



A Pedagogical Framework for Teacher Discourse and Practice in Islamic Schools

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INTRODUCTION

Prior to the 1970s, mosques were established in Australia by small communities, usually of the same ethnic background. These mosques served both the small number of migrants from diverse backgrounds and the generations born in Australia. Since the 1970s, Muslims have migrated to Australia from over seventy countries,¹ and although the representation in the popular media is of a uniform and homogeneous group, they come from a range of theological traditions and encompass different cultural, sectarian, linguistic and ethnic values.² A large number of these migrants come from countries that are in themselves culturally and religiously diverse. Like other migrants, they come for a multitude of reasons including economic advantages, educational opportunities, family reunion and escape from political oppression.³

Muslims have followed the patterns of other migrant groups in settling close to each other. Moreover, given the importance of family and the mosque in Islam, subsequent generations have continued this tendency.⁴

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With the increased migration of Muslims from different linguistic, ethnic and cultural backgrounds, many of these individual communities became sufficiently large to construct their own mosques and centres. Although attendance and particularly management of these mosques tended to be dominated by people who shared the same language and/or ethnicity of the founders, the mosques were not exclusively for worshippers of those backgrounds. In addition to prayer gatherings, the mosques and centres were also utilised as places for children's religious education, particularly Qur'an recitation.

As with the Jewish⁵ and Greek⁶ communities, increased numbers of school-aged children prompted the development of a sentiment within the Australian Muslim communities⁷ that a quality Islamic religious, cultural and Arabic/ethnic language experience could be more readily realised by the establishment of full-time Islamic schools. By 1983, the first Islamic schools had been established in Sydney, Melbourne and Perth. In the following thirty-three years more than fifty Islamic schools were established across Australia (this includes schools that do not necessarily label themselves as Islamic but cater for the Muslim community). During the same period a similar growth in Islamic schools was experienced in other migrant Muslim communities across North America and Europe.⁸

IMPORTANCE OF CULTURE

Cultural experience⁹ is included above with religious experience because accepted indigenous cultural expressions within different Muslim communities over time have become harmonised with the universal norms of sacred law and, for those communities, essential parts of their Islamic and cultural identity.¹⁰ The Qur'anic basis for this harmonisation is contained in the Qur'an (7:199):

Accept (from people) what comes naturally (for them). Command what is customarily (good). And turn away from the ignorant (without responding in kind).

Eminent Muslim jurists have used this textual proof as a basis for legal decisions through the centuries. The Islamic cultural traditions of these countries have developed over time, and as Murad notes¹¹:

The traditional Muslim world is a rainbow, an extraordinary patchwork of different cultures, all united by a common adherence to the doctrinal and moral patterns set down in Revelation. Put differently, Revelation supplies parameters (*hudud*)¹² rather than a complete blueprint for the details of cultural life.

Muslims from different parts of the world can therefore be recognised, at the same time, as both Muslim and members of a particular culture. It is important to note that the seeds for the emergence of a distinctive Australian Muslim identity have already begun to grow. A recent quantitative study found that Muslim students in Years 9–11 in Australian Islamic schools¹³ identified most strongly with their religious affiliation, followed by their heritage culture and then with being Australian. However, their religious and cultural identification was not in opposition to being Australian, nor did it indicate a preference for separation from Australian society. The researchers proposed that the experience of negative public attitudes and racism weakened the students' feeling of belonging to Australia. This is reflected in the comments of some Australian-born female teachers at an Islamic school recorded by Watson and Chen¹⁴

Since the Cronulla riots we (Muslims) do not want to be seen as different ... We want to just melt into the background and disappear. We know this will not happen because we (a group of women) dress differently ... But we still don't want to write that we want this difference. We feel ashamed. We shouldn't feel like this ... We just want to be Australians like everyone else. We love our religion and we want to be Australians.

However, the previous school experiences of migrant Muslims arriving in Australia can pose a number of issues for Islamic schools. These issues go well beyond seemingly mundane decisions, such as the style of an Islamic school's uniform, in that they affect parental expectations as well as the curriculum and pedagogy of the school. One finds that most countries with large Muslim populations generally have two streams of education, the first being a government and private school system that tends to have an educational pedagogy¹⁵ similar to those of previous colonial powers' systems,¹⁶ and the second a more 'traditional' system for reading and memorisation of the Qur'an. Many of these countries also have an extension of the Qur'an school, which teaches the Islamic sciences at various levels and degrees. The traditional systems have underlying pedagogical strategies that are

universal but they also display significant differences according to time and place.¹⁷ Clyne conducted parental interviews to identify the reasons why Muslim parents send their children to Islamic schools in Australia.¹⁸ She found that among the more important reasons were that the Islamic school curriculum reflects Islamic values; there is strong discipline; they prefer a Muslim environment; the teachers understand about Islam; Qur'anic studies are taught; and children will learn correct behaviour.¹⁹ Sanjakdar adds that there is also a parental perception of a lack of quality education in Australian public schools.²⁰

These expectations and the individual educational experiences influence perceptions of what an Islamic school should and should not be and can often be the cause for heated debate and dissatisfaction and occasionally the impetus for the establishment of new Islamic schools which are perceived by the founders and supporters to be 'more Islamic'. It is not surprising, therefore, that discussions in or about Islamic schools revolve around dress code, rules and regulations, curriculum, and the background, experience, quality, religiosity and/or piety of teachers. However, it is important to note that the Australian Institute for Teaching and School Leadership (AITSL 2017), in reflecting on the Australian Professional Standards for Teachers, points out that there is a broad national and international consensus 'that teacher quality is the single-most important in-school factor influencing student achievement' and that teacher quality is impacted by teachers' pedagogical knowledge²¹ and the ability to adapt quality pedagogies to different school contexts.²² Given the different understandings of the Islamic in Islamic schooling and the importance of pedagogy in student achievement, it is instructive to return to the Qur'an²³ and Hadith²⁴ as well as contemporary research to identify appropriate pedagogical solutions that will inculcate an Islamic worldview²⁵ and practice while fulfilling the expectations of parents and the community and meet the needs of students.

