

APPENDIX 1

Tarbiyah Project Framework

Below are some relevant *excerpts* from the Tarbiyah Project Framework literature that we feel our parents must be hear.

This vision of Islamic education makes an important distinction between teaching “about Islam” (information) and learning to “be Muslim” (transformation). The goal of Islamic education is not to fill our children’s minds with as much information about Islam as possible; its goal is to guide and assist them in becoming Muslim, and inspiring them to transform themselves in the process. This paradigm shift from information-driven to transformation centered education is essential if we hope to revitalize Muslim society.

Spiritual Education

TP stresses spiritual education, which for long has been absent from our educational programs, in favor of the profane and material.

“Only with the proper spiritual education can we stem the tide of secular materialism in Muslim society, re-strengthen our community’s connection to spiritual and moral values, and save our children from a life of enslavement to the ideology of materialism and other ills of modern living. However, to achieve this, spiritual education cannot simply be an appendage to an otherwise secular and fragmented curriculum. Nor can it be merely a prescriptive or parochial litany of moral do’s and don’ts. Instead, it must be woven skillfully and articulately throughout the curriculum and into the daily educational experiences of our children. To achieve this requires a

comprehensive and holistic approach to learning and a unifying principle of education.”

The Content Strands

The TP believes that **VALUES** and that which has an enduring value is what's worth teaching and thus what should constitute the core of the curriculum. To that end, the TP weaves the curriculum into seven structural strands that connect the child to her world. These strands are woven together to form a rope or a lifeline that the student can use to maintain a state of balance and harmony throughout her life.

Strand 1 - Spiritual Literacy

God Consciousness: Wholeness, Holiness & Systems

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

Strand 2 - Moral Literacy

Noble Character: Force & Causation

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

Strand 3 - Intellectual Literacy

Useful Knowledge: Space, Connection, Relation, Structure

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

Strand 4 - Physical Literacy

Healthy Living: Form & Proportion

- ✓ *Health & Wellness: The Sacred Vessel*

- ✓ *Fitness & Exercise: Keeping in Shape*
- ✓ *Recreation & Enrichment: Renewing Ourselves*

Strand 5 - Interpersonal Literacy

Human Relations: Motion & Interaction

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

Strand 6 - Cultural Literacy

Daily Living: Time, Pattern, Change

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

Strand 7 - Social Literacy

Public Service: Function, Purpose & Outcome

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

Content vs. Process

In education, there has long been a dichotomy between content and process, curriculum and instruction, information and transformation. In the past, education has focused primarily on the former. This was understandable given the prevailing circumstances: the amount of information was relatively small and stable, and society at large was still able to ensure the proper moral upbringing of young people. Today, the situation has changed dramatically. Information is proliferating at an exponential rate and neither society at-large nor individual families are able to ensure the proper upbringing of their

children. Because of these fundamental and rapid changes in modern society, educators are now realizing that teaching “process skills” is more essential and durable than trying to keep up with the explosion of information. Current trends in education suggest a fundamental shift away from content learning per se towards process and transformational learning.....”

“Muslims today must realize anew that education, first and foremost, is a process of transformation, more than content and information, and that the latter is but a means and a tool towards the former.”

The Tarbiyah model of education is based on a fully integrated, real-life approach to Islamic education. It has developed a model of instruction called ILM2 (pronounced Ilm-squared), which stands for Integrated Learning Model and Islam for Life Mastery.....taking knowledge from theory to practice, from talking about it to walking it, and from information to transformation. The Islamic basis for this idea are the concepts of tawhīd (integration), imān & ‘amal (faith & action), and dīn (way of living or lifeway). The pedagogical basis for this idea is rooted in the belief that knowledge, understanding and real learning occur more powerfully when they are integrated with and implemented in real-life contexts directly related to the learner. This is a simple but powerful paradigm for meaningful and authentic teaching and learning.

ILM Components

The “I” Component. The first component reflects the model’s belief in integrated learning and integrated Islam. It addresses the issues of curriculum content and structure. It answers the questions: What content is worth learning and how best can it be structured to provide maximum understanding

The ‘I’ component includes the following elements:

- ✓ *Informational & Islamic Content: The content includes all knowledge that is useful, since all such knowledge is viewed by Islam as good and as essentially Islamic. This*

includes the key concepts, understandings and skills from all content areas, viewed from a holistic, integrative and Islamic perspective. This component addresses the so-called academic and Islamic content base of the learning experience.

- ✓ *Integrated Structure: The content is structured in a way that it lends coherence, wholeness and a “big picture” approach to learning. This structure has the features of being God-centered, holistic, integrative and unified, universal, and systems-oriented.*

The “L” Component

The second component reflects the model’s learning for life philosophy. This component of the model deals with the learning process (instruction) as well as the affective environment for learning (context). It addresses the questions: What is the best way to learn the content and what type of environment is most conducive and supportive of this?

The ‘L’ component includes the following elements:

- ✓ *Learning by Discovery: The ILM instructional process is based on the underlying concept of discovering the “awe and wonder” of God’s creation.*
- ✓ *Life (Social-emotional Setting): Intention, attitude and character are integral components of the Tarbiyah learning model. ‘How’ and ‘why’ we learn are oftentimes more important than ‘what’ we learn.*
- ✓ *Cooperative Learning: This addresses the affective and interpersonal aspects of the learning experience.*
- ✓ *Real Life Connections: Real-world, relevant, meaningful instruction. Utilizing a “book of life” or experience-based approach to the curriculum, rather than a textbook approach. Putting learning in the context of the child’s daily living, including his cultural and social context.*

The “M” Component

The third component of the model deals with the application of learning and its assessment. It addresses the questions: How can this learning (knowledge, skills, attitudes) be put to use in real-life and how will students be able to demonstrate authentic mastery of the learning outcomes?

The 'M' Component includes the following elements:

- ✓ *Mastery by Doing: Hands-on, student-centered, project-based learning.*
- ✓ *Mastery by Living: Key skills, behaviors and practices that are being incorporated (inculcated) into the students' daily life. This addresses the cultural and lifestyle (transformational) aspects of the learning experience.*
- ✓ *Mastery by Serving: Service learning & society. This addresses the social aspect of the learning experience.*
- ✓ *Measurable and Authentic Assessment: Authentic work, connected to real life, for a real audience. This component addresses the issue of meaningful, fair and authentic assessment and evaluation of the learning experience. This addresses certain physical (tangible and demonstrable, if not measurable) aspects of the learning experience.*