

# Maqasid al-Shari'ah Theoretical Framework for Teaching and the Parameters for Measuring Key Intangible Performance (KIP) in Teaching

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## ABSTRACT

Application of *Maqasid al-Shari'ah* to determine and measure the Key Intangible Performance (KIP) in general and in teaching precisely is considered a topical issue in the current era. KIP acknowledges the prospective intangible means that contribute to holistic productivity of institutions and individuals. This paper reviews the available literature to develop a *Maqasid al-Shari'ah* theoretical framework for teaching. For this, the paper employs qualitative methodology, which basically relies on textual analysis. Then combines this with Sekaran's behavioural science operationalization method as a research design to develop a *Maqasid* based parameter for the Key Intangible Performance (KIP) in teaching. The findings show that teaching and learning (T&L) is based on three dimensions, Faith, and *tawhid* of the teacher (D1), goal of T&L to produce balanced human (*Insan Sejahtera*) (D2) and content of T&L to be in line with the Islamic worldview (D3). The indicators of these dimensions are three, Curriculum/programs, human resource, and material resource.

**Keywords:** Teaching, Key intangible Performance (KIP), teaching and learning (T&L), teaching-in-context, cognitive, affective, and psychomotor.

## BACKGROUND

The fact that Islam and knowledge are two sides of the same coin, cannot be overemphasized. The first revelation to the Prophet [S.A.W.], "*Read in the name of your Lord who created. Created man from a clinging substance. Read and your Lord is most Generous—Who taught by the pen—Taught man that which he knew not*" (al-Qur'an 96: 1-5) is an attestation to this fact. However, the major means of disseminating knowledge depends on teaching. For this reason, teaching is considered the noblest deed in Islam. The evidence for this is the tradition of the Prophet [S.A.W.] "Envy is only permitted in two people. (The first is) a person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom and he acts according to it and teaches it to others." (*Sahih al-Bukhari*, hadith no. 73; Al-Fijawi, 2020, p. 27)

The theoretical framework for measuring key intangible performance (KIP) in teaching based on *maqasid al-Shari'ah* (MS) took its cue from a pilot project which was initiated in 2018 by Rahmah Binti Ahmad H. Osman, who was IIUM's Deputy Rector for Research and Innovation then. The pilot project worked on MS Index for research. The index intended to evaluate whether research and publication of researchers served the key areas of MS and its degrees or not. A group of subject matter experts in the field of MS were identified and were invited on 4<sup>th</sup> May 2018 to deliberate on developing an MS index for research. The research areas were divided into five areas: Preservation of Religion (*Hifz al-Din*), Preservation of Life (*Hifz al-Nafs*), Preservation

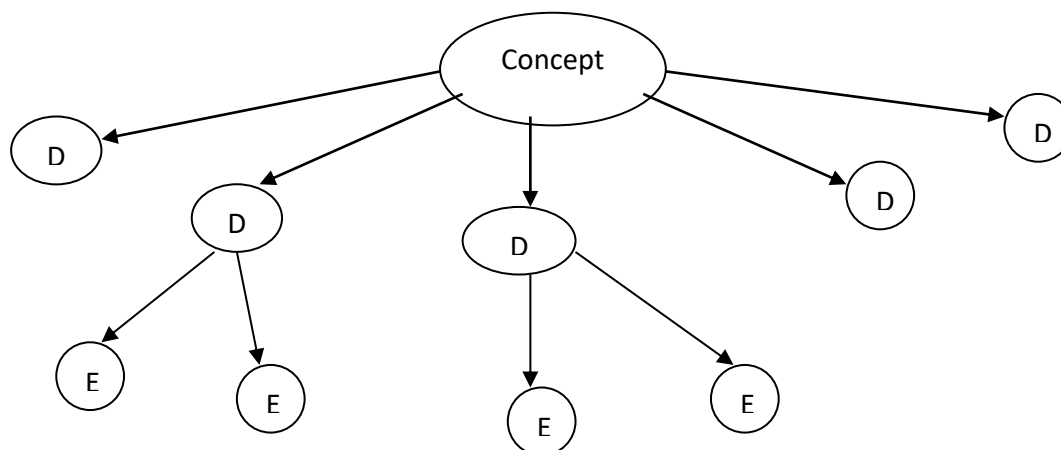
of Intellect (*Hifz al-'Aql*), Preservation of Lineage (*Hifz al-Nasl*) and Preservation of Property (*Hifz al-Mal*). Five groups worked on these areas simultaneously to explore the dimensions and elements of MS, university research projects could realize. The current research project manoeuvres the pilot project to a new chapter by developing a theoretical framework for measuring Key Intangible Performance (KIP) in teaching rather than research. This means the pilot project was more concern of designing an index that could evaluate to what extent the research and publication served the research areas that could be surmised within the rubrics of MS. The concern of this research paper is to identify the intangible dimensions and elements of teaching activities and develop a framework to measure it using MS. Having said this, this research answers the following questions:

- 1) What are the studies done on the MS in relation to the concept and theory of teaching?
- 2) What is the MS theoretical framework for teaching?
- 3) What are the dimensions and elements in MS theoretical framework for teaching?
- 4) What are the indicators of the dimensions and elements of MS theoretical framework for teaching?

Hence, for the first question, we intensively explored the works of the past and contemporary Muslim scholars on MS related to the concepts, theories and models of teaching and learning (T&L).

For the second question, we applied the textual analysis method on the literatures to develop a MS theoretical framework for teaching and an operational definition for it.

For the third question, we applied Sekaran's (2000) Behavioral Science Operationalization method to identify the dimensions, elements, and sub-elements of the MS theoretical framework for teaching. Sekaran's (2000) Operationalization Method is illustrated in Figure 1 below:



Note: D = Dimensions and E = Elements

Figure 1: Sekaran's Operationalization Method

For the fourth question, after identifying the dimensions and elements of teaching and their MS levels, we provided the indicators for the two.

### **The Concept of Teaching and Learning in Islam**

The concept of teaching and learning in the Qur'an includes:

1. Allah is the Grand Teacher (96:5) "He (Allah) taught man what he did not know."
2. Teaching is two dimensional—theory and practice (62:2) "and teaching them the Book and wisdom."
3. Teaching is facilitated by *taqwa* (piety) (2:282) "Fear Allah and Allah will teach you."
4. Teaching is an essential for human society (9:122) "And not is (for) the believers that they go forth all together. So, if not go forth from every group among them a party that they may obtain understanding in the religion, and that they may their people when they return to them, so that they may beware."

The concept of teaching in Hadith includes:

1. Teaching others is source of continuous rewards even after death. Prophet Muhammad (PBUH) said: "When a man dies all his deeds comes to an end except for three: an ongoing charity, beneficial knowledge and a righteous son who prays for him." (*Sahih Muslim*, hadith no. 4005)
2. Teaching is the best deed. Prophet Muhammad [PBUH] said: "the best among you, are those who learn the Qur'an and teaches it." (*Sahih al-Bukhari*, hadith no. 5027)

It is evident that Qur'an and Sunnah are the sources of the underline framework on which the Islamic theory and philosophy of teaching are built. According to al-Attas (1995), Islam derives its sources from revelation, confirmed by religion and affirmed by intellectual and intuitive principles. He maintains that knowledge is not totally and purely the product of the human mind and experience but is also based on revealed truth. Knowledge continuously requires direction, supervision, and confirmation from the revealed truth. This is so because the metaphysics of Islam is not only based upon reason and experience but also firmly grounded upon Revelation. In the introduction of his monograph, al-Faruqi (1982) states the necessity of remolding every discipline to incorporate the relevance of Islam, along a triple axis which constitutes *tawhid*:

1. The unity of knowledge, which will abolish the dichotomy between *'aql* [acquired] and *naql* [revealed] sciences.
2. The unity of life, which will eradicate the distinction that some sciences are value-involved, and some are value-free, thus making all the sciences as value loaded; and
3. The unity of history, which will remove the separation of knowledge into individual and social sciences, forming all disciplines that are at the same time humanistic and Ummatic.