ISLAMIC EDUCATION AND PEDAGOGY

The Qur'an and Hadith are the original sources for all things Islamic, including the various concepts and applications of education in Muslim-majority countries today.²⁶ The first educational concept, known as *ta'lim*, refers to instruction and learning about things, which develops reason and trains the mind. Evidence for this is found in the Qur'an (2:31): 'And He [God] taught ("allama"²⁷) Adam the names of all things', and the saying

of the Prophet Muhammad (may peace and blessing be upon him), ‘the best of you are those who learnt (*ta'allama*) the Qur'an and taught it (“*allama*”).’²⁸ The second concept, known as *tarbiyah*, refers to the development of human personality and the nurturing and rearing of a child (Qur'an 17:24), and the third concept, known as *ta'dib*, refers to the training of the mind and soul in terms of behaviour and ethical conduct. It encompasses the recognition and acknowledgement of one's right and proper place and the self-discipline to enact one's role in accordance with that place.^{29,30} Each of these terms emphasises different aspects of the development of the whole person represented by the physical, intellectual, moral and spiritual dimensions.³¹

However, the opinion of Bin Omar is that an accurate definition encompasses all three aspects and is concerned with developing the essence of the human being (the soul-spirit, heart, self and intellect).³² Memon sees immense value in the definitions discussed above but argues that limiting a definition to one or the other does not give justice to the expansiveness of the Islamic teaching tradition.³³ Although he does not explicitly follow Bin Omar in his synthesis to define Islamic education, the same elements are embedded in his discussion. Memon analyses Islamic education in relation to instances from the Prophetic tradition by using the famous Hadith Jibril.³⁴ This analysis follows on from a 2006 article in aiming to move away from a reliance on modern conceptions of education and to use educative moments from the Prophetic tradition to envision what such practices may look like.

The Hadith affirms the three aspects of the religion—Islam, *Iman* (faith) and *Ihsan*³⁵—and it is this last aspect that Memon³⁶ proposes has been in the main neglected by Islamic schools. His explanation of the relationship of these aspects to the dimensions of reality correctly draw out that *Ihsan* is the depth of Islam. The Hadith describes the desired level of *Ihsan* as that state in which a person worships God as though he can see Him. At this point a person has attained *ma'rifah*,³⁷ and the resultant ability to fulfil the role of vicegerent (*Khalifa*). *Ihsan*, then, as the inner reality of worship, acts as the link between *ma'rifah* and vicegerency. The vicegerent has correct *adab*³⁸ in that their behaviour is appropriate and fitting for the occasion and has been performed in due proportion in a conscious state of being, as if seeing God. Memon argues that *Ihsan* needs to be lived, modelled and nurtured as part of the ethos of the school culture,³⁹ and needs to be exemplified by the teacher. The initial stage of *Ihsan* is to worship God with the knowledge that He sees and knows every act.

Muslim children are usually taught about this stage of *Ihsan* in any basic Islamic religious instruction during the lessons about *Iman* (faith), if not already at home prior to school commencement. However, Memon's expectation that teachers will exemplify *Ihsan* appears to be based on a more developed ideal of *Ihsan*. *Ihsan* is the inner quality of a person's worship, and the ideal is developed and nurtured over a lifetime and is the subject of an ongoing struggle for a Muslim. The level of attainment of *Ihsan* in any individuals' act of worship is not easily identified by others, and is often misread. To some degree, correct *adab* can be learnt and performed for specific acts and circumstances without necessarily emanating from any sense of *Ihsan*.

Beautiful character needs to be modelled for the students, but consideration of teachers' private lives when hiring, as proposed by Memon, is fraught with many potential pitfalls.⁴⁰ The reality for most Islamic schools in Australia, if not worldwide, is that there is generally a mixture of Muslim and non-Muslim staff. Muslim staff members themselves are very diverse in their practice and understandings of Islam and their spiritual development. Even within the community few people would claim that they have reached the desired level of *Ihsan* in even a small part of their worship. Consequently, any model of Islamic pedagogy, while necessarily in harmony with the purpose and guidelines of Islamic education, needs also to be responsive to the circumstances and environment of its implementation. The school, its ethos and pedagogy (which is the main concern here), can then foster the creation of a productive learning environment for all its participants. In such a pedagogical environment both teachers and students may then avail themselves of the opportunity to practise and evaluate ways of knowing and understanding in harmony with an Islamic worldview. The teacher is then a learner and 'a model of *adab*' as a participant in an organic process of change and improvement rather than 'the model of *adab*', in contrast with the Hadith Jibril (see note 8) which captures for us an instance of the Prophet as 'the model of *adab*' both as a learner and a teacher.

Memon discusses a further three Hadiths of the Prophet Muhammad (may peace and blessing be upon him) to deduce examples of prophetic pedagogical teaching techniques, including the use of examples relevant to context, questioning that engages the attention of the listener and the use of images to ingrain meaning.⁴¹ As valuable as these techniques are, their value for Islamic education and pedagogy is not so much in their specific time and place applications, but rather in identifying the wisdom

of what was taught and how, why, when, where and to whom it was taught.⁴² The analysis of these and other examples in Hadith can assist in the identification of the underlying pedagogical principles of the Islamic tradition. It can be argued that a process of a fertile synthesis⁴³ of the pedagogical principles of contemporary educational thought and the underlying pedagogical principles of the Islamic tradition could enable the development of a more appropriate pedagogical model for Islamic schools. Consequently, some of the possible outcomes of this synthesis are that students of Islamic schools will attain a deeper understanding of Islam and confidence in their Islamic identity, and possibly will be prepared for rich and positive participation in society by serving humanity.⁴⁴ Of course, such a fertile synthesis may also lead to other outcomes conducive to the making of a more effective and productive Islamic schooling experience.

Memon does not attempt to model this synthesis but encourages each school to develop workshops for the professional development of their teachers in the pedagogical practices of the Prophet.⁴⁵ The three examples that are outlined above are based on the valuable work of Abu Ghuddah, who analysed over one hundred sayings of the Prophet to elucidate his character and teaching strategies.⁴⁶ The work of Abu Ghuddah is very important in the field but does not readily lead to the creation of a *framework* of Islamic pedagogical principles that may be utilised by teachers in Islamic schools in the West (and possibly in majority Muslim nations). Such a framework is important as it gives teachers a tool that provides a common metalanguage and the opportunity for collegial collaboration, evaluation and reflection on classroom practice. This in turn could then enable a classroom environment where ways of knowing and understanding are in harmony with an Islamic worldview and the enhancement of student outcomes.

