

Volume 17, No. 4  December 2020

JOURNAL OF

Islam in Asia

A Refereed International Biannual Arabic – English Journal

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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JOURNAL OF *Islam in Asia*

Volume 17, No. 4. December 2020

ISSN: 1823-0970 E-ISSN: 2289-8077

Journal of Islam in Asia

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Curriculum Integration based on the Story of Prophet *Musa* and the Righteous Man in *Chapter al-Kahf*

Integrasi Kurikulum Berdasarkan kisah Nabi Musa A.S dan Seorang Pemuda Soleh (al-Khidr) di dalam Chapter *Al-Kahf*

Dawood Abdulmalek Yahya al-Hidabi *

Abstract

Curriculum integration at all levels of education is common practice and well-researched area. However, there is no consensus among scholars and educationists about the definition of curriculum integration. Different factors influence the definitions and models of curriculum integration. Philosophical, Ideological, cultural and historical perspectives lead to different definitions, types and models. The integration of curriculum, particularly in the west, passed through different phases since the early 1900s and produced different emphasis, types, processes and models. This paper attempts to present a new definition and model based on one case in the *Qur'an*. This case reflects the story of Prophet Musa and the righteous man (al-Khidr) in chapter al-Kahf. The new model has some similarities with specific elements in the western literature but has its unique characteristics which reflect the uniqueness of the revealed knowledge in this story. Different models of curriculum integration could be adopted for different topics/issues/problems and contexts. Further, research is needed in this area, particularly in Muslim societies and contexts.

Keywords: Integrated Curriculum, *Islamic* Perspective, The Story of Prophet *Musa* and The Righteous Man (al-Khidr).

Abstrak

Integrasi kurikulum adalah perkara yang sering dikaji dan diamalkan didalam setiap tahap pendidikan. Namun begitu, tidak ada kata sepakat dikalangan para ilmuwan dan pendidik dalam menetapkan definasi integrasi kurikulum. Terdapat beberapa faktor yang mempengaruhi definasi dan model integrasi kurikulum. Dari sudut falsafah, ideologi, budaya, dan sejarah, ia membawa kepada maksud, jenis dan model yang berbeza. Integrasi kurikulum khususnya di barat telah melalui pelbagai fasa sejak awal tahun 1900 dan telah melahirkan kepelbagaian dari sudut penekanan, jenis, proses, dan model. Artikel ini bertujuan untuk mengemukakan definasi dan model baru berdasarkan satu

* Prof. Dr, kulliyah of education , International Islamic University Malaysia, Email: dawood@iium.edu.my

185 Curriculum Integration Based on The Story of Prophet Musa and The Righteous Man in Surah al-Kahf

kisah di dalam al-Quran. Kisah ini menggambarkan tentang kisah Nabi Musa A.S dan seorang pemuda soleh (al-Khidr) di dalam Chapter al-Kahf. Model baru tersebut mempunyai beberapa persamaan dengan unsur-unsur di dalam sastra barat akan tetapi ianya juga mempunyai ciri-ciri unik yang mencerminkan keunikan di dalam kisah yang telah diwahyukan. Model integrasi kurikulum yang berbeza dapat diadaptasikan untuk pelbagai topik, masalah, isu, dan konteks. Penyelidikan yang lebih terperinci diperlukan di dalam bidang ini, terutamanya dalam konteks masyarakat Islam.

Kata Kunci: Integrasi Kurikulum, Perspektif Islam, Kisah Nabi Musa A.S. dan Seorang Pemuda Soleh (al-Khidr).

Introduction

Education is a critical factor for nations' development. Curriculum researchers and developers have been working to come up with more effective models and frameworks of curriculum design and development. Curriculum integration is one of the curriculum concepts which have been developed and implemented in different forms. However, countries of the world paid more attention recently to the concept of curriculum integration mainly in schools. Different countries adopted different models and frameworks. Educational philosophies and cultures affect in one way or another what is adopted. Muslim Philosophy and culture are mainly based on the revealed knowledge. Thus, it becomes necessary to investigate the Islamic relevance of curriculum integration by looking at the texts of Qur'an and Sunnah. In this study a framework will be proposed by the researcher through reading and reflecting on the meanings of the Quranic verses 60-82 in Chapter al-Kahf. Hence, a curriculum integration framework will be developed based on the story of Prophet Musa and the righteous man (al-Khidr).

The study involves using several concepts and figures, namely Prophet Musa, the righteous man (al-Khidr), and curriculum integration, which will be defined respectively before we embark on making the inferences and developing the framework.