In Islam, education is intended to produce a God-conscious and righteous individual who lives in accordance with the Divine mandate. (Suleman Dangor, 2005: 519-531) John Sahadat (1997) argues that an informed individual is not necessarily an educated one; there is an existential challenge in Muslim education which seeks to lead the individual beyond the stage of knowing to the stage of being. According to Husain (1997), the term *'ilm* (literally, 'knowledge') encompasses all facets of life: intellectual, material, and spiritual. Education must be directed at the balanced growth of the human personality through training its physical, emotional, intellectual, imaginative, as well as spiritual aspects. (Husain, S. & Ashraf, 1979) Therefore, in Islam the educator's obligation is to impart useful knowledge to his pupils. He/she is not a mere functionary who draws a salary either from the state or private institution but also a model to be emulated. Ideally, the educator is required not only to be a person of learning but also a person of virtue and piety whose conduct could influence learners. He/she is expected to do

his/her utmost to impress upon the minds of learners the general ethos and the morality of Islam at the social and intellectual levels. The educator is to be revered as the person entrusted with nurturing (*tarbiyah*) the learner's entire personality. (Al-Faruqi, 1982)

According to Shah Saeeda, in Islam, association between religion, knowledge and teaching creates a discourse of educational leadership which elevates teaching/learning to a sacred duty of the highest order. (Saeeda Shah, 2006) The aim of teaching in Islam is to provide guidance in shaping the generation of faithful and instill noble characters into students. Azarudin, A. Norlaila, H. Hiriyati, M. Raihana, and Khusairi said it is common that the implementation of Islamic education is born through the process of spiritual or spiritual filling to make the student a true Muslim. An educational approach by Messenger of Allah (PBUH) is a long process of active learning. He conveyed knowledge through His daily activities to his Companions in the form of worship, economy, social, political, law and history. In fact, the purpose of the Quran that was delivered gradually is to connect Allah's revelation (*wahy*) to events that occurred in the daily activities of the Companions. (A. Azaruddin et al, 2018: 725-733)

In the context of the above explored literature, we can construct an operational definition of teaching and *i.e.*: The process of disseminating knowledge which takes into consideration the belief that the origin of all knowledge is unity (*tawhid*) with the objective of teaching to produce righteous and pious individuals with the content of teaching to reflect the Islamic Worldview.

### **Theory of teaching**

A theory is defined as an idea to explain something, or a set of guiding principles. There are numerous theories of teaching. In *Maqasid al-Shari'ah* (MS), the major elements or underline principles that guide teaching include Iman (*tawhid*), aims and objectives and the context. The teacher is at the center and his/her decision-making is influenced by these underline principles. This theory of teaching can be contextualized with the teaching-in-context framework model. Schoenfeld, Alan H. (1998) developed the theory of teaching-in-context, examining how and why teachers make specific decisions and take specific actions as they teach. The teaching-in-context model includes descriptions of teacher's beliefs, goals, and knowledge. Two core assumptions underlying the model are that the activation levels of beliefs, goals, and knowledge at any moment will be assigned so that the highest priority of beliefs, goals, and knowledge are consistent and mutually supportive and teacher actions are selected in a way consistent with the teacher's current highly activated beliefs, goals, and knowledge. In Figure 2, we provide a crude pictorial representation of the major components of teaching-in-context model. This figure also shows each component's constancy with the other components' current context.

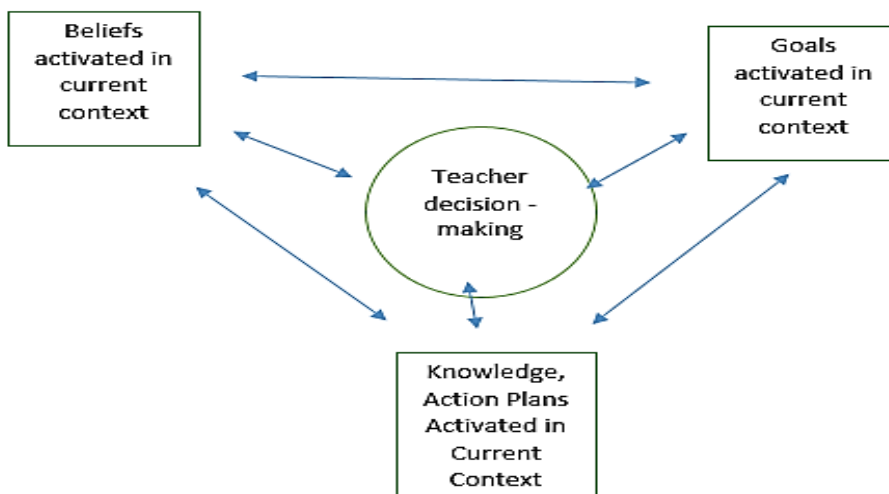


Figure 2: Aspects of a Model of Teaching-in-context by Schoenfeld, Alan H.

Based on the above model of teaching-in-context, the theoretical framework of *Maqasid al-Shari'ah* (MS) for teaching is built on the three major components, beliefs of the teacher, goals/objectives of the teacher and the contents of the teaching. We illustrated this in Figure 4. The three components are taken as the three dimensions of teaching in the MS framework for teaching. And then each of the dimensions are graded according to the three levels of *maslahah* classified by Abu Hamid al-Ghazali in the theoretical framework of MS. Imam Ghazali's theoretical framework of MS is as follows:

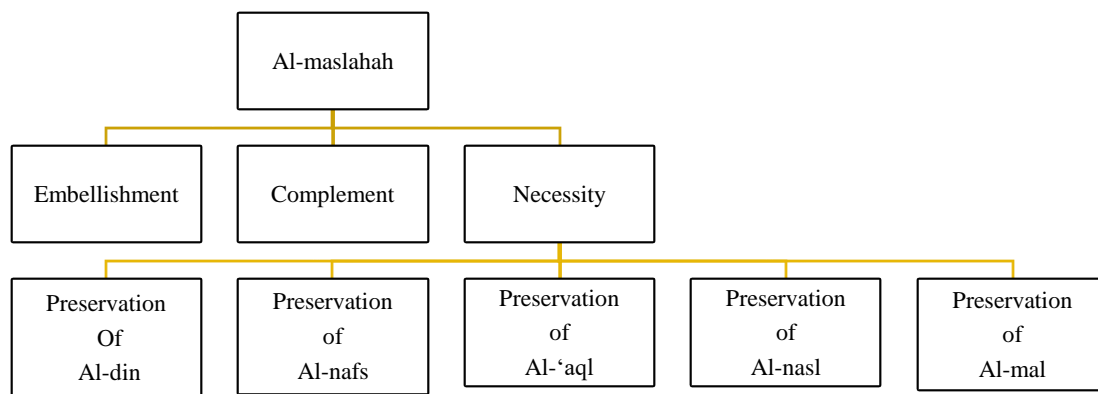


Figure 3: Al-Ghazali's Theoretical Framework of al-Maqasid

**Dimensions and Elements of Teaching**

The three identified major factors which influence decision-making in teaching are the beliefs (sources of knowledge), the aims and objectives of teaching and the contents of the teaching. All three of these dimensions, their elements and the sub-elements are showcased here:

1. Beliefs (Sources of knowledge)
  - a. *Tawhid*-basis of all knowledge.

- b. *Naql*-knowledge derived through *wahy* (revelation).
- c. *'Aql*-knowledge derived through reason or human experience.
- 2. Aims and objectives of teaching.
  - a. Cognitive (spiritual and material)
  - b. Affective (spiritual)
  - c. Psychomotor (material)
- 3. The contents
  - a. Principles of Islam
  - b. Revealed knowledge
  - c. Religious sciences
  - d. Human heritage (sciences)

In Table 1 we have listed down each of these dimensions with its elements and sub-elements:  
Table 1: The Dimensions and Elements of Theory of Teaching

Dimensions	Elements	Sub-Elements
D1. (Beliefs) Sources of knowledge.	E1. Tawhid	SE1. Fundamentals of Islam
		SE2. Unification of the basis of knowledge
	E2. Naql	SE1. Knowledge in Qur'an
SE2. Knowledge in Sunnah		
	E3. Aql	SE1. Religious sciences (knowledge based on Ijtihad)
		SE2. Human Sciences – Modern Sciences. “acquire knowledge even in China”.
D2. Objectives of teaching	E1. Cognitive (spiritual and material) – Intellectual ability	SE1. To promote Remembering
		SE2. To promote understanding
		SE3. To promote Applying
		SE4. To promote analysing

		SE5. To promote Evaluating
		SE6. To promote Creating
	E2. Affective (spiritual)	SE1. To promote good feeling
		SE2. To promote good intentions
		SE3. To promote positive thinking
		SE4. To promote right attitudes
		SE5. To promote aptitude for noble course
		SE6. To promote noble deeds
	E3. Psychomotor (physical)	SE1. To promote manual skill
		SE2. To promote physical activities
		SE3. To promote operational skill
D3. Content	E1. Principles of Islam	SE1. Iman a. Tawhid (unity of Allah) b. Belief in His Angels c. Belief in the Revealed Books d. Belief in His Messengers e. Belief in the Last Day f. Belief in Destiny
		SE2. As-salat a. Obligatory salat (five daily salat) b. Sunnah salat c. Special salat

		SE3. Al-Zakat a. Obligatory zakat b. Al-Sadaqah
		SE4. Al-Sawm a. Obligatory fasting (during Ramadan) b. Voluntary fasting c. Fasting for expiatory of some rituals
		SE5. Al-Hajj a. Obligatory pilgrimage b. Umrah (lesser Hajj)
	E2. Revealed knowledge	SE1 a. Reading of the Qur'an b. Memorization of the Qur'an c. Moral lessons derivable from verses of the Qur'an
		SE2 a. Reading of the Hadith b. Memorization of Hadith c. Moral lesson derivable from Hadith
	E3. Religious sciences	SE1. Science of Tafsir a. Revelation of the Qur'an b. Preservation of the Qur'an c. Standardization of the Qur'an Origin of Tafsir a. Tafsir of the Qur'an by Qur'an itself b. Tafsir of the Qur'an by the Prophet Development of Tafsir a. Tafsir of the companions b. Tafsir of the Tabi'un c. Classical Tafsir



		d. Contemporary Tafsir
		SE2. Science of Hadith a. Component of Hadith (Isnad and Matn) b. Asma' Rijal c. Classification of Hadith (Sahih, Hassan, Daif)
		SE3 Al-Shari'ah a. Sources of Shari'ah b. Primary sources (Qur'an and Sunnah) c. Secondary sources (Qiyas, etc.)
		SE4 Tarikh a. Origin of Islam b. The spread of Islam c. History of the Prophets d. History of the early Chaliphs e. History of important personalities  Islamic civilization a. Contributions of Islam to knowledge b. Contributions of Islam to modern civilization c. History important personalities
	E4. Human heritage (sciences)	SE1. Mathematics
		SE2. Logic
		SE3. Science of medicine
		SE4. Islamic economic system
		SE5. Islamic political system

The dimensions, its elements and sub-elements has implications for one or more of the five essentials (*daruriyat*). We will discuss and illustrate this from this point on.



Figure 4: The Dimensions and Elements of MS Theoretical Framework for Teaching

The three identified dimensions in this theory of teaching are beliefs, objectives, and contents. The first dimension (D1), belief of the teacher, refers to the faith and the sources of knowledge to be imparted and is broken down into three elements, *tawhid*, *naql* and *'aql*. The first element (E1), *tawhid*, constitutes the foundation and basis of all knowledge and has implication for preservation of religion (*hifz al-din*) in al-Ghazali's Theoretical Framework of MS. It involves the fundamentals of Islam and the unification of basis of knowledge as sub-elements (SE) and the principles of Islam as its content. This is presented in Figure 5 (a) below:

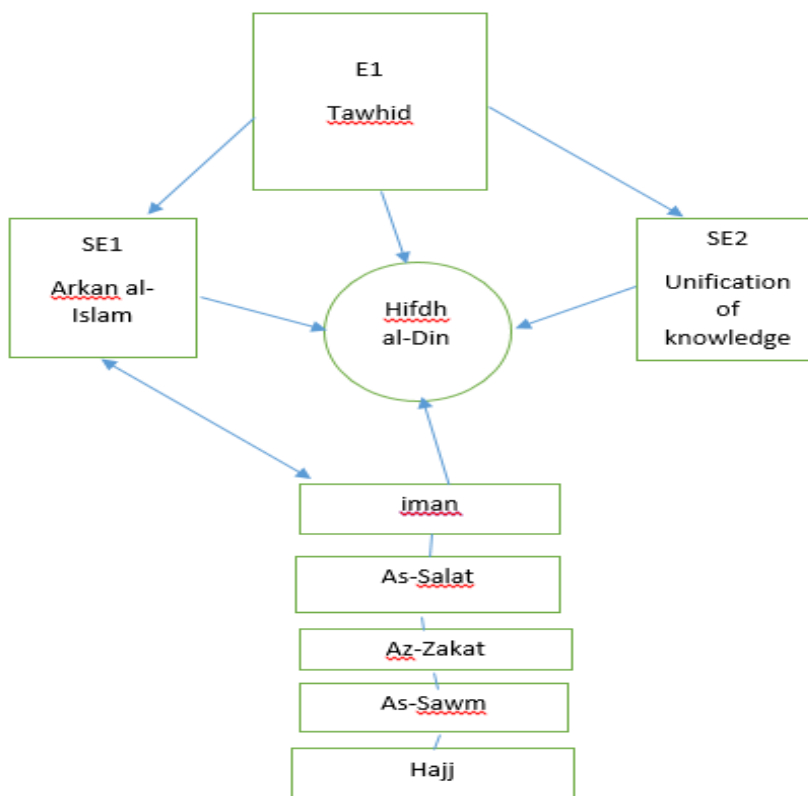
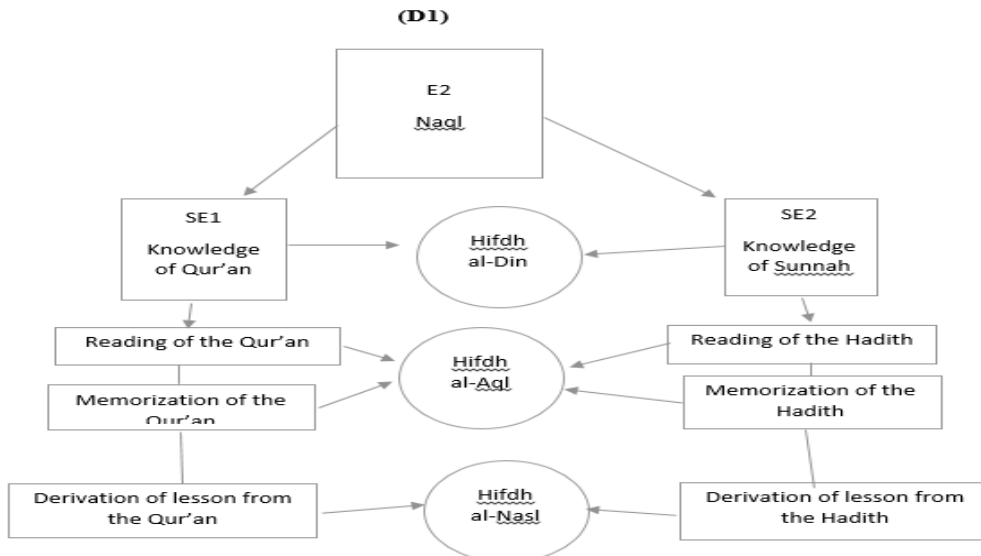
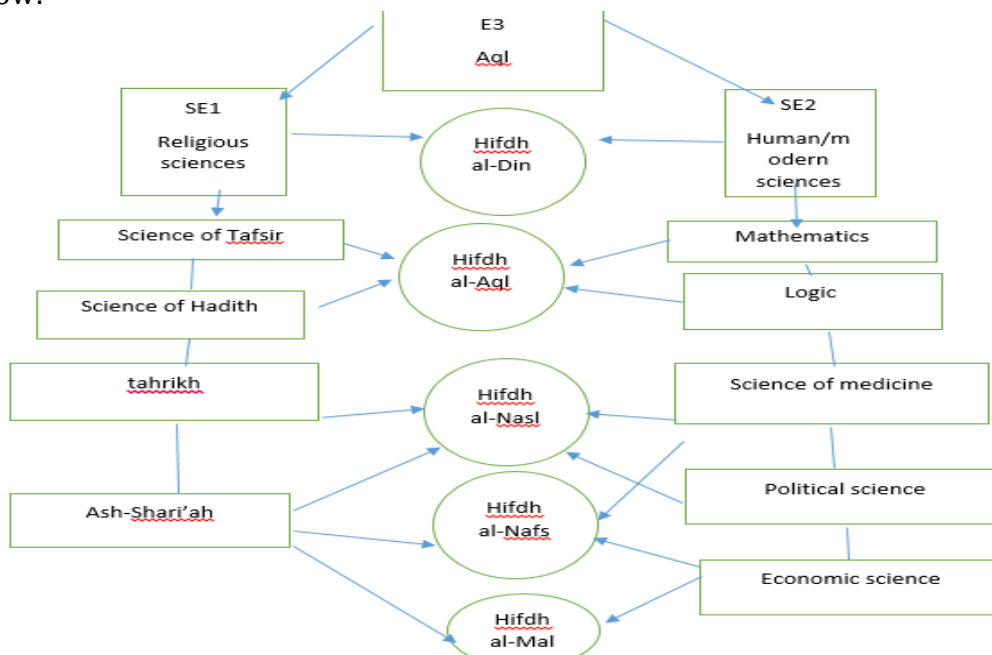


Figure 5(a): *Tawhid* (Basis of Knowledge) in the Theory of Teaching (D1)

However, the second element (E2) of dimension 1, *naql* constitutes the knowledge derived through revelation (*wahy*) and has implication for *preservation of religion*, *preservation of intellect*, and *preservation of family* in al-Ghazali's theoretical framework of MS. It involves the knowledge of the Qur'an and the knowledge of the Sunnah as sub-elements (SE). This is presented in figure 5 (b) below:

Figure 5(b): Naql (sources of knowledge) in the Theory of teaching

The third element (E3), *'Aql* comprises knowledge derived through human experience and *ijtihad* and has implication for *preservation of religion*, *preservation of intellect*, and *preservation of family* in al-Ghazali's Theoretical Framework of MS. It involves the religious sciences and the human/modern sciences as sub-elements (SE). This is presented in figure 5 (c) below:

Figure 5(c): *'Aql* (Sources of Knowledge) in the Theory of Teaching (D1)

In this theory of teaching, the second dimension (D2), the objective, refers to the expected outcomes or the ends of the teaching process. The aims of the MS theory of teaching are to develop a total or a balanced individual, in other words a righteous being (*Insan Sejahtera* in Malay language). The objective is therefore broken down into three elements, cognitive, affective, and psychomotor. The first element (E1) cognitive, constitutes both spiritual and material in nature and has implication for *preservation of religion*, *preservation of intellect*, and *preservation of family* in al-Ghazali's Theoretical Framework of MS. It involves the selection and inculcation of learning activities and contents which promote remembering, understanding,

applying, analysing, evaluating, and creating sub-elements (SE). This is presented in figure 5 (d) below:

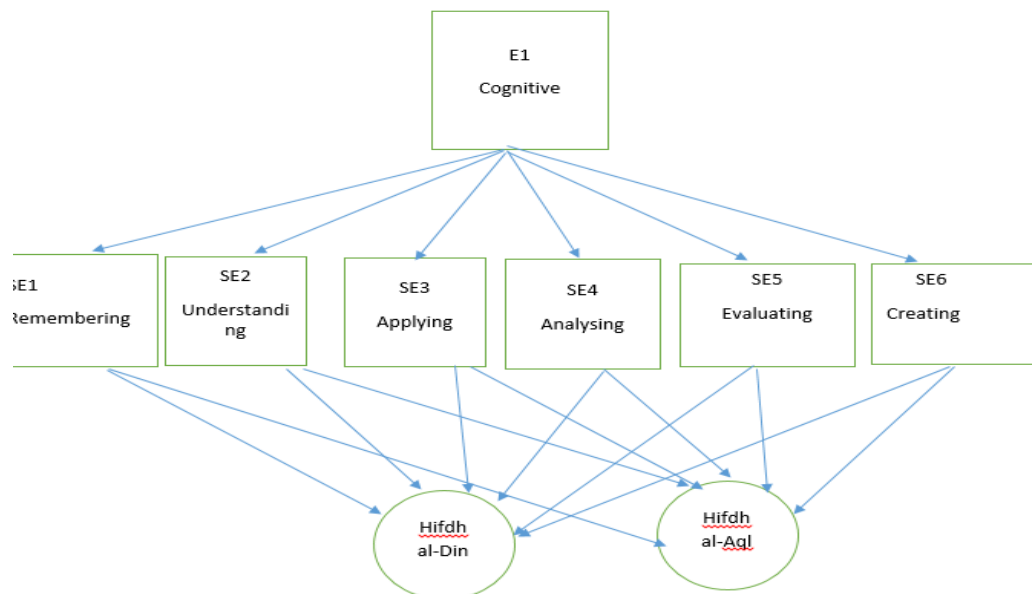


Figure 5(d): Cognitive (the Objectives) in the Theory of Teaching (D2)

The second element (E2), the affective, constitutes the spiritual domain of human nature and has implication for *preservation of religion*, *preservation of intellect*, and *preservation of family* in al-Ghazali's theoretical framework of MS. It involves the inculcation and teaching of relevant contents which develop in individual the attributes of passion (good feeling), sincerity (good intention), thought (positive thinking), aptitude (natural tendency), good attitude and noble deed as sub-elements (SE). This is presented in figure 5 (e) below:

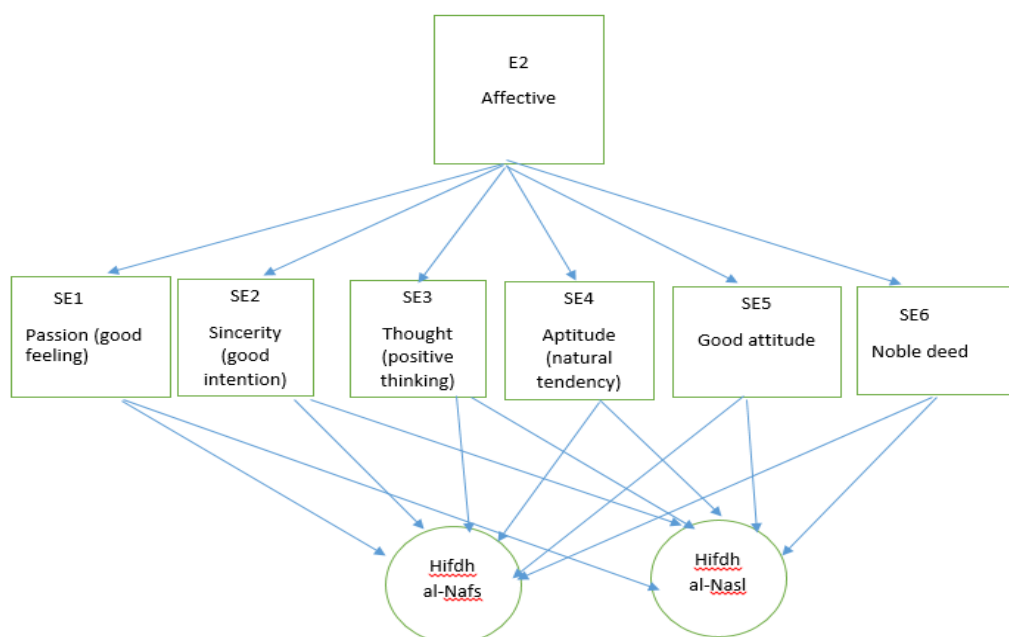


Figure 5(e): Affective (the objectives) in the Theory of teaching (D2)

However, the third element (E3), the psychomotor, constitutes the mechanical or material domain of human nature and has implication for *preservation of religion, intellect, family, and wealth* in al-Ghazali’s theoretical Framework of MS. It involves the inculcation of the development of and in manual skill, physical activities, and operational skill as sub-elements (SE). This is presented in the figure 5 (f) below:

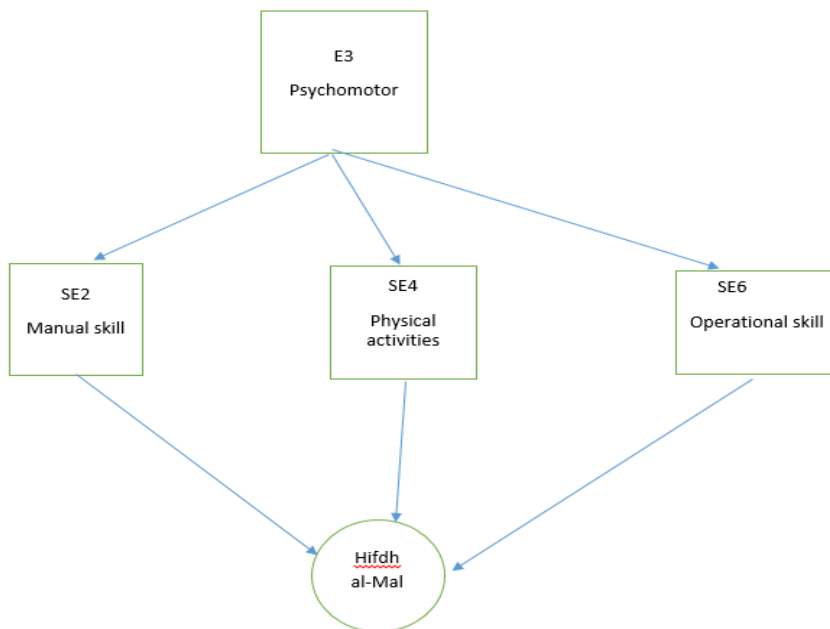


Figure 5(f): Psychomotor (the objectives) in the Theory of teaching (D2)

So far, we have discussed the Dimensions and the elements of the MS theoretical framework for teaching. From this point on, we will discuss the indicators of these dimensions and elements. Table 2 below shows the indicators with its categories and MS levels. The indicators are divided into three categories namely:

1. Curriculum/learning experiences,
2. Human resources and
3. Material resources

All three categories are graded basing on the three levels of MS, necessities (*daruriyat*), complements (*hajiyyat*) and embellishments (*tahsiniyat*).

Table 2: Indicators of the Dimension and Elements of Theory of Teaching

	Indicators		
MS Levels	Curriculum/learning experience	Human resources	Material resources/facilities

Necessity	<p>All learning experience that facilitates:</p> <ol style="list-style-type: none"> <li>a. Remembering</li> <li>b. Understanding</li> <li>c. Applying</li> <li>d. Analyzing</li> <li>e. Evaluating</li> <li>f. Creating</li> </ol> <p>These are usually contained in the cognitive domain of learning objectives.</p>	<p>This includes human capital (practice)</p> <ol style="list-style-type: none"> <li>a. Teacher-students ratio</li> <li>b. Class size</li> <li>c. Teaching qualification</li> <li>d. Teaching experience</li> <li>e. Subject mastery</li> <li>f. Class control/management</li> <li>g. Communication skill</li> <li>h. Teaching strategies</li> </ol>	<p>This includes the qualities of:</p> <ol style="list-style-type: none"> <li>a. The physical infrastructure in the school, such as: <ol style="list-style-type: none"> <li>1. Classrooms</li> <li>2. Desks and chairs</li> <li>3. Library</li> <li>4. School fence</li> <li>5. Laboratory</li> <li>6. Toilet</li> </ol> </li> <li>b. Instructional material/Learning facilities such as: <ol style="list-style-type: none"> <li>1. Paper (reading materials)</li> <li>2. Pen (writing materials)</li> <li>3. Chalkboard</li> <li>4. Visual aids</li> <li>5. Audio-visual aids</li> </ol> </li> </ol>
Complementarity	<p>All learning experience that promotes:</p> <ol style="list-style-type: none"> <li>a. Passion</li> <li>b. Sincerity</li> <li>c. Positive Thinking</li> <li>d. Aptitudes</li> <li>e. Attitude</li> <li>f. Noble deeds</li> </ol> <p>These are found in the affective domain of learning objectives</p>	<p>(Behaviour/values)</p> <ol style="list-style-type: none"> <li>a. Beliefs</li> <li>b. Personality</li> <li>c. Commitment</li> <li>d. Loyalty</li> <li>e. Compartment</li> <li>f. Empathy</li> <li>g. Disposition</li> </ol>	<p>Facilities such as:</p> <ol style="list-style-type: none"> <li>a. Electricity</li> <li>b. Water</li> <li>c. School mosque</li> <li>d. School location</li> <li>e. School space</li> <li>f. Subject allocation</li> <li>g. Teaching schedule</li> <li>h. Timetable</li> <li>i. Length of periods</li> </ol>