DEVELOPMENT OF A PROPHETIC PEDAGOGY

A challenge in the development of a framework of the pedagogical practices of the Prophet Muhammad (may peace and blessing be upon him) is that pedagogy is implicitly embedded in each Hadith since it covers the sayings, actions and tacit approvals of the Prophet. Therefore, any conclusion(s) of what constitutes prophetic pedagogical principles that are derived from an analysis of Hadith are subjective and open to interpretation(s). However, this is not problematic, since the intent in identifying the principles is to construct a framework that may facilitate

best practice within an Islamic schooling context. What follows is an exploration of how best one can derive pedagogical principles from the Prophetic example, followed by a proposed framework that synthesises these principles with productive pedagogies for teachers working within an Islamic schooling context.

To facilitate the emergence of a prophetic pedagogical framework from Hadith a number of methodological methods can be utilised. For this research, the inductive process of grounded theory was used to identify core pedagogical strategies in the practice of the Prophet Muhammad (may peace and blessing be upon him). Grounded theory, as a coding method, is deemed appropriate for our purposes because it is a bottom-up technique in relation to the data and begins at the word or sentence level.⁴⁷ It aims, in as rigorous and detailed a manner as possible, to identify categories and concepts that emerge from the text, and to link these concepts into substantive and formal theories. It is an iterative process by which the analyst becomes more and more ‘grounded’ in the data, enabling increasingly richer concepts and models of how the phenomenon being studied works.⁴⁸

While there are multiple recognised and authenticated Hadith collections,⁴⁹ the author has chosen to work with Hadith found in the collection of Sahih Muslim. This compilation was chosen as it falls within the highest category of compilations for overall accuracy, reputation and acceptance.^{50,51} In addition, the Hadith in Sahih Al Bukhari are often fragmented with different portions placed under different headings,⁵² while in Sahih Muslim this is avoided. The analysis of a portion of a Hadith independent of the complete text could give a different emphasis and have implications for the pedagogical principles. The coding was commenced from the beginning of compilation using the Arabic text of the Hadith. The coding result for each Hadith and the codes were then recorded in English:

From Abu Suhail from his father that he heard Talhah ibn Abdullah saying a man from Najd⁵³ came to the Messenger of Allah (may peace and blessings be upon him). He had unkempt hair and a loud voice which we could not understand until he drew near the Messenger of Allah (may peace and blessing be upon him). He was asking about Islam. The Messenger of Allah (may peace and blessing be upon him) said five *salah* in every day and night. He asked is there anything else than these. (The Prophet) said, no, except for voluntary prayers and fasting *Ramadan*. He asked is there anything other than this. (The Prophet) said, no, except for voluntary fasting and then the Messenger of Allah (may peace and blessing be upon him) mentioned *zakat*. (The Prophet) said, no, except

for voluntary charity. He then turned round leaving saying, ‘I will not do more or less than this’. The Messenger of Allah (may peace and blessing be upon him) said (to us) indeed he has succeeded if he is true to this (or he has entered heaven if he is true to this).

The following codes with description were identified in this Hadith:

1. accessible not aloof;
2. patience with the mode of address;
22. addresses people at their level (however, the man is given possibility for extension).
24. clearly and concisely answers information;
28. takes great care to give very precise and clear information that includes only that which is necessary;
35. clearly sets out measurable minimum to be achieved or expected;
36. clearly sets out the criteria measurable by the individual for the required standard.

Based on analysis of the first 173 Hadith from the beginning of Sahih Muslim, a clear set of categories emerged (see Table 10.1). The resultant framework has been called a prophetic pedagogical framework (PPF) to emphasise that it should be understood as an enabling document rather than a prescriptive one. Memorisation was added as it has been a consistent part of Muslims’ pedagogy since the inception of Islam.^{54,55}

As coding proceeded, subcategories and later categories began to emerge. These categories became the elements and the subcategories descriptors within the elements (in italics below each element as sections). Up to five features were then listed for each descriptor that identified characteristics of a classroom supporting a prophetic pedagogy.

The PPF gives the teacher the opportunity when designing a unit or lesson plan to reflect on and consider the types of teaching practices, student activities and assessment that will support or hinder student learning. The PPF also gives a consistent framework for ongoing evaluation both during and after a unit or lesson plan and for future design. The PPF also facilitates consistent teacher collaboration in the design and evaluation. This is valuable not only for the students but also for teachers as it aligns our practice with accepted contemporary research as to what constitutes quality teaching and, an additional benefit for a Muslim teacher, with the practice of the Prophet Muhammad (may peace and blessings be upon him).

Table 10.1 A Prophetic Pedagogical Framework (PPF)

<i>Elements</i>	<i>Features</i>
Building relationships <i>Respect for others; humility; individual not shamed</i>	<p>All classroom members feel comfortable to take risks because there are no put-downs</p> <p>Classroom input is presented without ostentation while counter-arguments and discussions are conducted calmly and address the issues and not the individual</p> <p>Students are given time to self-correct</p> <p>All classroom members feel they may contribute if they wish to do so</p> <p>A person's silence or deference to another's knowledge is respected</p> <p>If a lack of respect is displayed by an individual he or she immediately acknowledges it and apologises where appropriate</p>
<i>Patient</i>	<p>Students are given time to consider their responses</p> <p>Contributors are not interrupted. Each waits their turn</p> <p>Opportunity for understanding is given to those who are slow to grasp a point or concept</p> <p>Classroom members are not angry with or sarcastic towards a person who makes a mistake</p>
<i>Just to both/all parties. Good expectation and interpretation of others' behaviour</i>	<p>There are clear and consistent consequences for inappropriate behaviour for all classroom members</p> <p>Inappropriate behaviour is addressed and solutions sought without condemnation of the individual</p> <p>A teacher who notices an instance of inappropriate behaviour does not immediately jump to conclusions</p> <p>All parties involved in an incident are given a fair and equal opportunity to explain their perspective</p> <p>Classroom members feel their circumstances are understood and given proper consideration</p>
<i>Relates to people's environment and experience, concern for the welfare of the individual</i>	<p>Classroom members value others' perspectives</p> <p>Classroom members listen to each other's concerns</p> <p>Classroom members are sought for classroom issues through class discussion</p> <p>Practical solutions are sought for classroom issues through class discussion</p>

Relevance

Relates to people's environment and experiences; relevant material for listeners; use of stories and examples of others; responsive to circumstances; careful use of own and others' questions

Examples are used that readily facilitate investigation and understanding of difficult concepts

Structure of the stories facilitates understanding even if some aspects are outside the direct experience of the listeners

Stories of previous peoples are used to illustrate relevant points for the listeners. This permits sensitive issues to be dealt with more explicitly