1) Musa Ibn 'Imran: is considered a Prophet and Messenger in Islam. He is the most frequently mentioned individual in the Qur'an (135 times) (Moses in Islam-Wikipedia, 2020).

2) Al-Khidr is a name ascribed to a figure in the Qur'an as a righteous servant of Allah possessing great wisdom. Though not mentioned by name in the Qur'an, he is named as a servant of Allah who has been given "knowledge" and who is accompanied and questioned by the Prophet Musa about the many seemingly unjust or inappropriate actions he (Al-Khidr) takes (sinking a ship, killing a young man, repaying inhosp-

pitality by repairing a wall). At the end of the story, Al-Khidr explains the circumstances unknown to Musa that made each of the actions just and/or appropriate (Al-Khidr-Wikipedia, 2020).

3) Curriculum integration: Integrated curriculum based on Islamic world view is defined,

“As the curriculum (learning outcomes, content, activities & resources, assessment) which connects relevant revealed knowledge to recently acquired knowledge of the course and real-life issues in a consistent manner. The process of integration might also require a connection to one or more relevant acquired knowledge disciplines when and wherever it is suitable. The integrated curriculum has to engage students’ hearts, minds, acts and ethics in practical and professional activities, in and outside the educational institution, which achieve the learning outcomes and benefits تحقيق منافع for students and their community in order to realise success and prosperity in this life and the life to come”. (Al-Hidabi, 2019b).

Since curriculum integration is a philosophy of education, then we have to be clear of the philosophy we are adopting in order to able to clarify the definition of the concept and its manifestations on the bases of this philosophy. The Islamic paradigm is based on Qur’an and authentic Sunnah. However, it is almost impossible to cover this topic from the whole of the Qur’an and Sunnah. Thus, in this paper, the study is limited to verses from 60 to 82 in Chapter Al-Kahf, and hopefully, other researchers can continue to investigate the issue from the rest of Qur’anic verses and the traditions of the Prophet Muhammad SAW. As a result, it is imperative to come up with culturally relevant framework for curriculum integration based on certain relevant Qur’anic verses.

This paper attempts to answer the following questions:

- 1) What lessons/principles related to curriculum integration is learned from the story of Prophet Musa and the righteous Man?
- 2) What is the integrated curriculum framework to arrive at based on this story?

In this paper first deals with the review of the relevant literature. Then investigates the relevant inferences from Verses (60-82). This is followed by discussion on a framework for curriculum integration based on the inferences from the said verses. And a conclusion to sum up the results.

187 Curriculum Integration Based on The Story of Prophet Musa and The Righteous Man in Surah al-Kahf

The concept of integration has been used widely by educators since the early 1900s and became common in the 1960s, particularly in the United States. However, there is no agreement among teachers and educators about the definition of the concept of curriculum integration. This difference has led to different conceptualisation and types/levels of curriculum integration (Fārīs, Deborah, 2013; Wall, Amanda and Leckie, Alisa, 2017; Hall-Kenyon, K. M. & Smith, L. K., 2013; Uba Adamu, Ābdūllā, 2003).

Arguments towards progressive education, democracy, citizenship, decision making, students' prior knowledge, student-centred, and meaningful learning were behind advocating curriculum integration (Fārīs, Deborah, 2013; Wall, Amanda and Leckie, Alisa, 2017; Kelly, M, 2001; Magoma, Charles M., 2016).

Different terms used to mean more or less the same trend in curriculum integration such as integrated, connected, nested, sequenced, shared, webbed, threaded, immersed, networked, blended, unified, interdisciplinary, multi-disciplinary, trans-disciplinary, thematic, and fused (Hall-Kenyon, K. M. & Smith, L. K., 2013; Magoma, Charles M., 2016).

In this paper, the concept of integration is used simply because it is the most commonly adopted term among educators and researchers.

However, educators have different meanings of curriculum integration. The basic concept is that curriculum integration is an approach to cut across different subjects' areas for teaching and learning through exploring real-life issues/problems. Curriculum integration has to be based on the holistic view of learning where students see the big picture rather than the pieces. Students can see the connection among social sciences, humanities, natural sciences and culture (Uba Adamu, Ābdūllā, 2003; Hall-Kenyon, K. M. & Smith, L. K., 2013; Fārīs, Deborah, 2013; Wall, Amanda and Leckie, Alisa, 2017).

