact that an overwhelming majority of the IIUM graduates were found to be similar in almost all dimensions to their peers from other institutions (ranging between 74 and 83 percent) should provoke the IIUM educators to put more efforts to make their graduates excel. Only 14 percent of the IIUM teachers were found to be better in leadership ability than others. Likewise, only about 20 % of them are better in the dimension of inculcation of Islamic values (Table 8-29, p. 66). Given the emphasis the University places on Islam, it is expected that its graduates would outnumber their peers at least on the Islamic dimension. The ratings on the poor performance range from 1.4 to 4.9 percent. Again teaching competency and leadership ability need to be focused more.

It is a pity that such a fine study should be marred with so many technical pitfalls, and typographic mistakes. Some of the titles in the Table of Contents and the List of Tables do not match with the titles in the text. In terms of language, a lot improvement is needed. Many tables contain summation errors, the most glaring one being in table 8-29. There are inconsistencies and misreading in analyzing the data. Table 4-9 shows that 99% of the sample wanted the duration of the course on Islamic Worldview to be increased. However, the researchers wrote, "most student teachers wanted the duration of Islamic Worldview to be shortened" (p.20). Finally, in the student teacher's questionnaire in the first phase, the researchers only solicited evaluation on *halaqah* and *ta'aruf* programmes to the total exclusion of the *'Ibādah* camps. Yet, the authors wrote that: "The importance of the programme's contents and the *ta'aruf* and *'Ibādah* camp in imparting the philosophy of the programme is clearly evident from the study" (p.44).

The above observations could have been easily taken care of with careful copy-editing at the printing level. However, these observations do not belittle the value of this study. The study is worth the effort and is well worth emulation by other departments.