Embellishment	All learning experience that emphasizes: a. Manual skill b. Physical activities c. Operational skill d. Eyes-hands coordination These are contained in the psychomotor domain of learning objectives.	(Skills) a. ICT skill b. Skills in record keeping and analysis c. Teaching occupational skills d. Teaching adaptive skills e. Teaching manipulative skills f. Teaching marketable skills g. Teaching transferable skills h. Innovative skills i. Technological know-how j. Entrepreneur skill	This includes the qualities of school equipment such as: a. Sport equipment b. Agricultural equipment c. Tools and equipment used in engineering d. Computer sets e. Recreational facilities f. School canteen
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### The Curriculum/learning Experience

The curriculum/learning experience category is the indicator for the three domains of learning objectives, cognitive, affective, and psychomotor as developed by S. Bloom and his collaborators (1956). The indicators of the cognitive domain are ranked *daruriyat* and listed according to their level of complexity. Each simpler category is prerequisite to mastery of the next more complex category. The categories are as follow (Krathwohl, David R., 2002: 212-218):

- 1.0 Remember - Retrieving relevant knowledge from long-term memory.
  - 1.1 Recognizing
  - 1.2 Recalling
- 2.0 Understand - Determining the meaning of instructional messages, including oral, written, and graphic communication.
  - 2.1 Interpreting
  - 2.2 Exemplifying
  - 2.3 Classifying
  - 2.4 Summarizing
  - 2.5 Inferring
  - 2.6 Comparing
  - 2.7 Explaining
- 3.6 Apply - Carrying out or using a procedure in a given situation.
  - 3.1 Executing
  - 3.2 Implementing
- 4.0 Analyse - Breaking material into its constituent parts and detecting how the parts relate to one another and to an overall structure or purpose.
  - 4.1 Differentiating
  - 4.2 Organizing
  - 4.3 Attributing
- 5.0 Evaluate - Making judgments based on criteria and standards.
  - 5.1 Checking

## 5.2 Critiquing

6.0 Create - Putting elements together to form a novel, coherent whole or make an original product.

## 6.1 Generating

## 6.2 Planning

## 6.3 Producing

Placing the cognitive domain in the necessity (*daruriyat*) level is because it is the foundation for knowledge acquisition.

The indicators in the affective domain are ranked *hajiyat*. The taxonomy, on the affective domain, was presented in the February 1964 meeting of the American Educational Research Association. Objectives in this domain deal with interests, desires, appreciations, and attitudes. Affective activities are processes that deal with emotions, feelings, and values; they lead to perceptions of learning tasks (or moods) that help to determine students' approach to learning activities.

The affective domain can be characterized as being indirectly linked to learning outcomes. (Boyle, Alan, et al, 2007: 299-317) In his analysis of the affective domain, Krathwohl identified five categories:

1. Receiving, including awareness, willingness to receive, and controlled or selected attention.
2. Responding, including acquiescence in responding, willingness to respond, and satisfaction in response.
3. Valuing, including acceptance of a value, preference for a value, and commitment.
4. Organization, including conceptualization of a value and organization of a value system.
5. Characterization by a value complex, which provides internal consistency to the individual's value system. (Eiss, Albert F. & Mary Blatt Harbeck, 1969)

The affective domain is ranked *hajiyat* (complementary) because it can be characterized as being indirectly linked to learning outcomes.

The indicators in the psychomotor domain are ranked *tahsiniyat* (embellishments). The psychomotor domain has relevance to education in general as well as to areas of specialization such as industrial education, agriculture, home economics, business education, music, art, and physical education. It focusses on the development of psychomotor abilities and skills needed in vocational technical education. The basic step in this domain involves the following:

- 1.0 Perception - This is an essential first step in performing a motor act. It is the process of becoming aware of objects, qualities, or relations by way of the sense organs. It is the central portion of the situation - interpretation - action chain leading to purposeful motor activity.
- 2.0 Set - Set is a preparatory adjustment or readiness for a particular kind of action or experience.
- 3.0 Guided response - This is an early step in the development of skill. Emphasis here is upon the abilities which are components of the more complex skill. Guided response is the overt behavioural act of an individual tendering the guidance of the instructor. Prerequisite to performance of the act is readiness to respond, in terms of set to produce the overt behavioural act and selection of the appropriate response. Selection of response may be defined as deciding what response must be made to



satisfy the requirements of task performance. There appear to be two major subcategories, imitation and trial and error.

- 4.0 Mechanism - Learned response has become habitual. At this level, the learner has achieved a certain confidence and degree of skill in the performance of the act. The act is a part of his repertoire of possible responses to stimuli and the demands of situations where the response is an appropriate one. The response may be more complex than at the preceding level; it may involve some patterning of response in carrying out the task. That is, abilities are combined in action of a skill nature.
- 5.0 Complex overt response: At this level, the individual can perform a motor act that is considered complex because of the movement pattern required. At this level, a high degree of skill has been attained. The act can be carried out smoothly and efficiently, that is, with minimum expenditure of time and energy. There are two subcategories: Resolution of uncertainty and automatic performance. (Simpson, Elizabeth, 1971)

The psychomotor domain is ranked as embellishment (*tahsiniyat*) because of its relevance for education in general as well as for areas of vocational and technical education.

### **The Human Resources**

The human resource indicators are based on the three components of human resources management (HRM): Practices, employee behaviours and employee skills. It focuses specifically on the role of human resources in improving teaching performance. Human resources refer to the competitive potential of the employees. Wright & McMahan (1992) defined Strategic HRM as "the pattern of planned human resource deployments and activities intended to enable the firm to achieve its goals," Returns on investment in education based on human capital theory have been estimated since the late 1950s. Human capital theory puts forward the concept that investments in education increase future productivity. (Psacharopoulos, George, 1994)

The indicators in the practice (instructional practices) component are ranked as necessity (*daruriyat*) and listed as follows:

- a. Teaching qualification
- b. Teaching experience
- c. Subject mastery
- d. Class control/management
- e. Communication skill
- f. Teaching strategy

The human resources practice component is ranked as *necessity* because the actual HR practices develop the actual skills and behaviours of the human resources, thus influencing organizational performance. HR practices can vary in terms of their own flexibility and can play an influential role in determining the flexibility or inflexibility of the skills and behaviours of employees.

The indicators in the employee behaviors (teachers' behaviors) component are ranked as *hajiyyat* (complementary) and listed as follows:

- a. Beliefs
- b. Personality
- c. Commitment
- d. Loyalty
- e. Comportment

- f. Empathy
- g. Disposition

The importance of employee behaviour is most recently noted by MacDuffie who stated that "Skilled and knowledgeable workers who are not motivated are unlikely to contribute any discretionary effort. Motivated workers who lack skills or knowledge may contribute discretionary effort with little impact on performance," (1995: 199). He noted that motivation to exhibit discretionary effort stems in large part from employees believing that their individual interests are aligned with those of the firm. Similarly, Boxall (forthcoming) distinguished between the "can-do" goal of Strategic HRM (developing workforce skills) and the "will-do" goal (eliciting motivation and commitment to align employee behaviour to the interests of the firm). (Wright, Patrick M., and Scott A. Snell, 1998: 756-772)

The indicators in the employee skills (teachers' skills) component are ranked as *tahsiniyat* (complementary) and are listed as follows:

- a. ICT skill
- b. Skills in record keeping and analysis
- c. Teaching occupational skills
- d. Teaching adaptive skills
- e. Teaching manipulative skills
- f. Teaching marketable skills
- g. Teaching transferable skills
- h. Innovative skills
- i. Technological know-how
- j. Physical fitness

Lengnick-Hall & Lengnick-Hall (1988) labelled one dimension of their matrix as "Organizational Readiness" which described the extent to which the firm's human resources possessed the skills, numbers, experience, and style necessary to implement the strategy. Resource flexibility in employee skills refers to the number of potential alternatives uses to which the skills can be applied.