Moreover, with educators' attention on 21st Century skills such as creative thinking, critical thinking, problem-solving, citizenship, character development, communication, collaboration, digital literacy, social and cultural skills, self-regulation, they looked at curriculum integration as the ideal method for realising them (Reid, Joanne & Drake, Sūsān, 2018; Mohr, Kimberly & Welker, Robert W., 2017).

Through reviewing the literature many educators and teachers argue for curriculum integration as a useful approach for teaching and learning and justify adopting it for its many benefits, among which are (Kelly, M, 2001; Atwa HS, Gouda EM, 2014; Reid, Joanne & Drake, Sūsān, 2018; Magoma, Charles M., 2016; Bacon, Karin, 2018):

- Learning experiences help students to make connections across different disciplines through life issues and problems.
- Enhance students' and teachers' engagement in the teaching and learning process.
- Demands multi-assessment method where teachers, students, and parents are involved in the assessment process.
- It helps in improving creative, critical thinking and higher-order thinking.
- Students take responsibility for their learning.
- Integrated curriculum avoids duplication of knowledge in different disciplines.
- It helps students to acquire research skills such as collecting data, analysing, criticising, and making inferences.
- Students are motivated because integration is related to their needs, problems, concerns and life.
- Students are better prepared for their everyday life.
- Students do academically better than in traditional classes.
- It leads to more students' meaningful and deeper learning.
- It improves students' attitudes towards school and learning.
- Students achieve better in the affective domain.
- It enhances students' self-confidence and self-awareness.
- Allow the teacher to plan more flexibly.
- It builds on students' prior knowledge and experiences.
- It helps to unify the students' learning.
- It reflects the real world.

As a result, there is a trend that countries began to adopt integrated curriculum in their school curriculum and to some extent in certain areas of studies in higher education programmes particularly in programmes which require inter, multi or trans-disciplinary research which lead to innovation to tackle real-life issues and problems. Countries like Finland, Canada, South Korea and others adopt curriculum integration and do better in the international test of PISA scales. Integration of social sciences, human sciences, natural sciences and STEM are some of the examples (Reid, Joanne & Drake, Sūsān, 2018).

Integrated curriculum is also a philosophy of teaching and learning. Hence, advocates of this approach and philosophy emphasise specific recommended learning and teaching strategies like project-based, problem-based, inquiry-based, cooperative and collaborative learning,

189 Curriculum Integration Based on The Story of Prophet Musa and The Righteous Man in Surah al-Kahf

fieldwork, individual and group work learning and real-life action learning (Fārīs, Deborah, 2013; Kelly, M, 2001; Bacon, Karin, 2018).

Even though there is a trend towards adopting curriculum integration, yet there is no agreement among educators about what do we mean by integration. Integration means different things to different educators, countries, associations, and educational systems. Integration might take different forms and levels. The following representations show some of the main different types of integration (Reid, Joanne & Drake, Sūsān, 2018).