Flexible presentation is utilised to give a more relevant learning experience

Questions and answers are used as teaching aids to focus on and emphasise relevant points

Deep knowledge

What and why

Direct and indirect indications to deeper knowledge; brief but encompassing informations; readily accepts suggestions

Reasons for studying topics and the information within them are coherent

Lessons are coherent and facilitate students' access to deep knowledge of the different aspects of a topic

Students develop a deep knowledge of a topic's links with other topics and its place within the broader body of knowledge

Students' constructive suggestions are encouraged and readily accepted

Students learn to extrapolate logical corollaries and conclusions from a wide body of knowledge

Deep understanding

How

Direct and indirect indications to deeper understanding; broadens/deepens understanding

Lessons are coherent and facilitate students' access to a deep understanding of the spiritual significance of all aspects of a topic

Students develop a deep understanding of a topic's spiritual links with other topics

Students learn to extrapolate practical implications of the topic's spiritual significance

Students learn to be conscious thinkers able to rigorously examine their own intentions

Students' spiritual development is manifest in their understanding and implementation of their responsibilities as members of their community, Australian society and humanity

(continued)

Table 10.1 (continued)

<i>Elements</i>	<i>Features</i>
Differentiation	
<i>Scaffolds the lesson addressing the listener according to their ability includes non-verbal strategies and appropriate examples</i>	<p>Lesson progresses in logical graduated steps</p> <p>Lesson is presented in a manner such that all students are able to access aspects of the knowledge according to their ability</p> <p>Information in the lesson is presented in different ways, taking into consideration the different learning styles of students</p> <p>Teacher uses examples appropriate for the students that may be abstract, concrete, verbal, visual or performed</p> <p>Teacher is able to change the teaching style within and between lessons according to the needs of the students</p>
<i>Clear and Unambiguous information and instruction for example; clear indication of standards; teaches strategies; gives reasons for direction</i>	<p>Required standards are clearly conveyed to all students</p> <p>Students, when directed, clearly understand the reasons for the direction</p> <p>Teaching strategies allow all students to benefit from and contribute to the lesson</p> <p>Teaching strategies maximise student learning</p>
Engagement	
<i>Strategies to aid retention for example; varied techniques of emphasis; explanation of negative consequences to discourage; draws attention from outset; builds interest and attention; maintains focus and attention on the matter being taught</i>	<p>Attention is drawn from the outset, for example by posing rhetorical questions and raising curiosity by mentioning strange things beyond the reality of the listeners</p> <p>Teacher maintains interest, for example through stories, deliberately incomplete information that begs clarification, silence and questioning</p> <p>Teacher maintains focus on the objectives of the lesson despite disruptions and distractions</p> <p>Positive emphasis is the norm but negative consequences of certain actions are occasionally given to show the enormity of particular behaviours</p>

Authenticity of knowledge

Link to source (authenticity)—oral tradition

The origins of the knowledge are recognised

Recognition is given of by whom and how the knowledge has been transmitted

The source and transmission of the knowledge is validated

Language precision

Mastery of language

Words are chosen carefully to give precise meaning

Choice of words permits a consistent depth of meaning

Words are not chosen to merely embellish the conversation, that is, for ostentation

Words and structures chosen are accessible

Words and structures are regarded by language speakers as representing eloquence

Metalinguage

New concepts are given clear terminology

Words used for specific terminology with ongoing common usage are clearly defined

Terms are used consistently

Different nuances of terms are consistent

Different levels of meaning for terms are introduced logically

Memorisation as a key

Students learn the basic meaning of what is memorised

Students learn any additional information necessary to better understand what has been memorised

Students learn the links between what has been memorised and other topics

Students use what has been memorised and the links to topics as a tool to organise and access more extensive knowledge

Students use what has been memorised as a tool to store and recall important spiritual lessons

In Table 10.2 the features of the PPF are exemplified by Hadith from across the Sunnah.⁵⁶ For the sake of brevity, only the Hadith are included that exemplify some of the features from the first section, *building relationships: respect for others, humility and avoidance of shaming individuals in class*.

An example of how the PPF in Table 10.1 may be synthesised with a contemporary pedagogical framework is demonstrated in Tables 10.3 and 10.4. This synthesis was developed in collaboration with a daily after-hours school for religious instruction. Since the school is in Queensland, the productive pedagogies framework was used as this is the framework that underpins the public school system in Queensland.⁵⁷ Other pedagogical frameworks can be used in place of productive pedagogies.

Tables 10.3 and 10.4 work together as one table. In Table 10.3 the first column gives the dimensions of productive pedagogies while the second

Table 10.2 Examples of additional Hadith

Building relationships	<i>Respect for others, humility, avoidance of shaming others in class</i>
Features	Hadith
All classroom members feel comfortable to take risks because there are no put-downs	Aayeshah Radiyallahu ‘Anha ^a reports, ‘A person asked permission to present himself before Rasulullah Sallallahu ‘Alayhi Wasallam ^b while I was with him. Rasulullah Sallallahu ‘Alayhi Wasallam said: “What a bad person is he among his community”. After saying this, he gave him permission to enter. After the person entered, he spoke very softly to him. When the person left I said: “O Rasulullah, you said what you said before he entered, then you spoke so softly to him. Rasulullah Sallallahu ‘Alayhi Wasallam said: “O ‘Aayeshah, the worst person is that who stops speaking to one because of his indecency”’. (Shamaail-333) Anas bin Maalik Radiyallahu ‘Anhu says: ‘I remained in the service (of Rasulullah Sallallahu ‘Alayhi Wasallam for ten years. He never once told me “Oof”. When I did something, he never asked me, why did you do so? When I did not do a certain task, he never asked me why I did not do it. (Shamaail-328) From a narration of Hasan bin ‘Ali Radiyallahu ‘Anhu ... the whole creation was equal before him as far as rights were concerned. His gatherings were the gatherings of knowledge, modesty, patience and honesty. (i.e., These four things were attained there or are a description of his gatherings). Voices were not raised therein, nor was anyone degraded or disgraced. If anyone committed a fault, it was not made known publicly ... (Shamaail-319)

(continued)

Table 10.2 (continued)

