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Religious traditions embody inherent pedagogical perspectives—a way of teaching religion. Among Muslim scholarship, conceptual aspects of a philosophy of education rooted in Islam have been articulated but often piecemeal, making it inaccessible to Islamic schools today. The challenge has been in synthesising

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philosophies of Islamic education, or better termed Islamic pedagogy, in a way that is relevant and applicable to contemporary schools.

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<I>Conceptions of Islamic Education: Pedagogical Framings argues that <I>mad?ris (Muslim schools) cannot exclusively be held responsible for the cultivation of extremism. Islamic education can most appropriately be framed according to three interrelated concepts: <I>tarbiyyah (rearing or nurturing), <I>ta'l?m (learning/ instruction), and <I>ta'd?b (good action). These three phenomena are explored along the lines of a minimalist-maximalist continuum that guides practices and institutions differently. A minimalist understanding of Islamic education does not necessarily produce uncritical citizens, but a maximalist understanding engenders an ethical democratic community and cosmopolitan beings concerned about their responsibility towards others. By looking specifically at South African Muslim schools, <I>Conceptions of Islamic Education undermines the misconception that such schools perpetuate Islamic radicalism.

This book provides an understanding of pedagogy rooted in the developments of Islamic Education. It is the first book to explore this in the Madrasah context. The focus on Islamic pedagogy provides a way to explore knowledge, spirituality and education that is shaped by a universal approach to personalised learning.

This book presents the views of leading scholars, academics, and educators on the renewal of Islamic schools in the Western context. The book argues that as Islamic schools in Western contexts have negotiated the establishment phase they must next embrace a period of renewal. Renewal relates to a

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purposeful synthesis of the tradition with contemporary educational practice and greater emphasis on empirical research substantiating best practices in Islamic schools. This renewal must reflect teaching and learning practices consistent with an Islamic worldview and pedagogy. It should also inform, among other aspects, classroom management models, and relevant and contextual Islamic and Arabic studies. This book acquaints the reader with contemporary challenges and opportunities in Islamic schools in the Western context with a focus on Australia.

The study of Islamic education has hitherto remained a tangential inquiry in the broader focus of Islamic Studies. In the wake of this neglect, a renaissance of sorts has occurred in recent years, reconfiguring the importance of Islam's attitudes to knowledge, learning and education as paramount in the study and appreciation of Islamic civilization. *Philosophies of Islamic Education*, stands in tandem to this call and takes a pioneering step in establishing the importance of its study for the educationalist, academic and student alike. Broken into four sections, it deals with theological, pedagogic, institutional and contemporary issues reflecting the diverse and often competing notions and practices of Islamic education. As a unique international collaboration bringing into conversation theologians, historians, philosophers, teachers and sociologists of education *Philosophies of Islamic Education* intends to provide fresh means for conversing with contemporary debates in ethics, secularization theory, child psychology, multiculturalism, interfaith dialogue and moral education. In doing so, it hopes to offer an important and timely contribution to educational studies as well as give new insight for academia in terms of conceiving learning and education.

Relations between Muslims and the public education systems of Europe are often characterised by tensions. There is often still a perceived incompatibility between the claims of individual Muslims or Muslim communities on the one hand and the aims of public education in Europe on the other. The relatively recent presence of Islam in much of Europe, the internal diversity of Muslim communities, the lack of a centralized, hierarchical church-like structure - different arguments are used to justify such a discriminatory treatment of one of the largest faith communities in Europe. Nevertheless, as this book aims to illustrate, there are already rich and diverse experiences throughout Europe of how to integrate Islam into the national and regional school systems, particularly in primary, but also in secondary education. Accordingly, this book provides some analyses of the ways in which Islam is integrated in education in certain regions of Spain, the Netherlands, France and England. These analyses are paralleled by empirical findings concerning the role of religion in the life of young Muslims, their

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views concerning religion in school, and the impact of religion in education and society in Spain, the Netherlands, Norway, Germany, France and England.

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Combining contributions from international academics and practitioners, this new text develops students' ability to philosophise as well as learn about philosophy and education. It considers issues concerned with the interface between education and wider society but goes beyond this to explore education and philosophy at a micro level: the teacher-learner relationship. It challenges and empowers students to use philosophy as a tool within education, as a set of theories to understand education and as a potential means to develop solutions to problems as they occur within practice. Assuming no pre-existing philosophical background, *Philosophy and the Study of Education* explores complex topics including: encouraging young people to criticise and challenge all authority; the limits of a religious-based education; the desire for 'alternative facts' or 'truths'; the second-class status of vocational pursuits; the inherent struggle in the teacher-student relationship; the relationship between emotion, morality and autonomy in teaching. Including discussion questions and further recommended reading, this thought-providing book will support and inspire all those on Education Studies, Childhood Studies and Youth Studies courses in developing a critical perspective and understanding the true value of philosophy within education.

The process of curriculum enhancement through various educational approaches aims to enhance quality assurance in the educational process itself. In Islamic education, traditional educational trends are enhanced by expanding the embodiment process on experiential learning to evaluate the achievement in creating outcomes that balance not only spirituality and morality but also quality of cognitive analytical performances. *Global Perspectives on Teaching and Learning Paths in Islamic Education* is a comprehensive scholarly book that provides broad coverage on integrating emerging trends and technologies for developing learning paths within Islamic education. Highlighting a wide range of topics such as digital ethics, psychology, and vocational education, this book is ideal for instructors, administrators, principals, curriculum designers, professionals, researchers, academicians, and students.

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Supporting Modern Teaching in Islamic Schools: Pedagogical Best Practice for Teachers advocates the revamp of the madrasah system and a review of the Islamic curriculum across Muslim countries and emphasises training needs for Islamic teachers for modern instructional practice. Islamic schools across Muslim countries face 21st-century challenges and teachers need continuing professional development to help them keep abreast of modern teaching practice. Books, papers, educators and parents have consistently called for curriculum change to transform teaching and learning in Islamic schools. Divided into three unique parts, Part 1 of the volume focusses on content knowledge, pedagogy and teaching methods; Part 2 highlights professional development, responsibilities and lifelong learning; and Part 3 comprises chapters on Islamic curriculum review, reform and Islamisation of knowledge. Scholars from the United States, United Kingdom, Europe, Canada, Australia, New Zealand, Asia and Africa review the Islamic curriculum to highlight areas for further improvement and provide modern techniques and methods of teaching for pedagogical best practices and effective outcomes in Islamic schools. With these contributions, this volume will be of interest to OIC countries, Islamic student teachers and Islamic teachers who work in international and local settings.

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