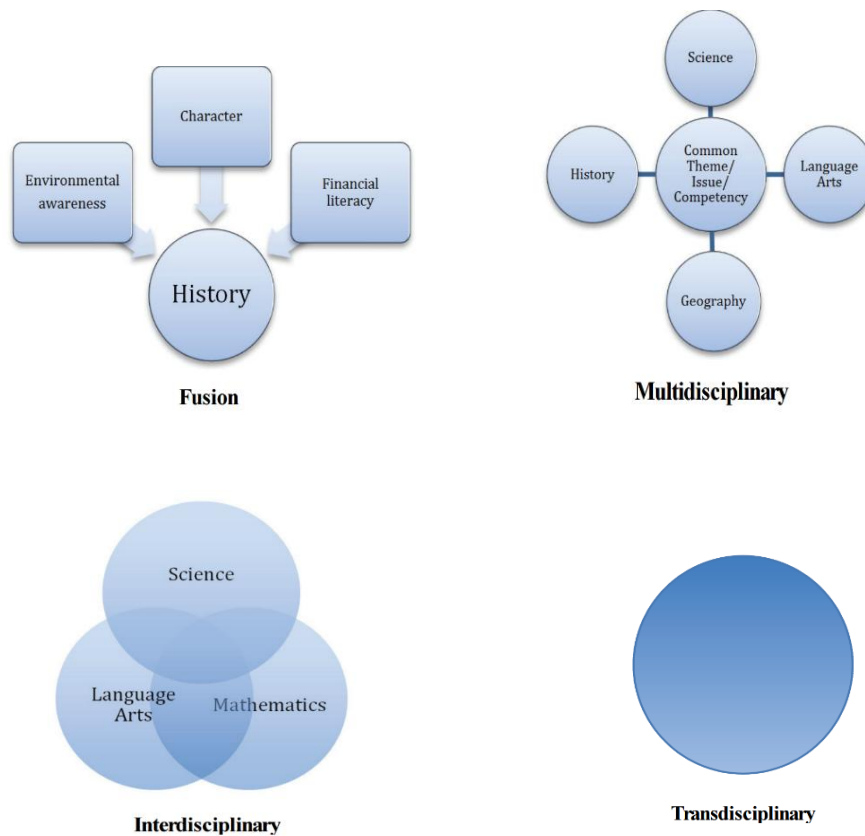


Figure (1) Continuum of integration

Furthermore, many factors influence the making of curriculum integration such as the philosophy of learning, culture and the belief system about the process of teaching and learning and the philosophy of life.

From the above discussion of the western literature, it is noted that the integrated curriculum is supported by research and implementa-

tion, particularly in schools and in some higher education programmes. However, the integrated curriculum was adopted differently in different educational systems, cultures and contexts.

As a result, in this paper, attention is given to the Muslim beliefs and culture based on Qur'an. The research will focus on some of the verses of the Qur'an. So, this paper does not claim that it represents a complete Islamic perspective, models or frameworks or curriculum integration. It is rather, one of the potential curriculum integration framework which could be used to develop educational materials in education.

Since the research is about reflecting on the verses in Chapter al-Kahf from verse 60 to verse 82, inferences are made on the methodology of the science of Qur'anic exegesis or *Usul al-Tafsir* (Ibn Taymiyyah, 2018). First, the verses are read in Arabic and looked at the most well-known interpretations of *Mufasssirun* (exegetists) across time, including Qur'an, Sunnah and the Companions. The reasons of revelation, the ways of recitations and Arabic language sciences are also taken into account. 12 *Tafsir* works were referred to (al-Jawziyah, 2018; al-Jazari, 2003; al-Qurtubi, 1980; al-Sa'di, 2002; al-Shawkani, 1994; al-Shinqiti, 1995; al-Ṭabari, 1995; Ibn 'Ashur, 1984; Ibn Taymiyah, 2018; Ibn Kathir, 1999; Maududi, 2019; Qutub, 2011).

The study attempts to make the educational inferences from the verses under investigation. Trustworthy and known Muslim scholars, Muslim educationalists and Arabic language specialists validated the inferences made by the researcher. However, all inferences are limited to the knowledge and experience of the researcher.

This research is limited to the study of Verses (60-82) from Chapter Al-Kahf; 12 *Tafsir* works, and the knowledge and experience of the researcher and the selected experts who validated the researcher's inferences and reflection on the verses.

In this section, the researcher will try to make relevant educational inferences related to curriculum integration and later developing a new framework for curriculum integration based on the Qur'anic verses from Chapter Al-Kahf.

The Educational Inferences

Chapter al-Kahf takes its name from (verse 9) in which the word (*al-Kahf*) occurs. This Chapter has 110 verses. The story under investigation included in verses 60-82 (Al-Kahf, 2020). Some of the inferences related to integrated curriculum from each of these verses are:

Curriculum Integration Based on The Story of Prophet Musa and The Righteous Man in Surah al-Kahf

1. Student's initiated learning, dedication to persevere, commitment with clear objectives (verse 60).
2. Students' awareness of shortcomings as human beings, continuous persistence to pursue learning. Also, Allah's Will, Decision and commandments prevail (verse 61).
3. Students have to be ready to shoulder his/her responsibility for learning. Also, the health care of the student is one of the basic requirements of learning (verse 62).
4. The student's continuous self-assessment, learning efforts is linked to Allah and the role of Iman (faith/belief) in the learning process, the student's acceptance of his/her shortcoming (forgetfulness), accurate observation where the students observed the way the fish moves in the sea, all are reflecting integrating natural science phenomena to teaching and learning context (verse 63).
5. The verse shows students' self-assessment of learning objectives. Also, historical and geographical events are involved (verse 64).
6. The student achieved the first objective by meeting his teacher. The spiritual dimension in education here appears where the teacher is a servant of Allah. Allah gave him first mercy and second knowledge which reflect the holistic and integrated personality of the teacher. The characters are first; then knowledge is second in its significance in the education process. The source of knowledge and ethics is from Allah. Education is interwoven with the faith and belief system. This kind of dimension cultivate in the teacher's humility (verse 65).
7. The story indicates how the student-initiated his learning. It is a polite question (May I follow you so that you teach me, some of what you have been taught 'by Allah in order to be guided in life'?). Muslim teacher considers what knowledge he has it is from Allah, and this is a shared understanding between the teacher and the student. The student decided to advance his learning objective which to seek knowledge to guide his life. Hence, he is looking for 'education for life' and not for the sake of getting knowledge or just an award to be granted only (verse 66).
8. The teacher's rules of learning are stated from the beginning. He asked him to be patient. It seems that the teacher knew his