Classroom input is presented without ostentation while counter-arguments and discussions are conducted calmly and address the issues and not the individual	<p>From a narration of Hasan bin ‘Ali Radiyallahu ‘Anhu ... Rasulullahu Sallallahu ‘Alayhi Wasallam would remain seated till that person began to stand up. Whenever one asked him for something, he kindly fulfilled that request, and did not refuse it, (if he did not possess the thing) he would give a soft and humble answer ... (Shamaail-319)</p> <p>From Anas (may Allah be pleased with him) that a man was brought to (the Prophet) may peace and blessings be upon him who was very nervous from awe and respect of (the Prophet) may peace and blessings be upon him. He said be easy on yourself, I am not a King, I am the son of a woman from Quraysh who ate dried meat, the man then spoke about his need. Then (the Prophet) may peace and blessing be upon him said, ‘O people it has been revealed to me that you should be humble until no person transgresses against another and no person is scornful of another and worshippers of Allah as brothers (Nabahani 2004:244)</p>
All classroom members feel they may contribute if they wish to do so	<p>Khaarajah bin Zayd bin Thaabit Radiyallahu ‘Anhu says that a group came to Zayd bin Thaabit (his father) and requested him to describe to them some facts about Rasulullahu Sallallahu ‘Alayhi Wasallam. He replied. ‘What can I describe to you of Rasulullahu Sallallahu ‘Alayhi ‘Wasallam. (It is beyond my means to describe them). I was the neighbour of Rasulullahu Sallallahu ‘Alayhi Wasallam. (Therefore he was mostly present and knew many facts. He was also a writer of the wahi-revelation). When wahi was revealed to Rasulullahu Sallallahu ‘Alayhi Wasallam, he sent for me, I came and wrote it. (Sayyidina Rasulullahu Sallallahu ‘Alayhi Wasallam always showed kindness, and made us feel at ease). Whatever we discussed, he discussed the same. If we discussed some worldly affairs, he also spoke of it. (It was not that he only spoke about the hereafter to us,’ and despised the talking of worldly affairs). When we spoke of the hereafter, he too spoke of the hereafter. (When we began speaking of the hereafter, he described its events etc. in detail). ‘When we spoke of food, Rasulullahu Sallallahu ‘Alayhi Wasallam also spoke of it. (its etiquette, benefits, tasty foods, foods that are harmful, etc.) (Shamaail-326)</p>

(continued)

Table 10.2 (continued)

A person's silence or deference to another's knowledge is respected	Ubayy Bin Ka'b (may Allah be pleased with him) said that the Messenger of Allah (may Allah's peace and blessings be upon him) said, 'O Abal Mundhir do you know which verse that you have memorised from the Qur'an is greatest'. I said, Allah and his messenger know better. He then asked the same question again. I said <i>Allahu laa ilaha illa Huwal-Hayyul Qayyum</i> . ^c He hit me on the chest and said may your knowledge be good (Riyadus Salihin Hadith 1020)
If a lack of respect is displayed by an individual he or she immediately acknowledges it and apologises where appropriate	Narrated Ma'rur: I saw Abu Zhar wearing a <i>Burd</i> (garment) and his slave too was wearing a <i>Burd</i> , so I said (to Abu Zhar), 'If you take this (<i>Burd</i> of your slave) and wear it (along with yours), you will have a nice suit (costume) and you may give him another garment.' Abu Zhar said, 'There was a quarrel between me and another man whose mother was a non-Arab and I called her bad names. The man mentioned (complained about) me to the Prophet. The Prophet (PBUH) said, "Did you abuse so-and-so?" I said, "Yes" He said, "Did you call his mother bad names?" I said, "Yes". He said, "You still have the traits of (the Pre-Islamic period of) ignorance." I said, "(Do I still have ignorance) even now in my old age?" He said, "Yes, they (slaves or servants) are your brothers, and Allah has put them under your command. So the one under whose hand Allah has put his brother, should feed him of what he eats, and give him dresses of what he wears, and should not ask him to do a thing beyond his capacity. And if at all he asks him to do a hard task, he should help him therein.' ^d (Sahih Bukhari Hadith 6050) The commentators of Sahih Bukhari note that the man who was insulted was Bilal (may Allah be pleased with him) and in some narrations the insult was that Abu Zhar (may Allah be pleased with him) called him the son of a black women. In some narrations it is said that Abu Zhar was so remorseful that he put his cheek to the ground and asked Bilal to step on it. ^e In this case Abu Zhar did not initially recognise his disrespect but was lastingly remorseful immediately it was pointed out to him.

^aTransliteration of the Arabic equivalent of: may Allah be pleased with her^bTransliteration of the Arabic equivalent of: may peace and blessing be upon him^cThis is the beginning of the verse of the throne, 'Allah, there is no God but him the everlasting, self-sustaining eternal'^dTranslation from <http://pdf9.com/hadith-bukhari-6050.html>, accessed 20 January 2017^eThe different narrations and commentaries are mentioned on <http://www.alukah.net/sharia/0/53636/>, accessed 20 January 2017

Table 10.3 A possible synthesis of Productive Pedagogies and a Prophetic Pedagogy (initial part of the framework)

<i>Productive pedagogies</i>	<i>Items</i>	<i>Prophetic pedagogy</i>	<i>Planning critical questions</i>
Intellectual quality	Higher order thinking Deep knowledge	Why What	Are students learning the thinking processes that develop their ability to analyse (<i>anmal</i>), assess, extrapolate, synthesise, develop, revise, critique and plan (<i>Hal</i>)? Does the lesson cover the required depth and breadth of knowledge (including linkages to other concepts/themes and ideas)?
	Deep understanding Substantive conversation Knowledge as problematic Metalinguage	How Memorisation as key Authenticity of knowledge Language precision	Does the work and response of students provide evidence of deep understanding of concepts/themes or ideas? Is there classroom conversation around the words, concepts/themes and/or ideas to be memorised? Are students linked to the source of the knowledge?
Relevance	Knowledge integration Background knowledge Connections to the world Problem-based curriculum	Link between source, why, what and how Building the field Context	Are aspects of language, grammar and technical vocabulary being foregrounded? Does the lesson integrate different fields/branches of knowledge? Is there an attempt to connect with students' background knowledge? Do lessons and the assigned work have any resemblance or connection to real-life contexts and challenges?
Supportive classroom environment	Student control Social support	Individual students are not shamed Patient	Are teachers responsive to students' needs, interests and abilities? Is the classroom a socially supportive environment?