### **The Material Resources**

The material resources indicators are based on the qualities of facilities and equipment that facilitate teaching and learning process. These resources are expected to influence process indicators of quality, the activities that constitute instructional implementation. The teaching and learning activity levels are increased by access to well-maintained, appropriate, and aesthetically inviting facilities and safe environments.

The indicators in the qualities of the physical infrastructure and instructional material/learning facilities are ranked as *daruriyat* and are listed as follows:

- a. The physical infrastructure in the school, such as:
  - 1. Classrooms
  - 2. Desks and chairs
  - 3. Library
  - 4. School fence
  - 5. Laboratory
  - 6. Toilet
- b. Instructional material/Learning facilities such as:

1. Paper (reading materials)
2. Pen (writing materials)
3. Chalkboard
4. Visual aids
5. Audio-visual aids

The indicators in the qualities of the facilities for the maintenance of schooling material and those that guide the smooth running of the school program are ranked *hajiyat*. They include:

- a. Electricity
- b. Water
- c. School mosque
- d. School location
- e. School space
- f. Subject allocation
- g. Teaching schedule
- h. Timetable
- i. Length of periods

The indicators in the qualities of the school equipment are ranked *tahsiniyat* and listed as follows:

- a. Sport equipment
- b. Agricultural equipment
- c. Tools and equipment used in engineering
- d. Computer sets
- e. Recreational facilities
- f. School canteen

## DISCUSSION

### Indicators of the Dimension and Elements of MS Theoretical Framework for Teaching

Central to the broad objectives of the *al-Shari'ah* is the idea of promoting human interest (*Maslahah*) and preventing harm/corruption (*Mafsadah*). The concepts of *Maslahah* and *Mafsadah* were conceptualized and presented concurrently in the *Maqasid* discourse first by al-Juwayni (d. 1085 A.D) though he confined the discourse to legal matters such as the method of determining *Shari'ah* principles and rulings. Al-Juwayni's approach was later refined by his student, al-Ghazali (d.1111 A.D.) who categorized *Maslahah* into three: Necessities (*daruriyat*), complements (*hajiyat*) and embellishments (*tahsiniyat*). According to al-Ghazali, *necessities* are those elements without which the system of a nation/community will run into chaos. *Complements* are elements that facilitate human lives. Meanwhile *embellishments* are articles that are related to moral and ethical conducts. He further refined necessities into the preservation of five essentials (*al-daruriyat al-khams*), namely religion (*al-din*), life (*al-nafs*), intellect (*al-'aql*), progeny (*al-nasl*) and wealth (*al-mal*). These five essentials are given priority according to this order. Therefore, the aim of teaching in MS theoretical framework is to promote *Maslahah* and facilitate the preservation of five essentials through the development of appropriate curriculum and relevant human and material learning resources.

## ***Necessities***

The curriculum can be categorized into three levels *necessities*, *complements* and *embellishments*. All contents contained in the cognitive domain of learning objectives are considered *necessities* because they have strong implications for the preservation of the intellect (*hifz al-'aql*). Learning cannot take place without it and learning objectives have implications for the preservation of faith/religion (*hifz al-din*). Curriculum or learning materials categorized as *necessities* are those which can promote intellectual activities such as remembering, understanding, applying, analyzing, evaluating, and creating. They facilitate development of the mind (*tanmiyat al-'aql*), such as:

- a. Formation of scientific mind
- b. Concern for scientific method
- c. Education
- d. Meditation (*zikr*)
- e. Mental and physical Exercise
- f. Expand cognitive abilities

*Al-'aql* (the intellect) occupies a lofty position in Islam, for instance, the Qur'an made references to the intellect seventy times. If we ponder over such verses, we can clearly observe that the realization of intellect through observation, thinking, contemplation and meditation always comes in the form of praise and demand.

According to Abbas Mahmud 'Aqqad (d. 1964), the status and significance of intellect in Qur'an is: "Qur'an does not mention *intellect* but in reverence and warning that it must be done and referred to, the reference to it is not casual or concise in the context of the verse but it comes in assertive position in the word and significance and it is repeated in each exhibition of the command (*amar*) and prohibition (*nahy*) which urges a believer to arbitrate to his intellect or condemn the evil on neglecting the intellect and accepting its impediments. (Abbas Mahmud A'qad, 2007) "Growing evidence points to greater education, and mentally stimulating occupations and activities providing a cognitive reserve that enables people with developing Alzheimer's to function normally for longer." ([www.mempowered.com](http://www.mempowered.com))

Mental stimulation holds an extreme importance in *preservation of intellect*. It improves one's memory and helps the brain to work better. Mental stimulation can be achieved through learning, memorizing, physical exercise, reading, sense exercise (putting your senses to test e.g., vision test, smell test etc.). (Lior, Mental Stimulation)

Seyyed Hossein Nasr refers to intuition as a form of intellect in his essay. He says: "In the Islamic perspective, one can speak of a hierarchy of knowledge ranging from the sensual, through the imaginal and the rational, to the intellect which is also intuitive and identified with the heart. But just as the rational faculty of knowledge is not opposed to the sensual, the intellect and intuitive are not opposed to the rational. Rather, the mind reflects the heart, the centre of the microcosm. The Islamic doctrine of unity (*al-tawhid*) has been able to embrace all modes of knowing into complimentary and not contending stages of a hierarchy leading to that supreme form of knowledge, that gnosis of the purified heart which is ultimately none other than the unitive and unifying knowledge of the One and the most profound realization of Unity (*al-tawhid*) which is the Alpha and Omega of the Islamic revelation." (Seyyed Hossein Nasr, 1979)

Expanding cognitive ability means to increase mental activities that will boost up intellect. These activities can include creative and critical thinking, intellectual debates, scientific discoveries etc. It also includes increasing social circle, playing games, taking up new hobby, challenging yourself etc. (Osman Bakar, 1998)

Al-Ghazali (d. 505/1111) classified the following under Intellectual sciences:

- Mathematics
- Logic
- Physics or the natural sciences
- Sciences of beings beyond nature, or metaphysics (such as ontology, knowledge of Divine Essence, Attributes and Activities; knowledge of simple substances like angelic substances; knowledge of the subtle world; science of prophecy). (Osman Bakar, 1998)

Muslim Philosopher al-Farabi (d. 339/950) also included the following in his classification of knowledge (Osman Bakar, 1998):

- Science of Language (with seven sub-divisions)
- Logic (divided into eight parts)
- Mathematical Sciences (including Arithmetic, Geometry, Optics, Astronomy, Music, Weights, and Ingenious Devices)
- Physics or Natural Science (divided into eight parts)
- Metaphysics (divided into three parts):
  - Political Science, Jurisprudence and Dialectical Theology. Coming back to the implication for *preservation of faith/religion*, the individual is accountable for fulfilling the obligations set by the *Shari'ah* based on 'aql. An individual can be exempted if he/she did not attain this minimum level of intelligence upon maturity or loses it thereafter. (Yusuf Hamid al-Alim, 1991) Action is contingent to comprehending the Divine guidance or religious teachings.