student that he would find it challenging to be patient. Understanding students' characters and personalities were required by teachers to facilitate his/her teaching (verse 67).

9. The teacher clarified it from the beginning why the student will be less patient. The difficulty arises from the lack of the student's knowledge about the learning experiences he will be exposed to by the teacher. Thus, the teacher wanted to prepare the student for effective learning (verse 68).
10. The student's readiness, commitment and dedication to be patient and obedient to his teacher is clear. He has no intention to disobey him at all. Again, some of the students' ethics towards his teacher are outlined (verse 69).
11. Again, before the teaching and learning take place, there was a continuous discussion and negotiation between the student and the teacher. The teacher informed the student since the student promised to be patient, to postpone raising questions about any event until the teacher explains it to him (verse 70).
12. Having both the teacher and the student agreed about the rules of the education process, the first life issue or problem was explored by both. The teaching and learning took place in the real-life with authentic event. Both of them are engaged. The teacher did not only discuss a real-life issue but also intelligently solved the community problems. The teacher was very acquainted with the context details of the problem. What raised the student questioning was the fact that the teaching after they boarded the ship in the sea the teacher made a hole in it. The student prior knowledge and his concern about people thought it was a great mistake by the teacher to do so. The students could not imagine that a good man can behave to harm people but that was because of the lack of true understanding from the side of the student. The teacher created a conflict in the student's thinking based on his previous experience in life. Furthermore, because there are no barriers between the teacher and the student, the student was clear in his reaction to the teacher's behaviour and told him that what he has done was wrong (verse 71).
13. For the teacher, it was an expected reaction from the student side based on his understanding of the student's personality. The teacher questions the student about impatience and reminded him about the rule they agreed on at the beginning

Curriculum Integration Based on The Story of Prophet Musa and The Righteous Man in Surah al-Kahf

(verse 72). It could be noted here that the first event integrated information is coming from different human-made disciplines such as physics, politics, economy, sociology, oceanography and others to understand a political problem which will be explained in later verses.

14. The student apologised for his teacher, and he referred this to his human nature of forgetfulness and requested him to deal with him easily. The teacher accepted his apology because he wants him to learn not only knowledge but also the characters in life. Life needs both (verse 73).
15. The second issue/problem was related to family and parenting, which discusses a specific real social problem. The student perceived from a legal point of view based on his perception. The story of the boy who was killed perceived differently by both the teacher and the student. The student voiced his opinion clearly, which indicate the healthy communication between the student and his teacher. Differences for the sake of learning is encouraged (verse 74).
16. The teacher also was aware of his student's character, so he reminded him again patiently without showing any anger that the student could not be patient as they agreed at the beginning (verse 75).
17. The student was of an excellent character, so he realised his mistake and admitted that he was wrong. He decided to punish himself by accepting not to be allowed to accompany the teacher in case the student repeats it for the third time. Self-recognition and assessment of his behaviour was an indicator of student ethics, furthermore, he learned not to hurry in making decisions (verse 76).
18. A third learning issue/problem was a social issue related to the negative behaviour of the inhabitants of a town where they did not show their generosity to their guests, yet the teacher has repaired the wall which was about to fall. The student was very thankful to his teacher because of his positive attitudes and behaviour despite the inhabitants' bad behaviour. The teacher has offered an excellent example to show that the teacher has to be an example to be modelled by his students not in words, but in action (verse 77).
19. The teacher's sessions by now finished and based on the student's behaviour, they were left each other and what Allah

wants from this teaching and learning meeting was already achieved. The time has come for the teacher to reason all that was experienced by the student as acceptable or unacceptable behaviour from the teacher. The justification and reasoning by the teacher which resolved the perceived conflict in the student's thinking, helped the student to think loudly and to be corrected after diagnosing the misconception. Challenging students with real-life problems to think critically and creatively are very important. The teacher now in the coming verses is going to resolve what the student found it difficult to understand (verse 78).