(continued)

Table 10.3 (continued)

<i>Productive pedagogies</i>	<i>Items</i>	<i>Prophetic pedagogy</i>	<i>Planning critical questions</i>
Recognition of difference	Self-regulation	Gives clear reasons for directions Behaviour self-regulatory	Does the teacher model appropriate behaviour? Are students responsible for their own behaviour? Is explicit direction about appropriate behaviour given when necessary? Are criteria for student performance made explicit?
	Explicit criteria	Scaffold Unambiguous/clear information and instruction	
	Engagement	Clear indication of standards Strategies to aid retention Varied techniques for emphasis Draws attention from outset Build the interest and attention Maintains focus and attention on the matter being taught Relates to people's environment and experience	Are students engaged and on task?
	Cultural knowledge	Non-verbal strategies Respect for others Humility	Do teaching strategies allow for the diversity of the classroom?
	Inclusivity	Addresses students according to the ability of the listener Teaches by example	Are all students meaningfully included in the lesson?
	Narrative	Good expectations and interpretation of others' behaviour Teaches by example	Are students engaged through narrative/stories? Does teaching build a sense of community and identity?
	Group identity	Concern for the welfare of the individual	Do teaching strategies direct students toward their responsibility as a human being?
	Citizenship	Just to all people	

Table 10.4 (continued)

<i>Items</i>	<i>Prophetic pedagogy</i>	<i>Features</i>
Knowledge as problematic	Authenticity of knowledge	Recognition is given of who and how the knowledge has been transmitted
Metalanguage	Language precision	Choice of words permits a consistent depth of meaning
		Words are chosen carefully to give precise meaning
		Words and structures are regarded by language speakers as representing eloquence
		Words and structures chosen are accessible
		Words are not chosen to merely embellish the conversation, i.e. for ostentation
		Terms are used consistently
		Different nuances of terms are consistent
		Different levels of meaning for terms are introduced logically
Knowledge integration	Link between source, why, what and how	Words used for specific terminology with ongoing common usage are clearly defined
		Students integrate their knowledge of a topic with other topics and its place within the broader body of knowledge
Background knowledge	Building the field	The reasons for studying topics and the information within them are coherent
Connections to the world	Context	Teacher uses examples appropriate for the students that may be abstract, concrete, verbal, visual or performed
Problem-based curriculum		

Student control	Individual students are not shamed	All classroom members feel comfortable to take risks because there are no put-downs	Students are given time to consider their responses and self-correct	Contributors are not interrupted. Each waits their turn	Opportunity for understanding is given to those who are slow to grasp a point or concept	Classroom members are not angry with or sarcastic towards a person who makes a mistake
Social support	Patient					
Self-regulation	Gives clear reasons for directions Behaviour self-regulatory	There are clear and consistent consequences for inappropriate behaviour for all classroom members	Inappropriate behaviour is addressed and solutions sought without condemnation of the individual	A teacher who notices an instance of inappropriate behaviour does not immediately jump to conclusions	All parties involved in an incident are given a fair and equal opportunity to explain their perspective	A student is not labelled or stereotyped for any reason. All students are and feel accepted
Explicit criteria	Scaffold Unambiguous/ clear information and instruction Clear indication of standards	Information and particularly instructions are clear, unambiguous and coherent for all students Lesson progresses in logical graduated steps	Required standards are clearly conveyed to all students	Students, when directed, clearly understand the reasons for the direction		Teacher is able to change the teaching style within and between lessons according to the needs of the students

(continued)

Table 10.4 (continued)

<i>Items</i>	<i>Features</i>		
Engagement	Strategies to aid retention Varied techniques for emphasis Draws attention from outset Build the interest and attention Maintains focus and attention on the matter being taught Relates to people's experience Non-verbal strategies	Teacher uses various techniques to aid retention and emphasis, for example word repetition, rhyme, contrasts and practical demonstration	Attention is drawn from the outset, for example by rhetorical questions and raising curiosity by mentioning strange things beyond the reality of the listeners
Cultural knowledge	Classroom members value others' life experiences	Classroom members value others' perspectives	Maintains interest, for example through stories, deliberately incomplete information that begs clarification, silence and questioning
Inclusivity	Respect for others Humility Addresses students according to the ability of the listener	All classroom members feel comfortable to take risks because there are no put-downs	Classroom members feel they may contribute if they wish to do so
		Classroom input is presented without ostentation while counter-arguments and discussions are conducted calmly, addressing the issues and not the individual	Positive emphasis is the norm but negative consequences of certain actions are occasionally given to show the enormity of particular behaviours
		A person's silence or deference to another's knowledge is respected	Maintains focus on the objectives of the lesson despite disruptions and distractions

Narrative	Teaches by examples	Structure of the stories facilitates understanding even if some aspects are outside the direct experience of the listeners	Stories of previous peoples are used to illustrate relevant points for the listeners. This permits sensitive issues to be dealt with more explicitly	Classroom members value others' perspectives	Classroom members value others' life experiences	Classroom members explicitly value others' perspectives	Classroom members feel their circumstances are understood and given proper consideration	Classroom members listen to each other's concerns	Practical solutions are sought for classroom issues through class discussion
Group identity	Good expectations and interpretation of others' behaviour Teaches by example Concern for the welfare of the individual Just to all people								

column gives the items/parts of each of those dimensions. The third column is the alignment of these items to the elements and descriptors of PPF. In Table 10.4 the first and second columns are exactly the same as the second, and third columns of Table 10.3.

However, it is the critical questions from Table 10.3 and the features from Table 10.4 when considered together inform and give tools for teachers in the design and evaluation process. When planning, the critical question directs teacher consideration to the techniques, strategies and activities that will facilitate the manifestation of the features described. When evaluating, the critical question and features should be used positively in assessing what has been achieved and what further improvements are required. A process necessarily both continuous and organic.

CONCLUSION

The efforts of various community members over the decades to establish Islamic schools should be, and indeed are, appreciated. In saying this, it is important for those currently involved in the education of our future generations to keep in mind the words of Umar (may Allah be pleased with him) from Ja'far Al-Zubraqaan. It reached me that Umar wrote a letter to some of the officials and at the end of the letter was written: "take account of yourself in ease before the difficult account (that is the day of resurrection)" (Hayatus-Sahabah 3:442). In order for evaluation to occur, processes, procedures and frameworks need to be in place to enable the ongoing renewal of practices both within and outside the classroom. This renewal of Islamic schools should take place in the light of research embedded in an Islamic worldview of education and pedagogy. These processes, procedures and frameworks can then enable a common discourse and a shared vision for all members of an Islamic school community and enhanced learning outcomes for our students.