20. In verses 79, 80, 81 and 82, the teacher justified his actions regarding the three main real-life problems and his actions. The first was with regards to the ship, it was a political tyranny and injustice against poor seamen workers where the ruler was taking their ship by force, so the righteous man was helping the poor by making some defects in the ship to save it from being looted by the unjust ruler. We can see here different disciplines are contributing to the understanding of this real-life issue. Political, social, and economic disciplines' knowledge contributed to the issue related to the ship. The second issue was justified by the bad future destructive influence of the boy on his righteous parents and Allah has made it possible for parents to have another righteous boy instead who will be better towards his parents than the killed one. Well-being of the family in the future was behind this action as dictated by Allah SWT. The third issue is that the owner of the wall, which was about to fall were two orphan boys in the town and their parents were righteous. Under the wall was a treasure and Allah want them to grow up so that they can get their treasure as a Mercy from Allah. We can see here different discipline are integrated to understand the issue such as family, parenting, Iman, Allah's obedience and Mercy, sociology, construction science and others. The end of all these actions by the teacher was the fact that what he did was according to Allah's will which reflect the unity of knowledge and creation. Hence, we have to foster faith and full trust in Allah in the hearts and minds of our students.

Curriculum Integration Based on The Story of Prophet Musa and The Righteous Man in Surah al-Kahf

General inferences relevant to the concept of curriculum integration

In general, we can conclude from the story the following:

1. The importance and commitment of the teacher and the student to characters and ethics as determining factors for effective and teaching and learning process. They both have shown exemplary behaviour.
2. Success in this life and the hereafter have to be integrated into the curriculum. Education is for success in both lives.
3. The teacher and the student's shared the assessment of the process and outcomes.
4. The learning outcomes were clear for both the teacher and the student: the verses clarify the role of the student in making decision regarding his objectives.
5. The design of the real-life issues has to challenge students' thinking.
6. In order to understand and learn effectively, the design of the curriculum has to cut across relevant human-made disciplines' boundaries.
7. Students' have to be actively engaged and continuous communication between them and their teachers have to be ensured in a healthy and positive manner.
8. The curriculum design should integrate holistically the student's personality, which involves activating the student's heart, minds, ethics & values, actions, and benefits. Figure (2) shows al-Hidabi Model of effective teaching and learning (2019a).

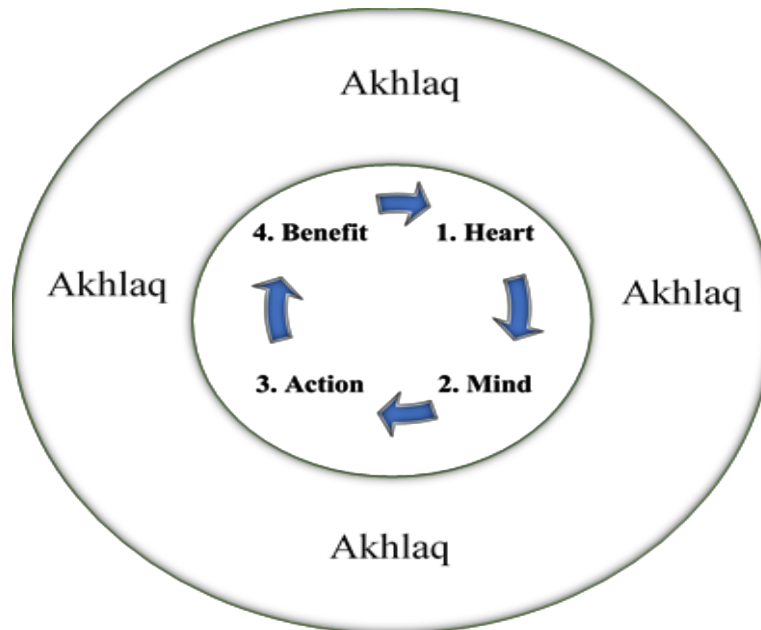


Figure (2) Al-Hidabi Model for Effective Teaching and Learning (AMETL)

9. Integrating revealed knowledge and acquired life knowledge. In principle, Qur'anic verses were revealed to tackle real-life issues and guide Man to success in this life and the hereafter.
10. All issues are connected mainly to Allah and His Will. Hence, the Attributes of Allah and full trust in Him have to be integrated into the curriculum.
11. Individual, family and society-based real-life issues have to be integrated. The Story tackled issues of the individual, family and society in all its real manifestations and aspects.
12. All Maqasid al-Shari'ah have to be integrated; namely, Intellect (Thinking where the student was guided to reason and think critically), Religion (the aim was decided by the student to be guided in life and relating everything to Allah's knowledge, Mercy and belief), health and safety (taking care of the body by having food and resting), the family where one of the issues discussed is related to parenting, and finally the wealth where two of the issues discussed were related to economic matters.