NOTES

1. Wise, A. & Ali, J. (2008) *Muslim Australians and Local Government*. Final Research Report for the Centre for Research and Social Inclusion 22 April 2008. Retrieved 17 June 2009, from <http://www.immi.gov.au/media/publications/multicultural/grassroots/>, 14.
2. Wise and Ali. *Muslim Australians and Local Governments*, 11.
3. Wise and Ali. *Muslim Australians and Local Governments*, 14.

4. Wise and Ali. *Muslim Australians and Local Governments*, 14–15.
5. Gross, Z. & Rutland, S.D. (2014) Intergenerational Challenges in Australian Jewish School Education. *Religious Education* 109(2), 143–161.
6. Tsounis, M.P. (1975) Greek Ethnic Schools in Australia. *The International Migration Review* 9(3), 345–359.
7. Clyne Donohoue, I. (2000) *The Struggle of Muslims to Educate Their Children in Australia*. PhD Thesis, University of Melbourne. Retrieved 18 May 2009, from University of Melbourne Library.
8. Merry, M.S. & Driessen, G. (2005) Islamic Schools in Three Countries: Policy and Procedure. *Comparative Education* 41(4), 411–432 and Parker-Jenkins, Marie. (2002) Equal Access to State Funding: The Case of Muslim Schools in Britain. *Race Ethnicity and Education* 5(3), 273–289.
9. Culture in this article is understood as defined by the Cambridge online dictionary, accessed 29 September 2016: the way of life, especially the general customs and beliefs, of a particular group of people at a particular time.
10. Abd-Allah, U.F. (2006) Islam and the Cultural Imperative. *Cross Currents* 56(3), 357–375.
11. Murad, Abdul Hakim (aka Timothy Winter) (1997). *British and Muslim?* Retrieved 25 May 2008, from <http://www.masud.co.uk/ISLAM/ahm/british.htm>, 6.
12. Limits or boundaries set by the Shari’ah: The knowledge of the practical religious laws (divine) as derived from their detailed sources.
13. Abu Rayya, M.H., Walker, R., White, F.A. & Abu Rayya, H.M. (2016) Cultural Identification and Religious Identification Contribute Differentially to the Adaption of Australian Adolescent Muslims. *International Journal of Intercultural Relations* 54, 21–33.
14. Watson, K. & Chen, X. (2008). Preserving Cultural Heritage: An Australian Islamic Perspective. *Pacific Asian Education* 20(1), 33–46.
15. Pedagogy can be conceived as encompassing the underlying philosophy and worldview of education, informing the creative and intuitive use of strategies and techniques by the teacher to facilitate the students’ knowing, understanding, thinking and being.
16. Boyle, H.N. (2002, March 6–9) *The Growth of Qur’anic Schooling and the Marginalization of Islamic Pedagogy*. Paper presented at the Annual meeting of the Comparative and International Education Society. Retrieved 27 April 2007, from Proquest database.
17. Sabki, A.A. & Hardaker, G. (2013) The Madrasah Concept of Islamic Pedagogy. *Educational Review* 65(3), 342–356.
18. Clyne Donohoue, I. (2000) *The Struggle of Muslims to Educate Their Children in Australia*. PhD Theses University of Melbourne. Retrieved 18 May 2009, from University of Melbourne Library.

19. Clyne, *The Struggle of Muslims to Educate Their Children in Australia*, 199–200.
20. Sanjakdar, F. (2011) *Living Islam in the West, Counterpoints: Living West, Facing East: The (De)Construction of Muslim Youth Sexual Identities* 364, 22–46.
21. Guerriero, S. (2014) *Teacher's Pedagogical Knowledge and the Teaching Profession: Background Report and Project Objectives*, OECD Better Policies for Better Lives.
22. Zammit, K., Sinclair, C., Cole, B., Singh, M., Costley, D., Brown a'Court, L. & Rushton, K. (2007) *Teaching and Leading for Australian Schools—A Review and Synthesis of Research-Based Knowledge University of Western Sydney*.
23. It is important to note that no aspect of a Muslim's life is untouched by religion (Halstead 2004), not in the overt prescription of every detail of human activity by Shari'ah, but to the extent that the value of any act completed or not depends on the intention. This is based on the Prophetic saying: 'Indeed actions are based on intentions, and each person receives according to their intent' (An-Nawawi Hadith 1:9). The source of guidelines for this knowledge and action is the Qur'an (2:2, 6:155, 32:3).
24. A narration about an action or saying of the Prophet. It also refers to the whole body of these narrations and the life of the Prophet Muhammad (may peace and blessing be upon him) as a model for humanity. Aisha (may Allah be pleased with her) (The Prophet's wife) was asked about the character of the Prophet, to which she replied, 'have you not read the *Qur'an*? I said, 'yes' she then said, 'His character was the *Qur'an* (the embodiment of the *Qur'an*)', (Kandhalawi 1999 *Hadith* No. 2406) 'in the messenger of God you have an excellent model' (Qur'an 33:21), 'for this we have sent a messenger to you from amongst you reciting to you Our signs, purifying you, teaching you the Book and wisdom and teaching you what you previously did not know' (Qur'an 2:151).
25. An Islamic worldview is characterised by an authenticity and a finality that points to what is ultimate, and it projects a view of reality and truth that encompasses existence and life altogether in total perspective whose fundamental elements are permanently established (that is, constructed around Islamic beliefs about creation, existence, purpose and destiny) (Al-Attas 2005).
26. Although the extent to which the term 'Islamic' applies to the public education systems of these countries today is questionable, the terminology at least has some basis in Islam.
27. The root verb '*alima* encompasses a sense of knowledge, as does another trilateral verbal root, '*arifa*. However, an examination of the derivative shows a divergence in meaning: for '*alima*, there is '*allama* to teach, '*t'allama* to learn, '*a'lama* to let know and '*ist'alama* to inquire, and for

'arifa; *'arrafa* to inform, to introduce, *ta'arrafa* to become acquainted with, to explore, to uncover, *ta'aarafa* to come to know, *i'tarafa* to confess, to acknowledge and hence *'ilm*, a noun derived from *'alima*, is generally knowledge about something or someone, whereas *'irfaan* and *ma'rifaah* verbal nouns derived from *'arifa*, imply a more intimate knowledge of someone or thing.