Curriculum Integration Based on The Story of Prophet Musa and The Righteous Man in Surah al-Kahf

13. Iman and servitude (*Ibadah*) to Allah have to be integrated to all life issues because education is mainly aiming at developing society well-being.
14. Generally, the verses emphasize concepts of *Ibadah* (worship), *Akhlaq* (characters), *Tazqiyah* (purification), *Tadkir* (putting in beneficial use), *I'mar* (development) and *Tawhid* (Oneness of Allah) together.
15. Integrating knowledge of the teacher, which Allah Granted him, to the real-life of people which were decided by the will of Allah and implemented by the teacher to help the student to learn and be guided.
16. Social sciences to natural sciences have to be integrated so that we can see in the real life issues related to political situation, the economic situation of a segment of a society, sociology, parenting and others and at the same time we find issues related to physics like the ship, biology and oceanography, geography as it could be understood from the story and so on.
17. Knowledge, skills and emotions for both the teacher and the student have to be actively integrated and engaged.
18. The knowledge of the different relevant disciplines has to be integrated into real-life so that we can argue that this is an authentic integration for teaching and learning. Teaching and learning took place in real life.
19. Educational benefits are part and parcel of integration. The verses show that both the student and society benefited from the teaching and learning context. Real-life problems were resolved, and at the same time, the student learned.

The Curriculum Integration Framework

Based on the above inferences and discussion the integrated curriculum based on the story in Chapter Al-Kahf include the following principles and components.

- 1) Students' initiated learning.
- 2) Negotiated learning outcomes between the student and the teacher.
- 3) Commitment to shared ethics and characters as well as competencies of both the teacher and the student are prerequisites for effective teaching and learning.
- 4) The main focus of education is action learning that is tackling real-life issues and problems.

- 5) The learning has to be designed in such a way to challenge students thinking, emotion and decisions.
- 6) The teaching and learning have to benefit the students and the community.
- 7) Issues discussed are cutting across human-made boundaries of disciplines. Rules for learning has to be stated from the beginning to make it more effective.
- 8) The overall goal is happiness and success in this life and the hereafter and to please Allah.
- 9) Open, healthy and smooth discussion and engagement by both the student and the teacher and communication between the student and the teacher based on respect, mercy, kindness, and keenness to teach and learn is dominant and based on Iman.
- 10) Integration has to involve Maqasid al-Shari'ah.
- 11) Integration has to involve the attributes of Allah.
- 12) Integration has to involve critical concepts such as Iman, 'Ibādāh, Tazqiyah, Taḍkir, 'I'mar and Tawhid.
- 13) Relevant verses and Sunnah to real-life issues and problems have to be integrated.
- 14) The whole students' personality components have to be activated in the process of teaching and learning, including the heart, the mind, body, actions, ethics, and benefits to individuals, families and their communities. In short the following framework is designed to reflect what was inferred from the Qur'anic story of Musa and the righteous man in Chapter Al-Kahf.

Al-Hidabi Integrated Curriculum Framework could be represented and summarised as follows:

Curriculum Integration Based on The Story of Prophet Musa and The Righteous Man in Surah al-Kahf