28. An-Nawawi, Imam (2003) *Riyadhus Salibiin* Cairo: Daarul hadith. 1000:303.
29. Al-Attas, S.M. (1980) *The Concept of Education in Islam*. Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM), 22.
30. This is supported by statements of the Prophet Muhammad (may peace and blessing be upon him), for example, 'My Lord disciplined me in the best manner' (*Hadith* cited by Alwan 2005:592), 'That a man raises up his child on good manners is better for him than giving a measure of grain in charity' (*Hadith* cited by Alwan 2005:619), 'A father has never given his child anything better than bringing him up on good manners' (*Hadith* cited by Alwan 2005:619).
31. Boyle, H.N. (2004) *Qur'anic Schools: Agents of Preservation and Change*. New York: Routledge Farmer, 15.
32. Boyle, *Qur'anic Schools*, 15.
33. Memon, N. (2007) *The Prophetic Standard, Paper presented at ISNA Education Forum 2007*, Rosemont Illinois. Retrieved 2 May 2009, from <http://www.isna.net/programs/pages/previous-education-forum-papers.aspx>, 3.
34. Famous Hadith narrated by Muslim from Umar ibnul Khattab (may Allah be pleased with him): While we were sitting one day with the Messenger of God (SAW) a man appeared who had very black hair, wore extremely white clothes. No traces of a travelling were visible on him but none of us knew him. He sat on his knees with hands on his thighs and his knees touching the knees of the Prophet (SAW). He said, O Muhammad (SAW), inform me about Islam. The Messenger of God said, to bear witness that there is no god except God and that Muhammad is the Messenger of God, to establish *salah* (the five daily prayers), to give *zakat* (the compulsory charity for those fulfilling the conditions to pay), to fast the month of *Ramadan*, to make *hajj* (pilgrimage) to the house if you are able to undergo the journey. He said you have told the truth. We were surprised at him asking and then confirming the answer. Inform me about *Iman* (faith). He said, to believe in God, His angels, His books, His messengers, the last day and in fate its good and its evil. He said you have told the truth. He said inform me about *Ihsan* (see note 36). He said, to worship God as if you see Him, for though you cannot see Him yet He sees you. He said inform me about the Hour. He said, the one questioned knows no more than the questioner. So inform me about its signs. He said; that a slave girl will give birth to her

- mistress, that you will see the barefooted, naked, destitute sheep herders vying one with another in raising lofty buildings. He then left. I waited a while and then he said, O Umar, do you know who was the questioner? I said, God and His Messenger know best. He said that was Jibril who came to teach you your religion.
35. The word *Ihsan* is derived from the verbal root *hasana* encompassing a meaning of being beautiful and good. The verb *absana* from which *Ihsan* is derived encompasses the root meaning of doing or causing good.
 36. Memon, *The Prophetic Standard*, 6–7.
 37. The word *ma'rifah* is used in this chapter, rather than gnosis, as it better encompasses all the nuances of the Islamic concept.
 38. *Adab* is right action that springs from self-discipline founded upon knowledge whose source is wisdom (Al-Attas 2001:16).
 39. Memon, *The Prophetic Standard*, 7.
 40. Memon, *The Prophetic Standard*, 7.
 41. Memon, *The Prophetic Standard*.
 42. Memon, *The Prophetic Standard*, 12–13.
 43. Originally proposed by Abdul Hakim Murad (Memon 2007: 12).
 44. Memon, N. & Ahmed, Q. (2006) *The Pedagogical Divide: Toward an Islamic Pedagogy*. Paper presented at ISNA Education Forum 2006 Rosemont Illinois. Retrieved 2 May 2009, from <http://www.isna.net/programs/pages/previous-education-forum-papers.aspx>, 2.
 45. Memon, *The Prophetic Standard*.
 46. Abu Ghuddah, A. (1996) *Al-Rasool Al-Muallim*. Beirut: Maktabatul Matbuaat Al Islamiyyah.
 47. Urquhart, C. (2001) *An Encounter with Grounded Theory: Tackling the Practical and Philosophical Issues in E. Trauth* (ed.), *Qualitative Research in Information Systems: Ideas and Trends* (pp. 104–140). London: Idea Group Publishing, 107.
 48. Ryan, G.W. & Bernard, H.R. (2000) *Data Management and Analysis Methods*. In N.K. Denzin & Y.S. Lincoln (Eds.), *Handbook of Qualitative Research* (2nd Edition, pp. 769–802) Thousand Oaks: Sage Publications Inc., 782–83.
 49. These include but are not limited to:
 1. Sahih al Bukhari collected by Imam Bukhari (d. 870)
 2. Sahih Muslim collected by Muslim b. al-Hajjaj (d. 875)
 3. Sunan Nasa'i collected by an-Nasa'i (d. 915)
 4. Sunan Abu Dawood collected by Abu Dawood (d. 888)
 5. Jami at-Tirmidhi collected by al-Tirmidhi (d. 892)
 6. Sunan ibn Majah collected by Ibn Majah (d. 887)

50. Ali, S.B. (2003) *Scholars of Hadith*. Skokie: IQRA' International Educational Foundation, 37.
51. Kamali, M.H. (2005) *A Textbook of Hadith Studies*. Markfield: The Islamic Foundation, 42.
52. Ali, *Scholars of Haddith*, 104.
53. A large area in modern-day Saudi Arabia around Riyadh.
54. Sabki, A.A. & Hardaker, G. (2013) The Madrasah Concept of Islamic Pedagogy. *Educational Review* 65(3), 342–356.
55. Boyle, H.N. (2004) *Qur'anic Schools: Agents of Preservation and Change*. New York: Routledge Farmer.
56. The Arabic word *Sunnah* lexically means 'road' or 'practice'. In the language of the Prophet and the Companions it denotes the whole lawful practices followed in the Religion (*dīn*).
 In its technical sense *sunnah* has three meanings. In Hadith terminology it denotes any saying, action, approval or attribute, whether physical or moral, ascribed to the Prophet.
 In the terminology of *usul al-fiqh* or principles of jurisprudence, *sunnah* denotes a saying, action or approval related from the Prophet or issuing from him other than the Qur'an.
 In the terminology of *fiqh* or jurisprudence, *sunnah* denotes whatever is firmly established as called for in the Religion on the basis of a legal proof but without being obligatory.
57. This framework was developed from the Queensland School Reform Longitudinal Study (QSRLS) which is one of largest classroom-based research projects ever undertaken in Australia. The study was commissioned by Education Queensland, and commenced in 1997 with the submission of the final report in 2001. The QSRLS observational data led to the four dimensions of the productive pedagogies framework, which has been taken up widely in Australia and internationally as both a research tool and a metalanguage for critical teacher reflection (Mills et al. 2009). Productive pedagogies was adopted by Education Queensland in 2001.

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