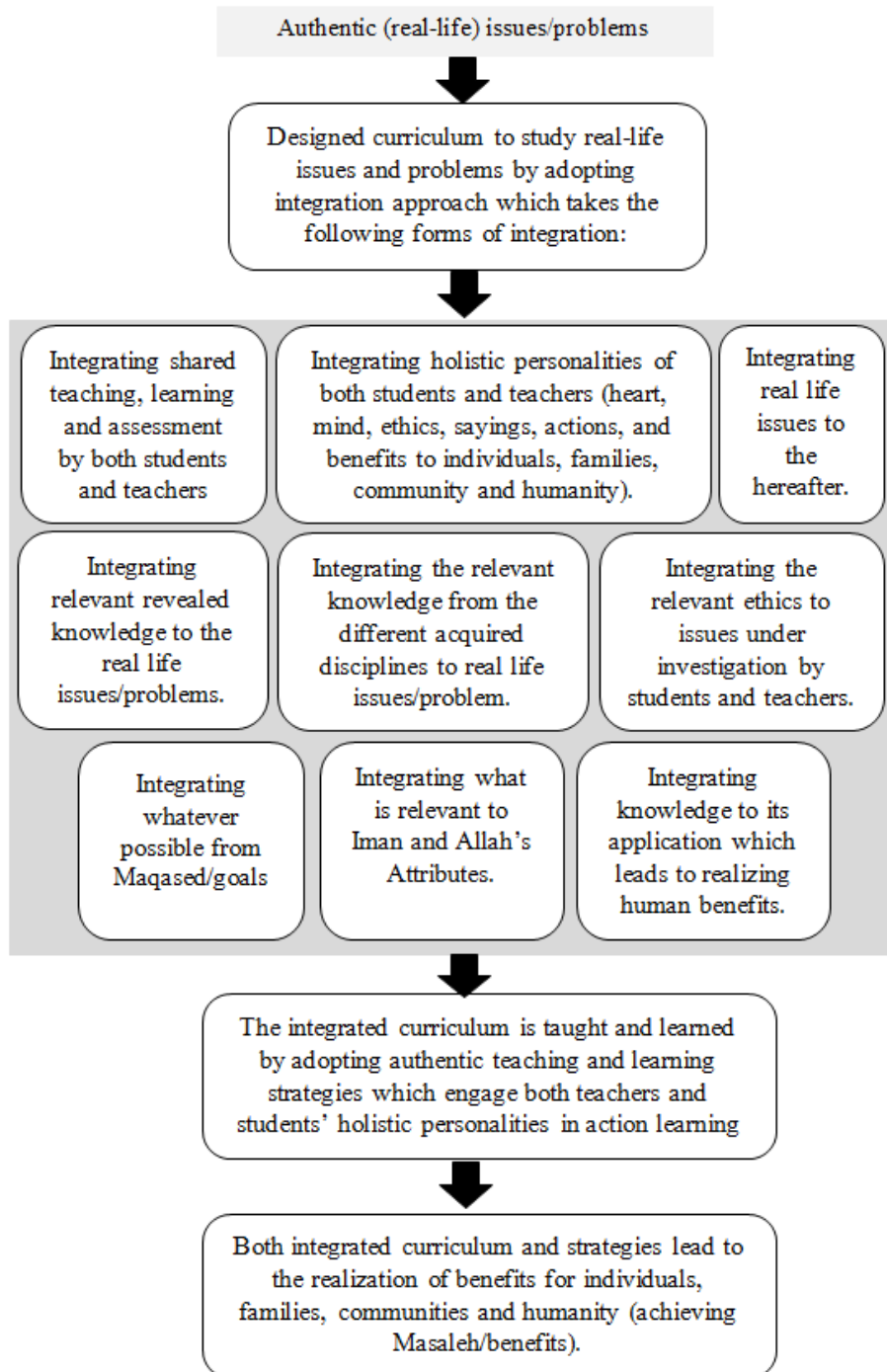


Figure (3) Al-Hidabi Integrated Curriculum Framework

As we can see from the above, the Qur'anic concept of curriculum integration inferred from these verses goes beyond the western concept in many ways. First, there is no one model for all level of study and issues. Different goals, contexts, and level of study could have different models of integration. Second, the Islamic integration of curriculum has ultimate goals which go beyond the immediate goals the western literature focus. It goes to please Allah, enhance Iman, based on a different type of relationship between the student and the teacher, the emphasis on ethics for both students and teachers. Moreover, it relates to the impact which is not restricted to students' learning only, but it should benefit the community. The teaching and learning are authentic where it takes place in the real-life context. It reflects the needs of society. It starts from the needs of society then bring knowledge, skills ethics, emotions, revealed knowledge and acquired knowledge which are relevant to these needs and issues, taking into account the holistic personality of students.

It could be concluded that what it was offered here is just one model or framework of integration. It is recommended for the teachers and educators to design curriculum along these lines and investigate the impact of the developed curriculum on both students and the local community which is a new approach and philosophy of education. It brings benefits for both the students and the local community. It is also suggested that researchers can investigate and come up with other models or frameworks for the different integrated curriculum based on different verses or events in the Prophet's traditions and life (*Sirah*).

Acknowledgment

The author would like to express his thanks to the experts who participated in the validation process and for their useful suggestions. Thanks also go to IIIT for encouraging me to conduct this research and my wife Dr. Raja, daughters Khadija and Mymoona for their help and support during this study.

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