### **Complements**

All contents contained in the affective domain of learning objectives are considered complements (*hajiyyat*) because they serve as buffer and catalyst for the attainment of objectives in the cognitive domain on the one hand and develop the moral aspects of human nature without which co-existence in human society is unbearable on the other hand (See table 2). These complimentary level curriculums facilitate passion, sincerity, positive thinking, aptitudes, good attitudes, and noble deeds. It has strong implications for preservation of the progeny (*hifz al-nasl*), and for *preservation of life*, without which human race cannot survive.

Affective domain of learning outcome in Imam al-Ghazali's classification of knowledge can be considered as the following branches of science:

- Science of people's obligations to God (religious rites and worship)
- Science of people's obligations to society (transactions and contractual obligations)
- Science of obligations to one's own soul (moral qualities)

Since family is considered as nucleus of society, *preservation of progeny* begins at household level. Furthermore, *preservation of progeny* should be understood in its extended implication that secures the interests (*maslahah*) and prevents harm (*mafsadah*) for the entire family institution.

As regards to *preservation of life*, in an attempt to safeguard human life, the *Shari'ah* has established two main measures namely, protection of life through the maintenance of its existence, and life protection through eradication of all those things destructive for sustaining life. (Ziyad Ahmidan, n.d.) As for the former, there are four means by which it can be

accomplished which are legislation of marriage, spending on the parents/grandparents (*usul*) and the children/grandchildren (*furu'*), necessity of taking meals and drinks, and permissibility of consuming the prohibited out of necessity. (Muhammad bin Ahmad Mas'ud Al-Yubi, 1998)

Let us elaborate these items one after the other:

1. Legislation of Marriage: To safeguard human life, Islam has legislated marriage. Scholars are unanimous that the major motive for which *Shari'ah* has legislated marriage is the reproduction of offspring in multitude through which the increase in the population of mankind can be actualized as well as achieving a perpetual existence of human species on earth. (Sadiq al-Giryani, 1992; al-Kasani, vol. 2, p. 229)
2. Maintaining the origin (*asal/usul*) and the branch (*far'/furu'*): The term 'origin' denotes parents, grandparents, great grandparents and so forth from whom someone descended, while the term, 'branch' is elucidated as children, grandchildren, great grandchildren and so forth. As a means of protecting human life, there is a consensus among scholars regarding the obligation upon everyone to take responsibility of spending to achieve the necessities of life for his young children who are yet to attain the age of earning, his adult children who are incapacitated to work, his grandchildren whose parents are incapacitated, and those among them who are busy seeking for knowledge. It is also an obligation to spend money on one's parents, grandparents, great grandparents etc. when they are poor and/or incapacitated. (Muwaffaq al-Din Ibn Qudamah al-Jama'ili, 2010; al-Nawawi, n.d.)
3. Consumption of foods and drinks: According to scholars, one of the means that are inevitable while accomplishing protection of lives is the obligation of consuming the quantity of food or drink that is deemed sufficient to maintain the wellbeing of the body and safety from destruction. However, consuming more than this is rewardable if done with the intention of attaining potency for 'ibadat like 5 times prayers (*salat*), fasting, reciting the Qur'an and so forth, adding that it is prohibited to consume more than what is needed for the achievement of the two objectives. (Abu Hamid Muhammad al-Ghazali, n.d.)
4. Permissibility of consuming the prohibited out of necessity: What is meant by the prohibited here are the foods that are decreed unlawful either by the Qur'an or the Sunnah of the Prophet (peace be upon him) such as non-slaughtered animals, pork, alcohol, etc. The term 'necessity' in this regard means fear of death or destruction. (Abu Hamid Muhammad al-Ghazali, n.d.) That is to say, permission is granted by *Shari'ah* to a person who is starving to death due to unavailability of lawful food to consume the quantity deemed sufficient from unlawful food and drink to save him/herself from destruction.

### ***Embellishment (Tahsiniyat)***

All contents contained in the psychomotor domain of learning objectives are considered *embellishments* because they serve as a source of vocational education. These *embellishment* level curriculums facilitate manual skill, physical activities, operational skill, and eyes-hands coordination (See table 2). It has strong implications for preservation of the wealth (*hifz al-mal*), which ensures various forms of empowerment without which poverty with all its contingents cannot be eradicated in human society.

Recently, there has been works done on Maqasid indexes related to *hifz al-mal*. These studies include Maqasid indexes on poverty, resource allocation, sustaining a living, human development and so on. The studies have also identified the respective dimensions and indicators. For example, Mohamed Saladin Abdul Rasool and Ariffin Mohd Salleh (2014)

developed an Islamic Poverty Index (IPI). Their study consists of three main stages. Firstly, seeking consensus of scholars in deciding the dimensions of the IPI and their indicators. Secondly, determining the weightage each of the dimensions and thirdly, determination of cut off points or thresholds. The results show religion and physical self with the highest weighted dimensions followed by knowledge, offspring, and wealth. They have identified 13 variables as the main components of the overall IPI. For *hifz al-mal*, the study identified 3 variables: (1) Employment type, (2) House ownership, and (3) Savings & investment.

Medhi Mili (2014) states that *hifz al-mal* implies good government practices in the allocation of resources in the country. It also includes the protection of property and wealth of individuals and the prohibition of stealing. He uses two indices to measure *hifz al-mal*: International Property Rights Index (IPRI) and Inclusive wealth index (IWI). IPRI measures the intellectual and physical property while IWI captures the value of resources depleted by human activities in the assessment of economic growth.

To explain *hifz al-mal*, Junaidah Abu Seman and Nazam Dzolkarnaini (2014) came up with ten dimensions: (1) Education, (2) Research and improvement in technology and management (R & D), (3) Security of life, property and honour, (4) Good governance, (5) Freedom of enterprise, (6) Employment and self-employment opportunities, (7) Removal of poverty, need for fulfilment and equitable distribution, (8) Social solidarity and mutual trust, (9) Savings and investment, and (10) Optimum rate of development.

According to Rahmatina Kasri and Habib Ahmed (2014), economy provides an individual access and ability to earn income and sustain a living. They selected five operational indicators that represent *hifz al-mal*: (1) Skill, (2) Employability, (3) Income, (4) Purchasing power, and (5) Savings.

Rafi Amir-ud-Din (2014) states that any conceivable means of living both in the form of tangible or intangible property could serve as a proxy for property such as intellectual property. He defines poverty as lack of the means of living and understands preservation of property (*hifz al-mal*) as the freedom from poverty.

We have seen in this discussion that curriculum and programs of an education institute are the indicators of second dimension in MS theoretical framework for teaching. These curriculum and programs are ranked on the level of *necessities*, *compliments*, and *embellishments*. And each level of curriculum has implications for one or more of the five objectives of the *Shari'ah*. The implications are as follows:

Levels of Curriculum	Maqasid Implications
Necessity	Preservation of Intellect Preservation of Religion
Compliment	Preservation of Progeny/Family Preservation of Life
Embellishment	Preservation of Wealth/Property

## Findings

The Concept of Teaching in Islam is a three pillared concept. Pillar One: Knowledge is tawhidic meaning to say that absolute source of knowledge is only Almighty Allah. All other sources of knowledge be it *'aql* (intellect), or senses (*hawas khamsah*), or universe, is complimentary in nature. This means knowledge generated by human must be in harmony with the revealed knowledge and not vice versa. This also means that human knowledge can assist with the comprehension of revelation without opposing it. Pillar Two: Goals and Objectives of teaching is to produce *Insan Sejahtera* (in Malay Lang.)—man who is spiritually and intellectually balanced.

Pillar Three: The Content of the teaching is harmonious with the Islamic worldview and its characteristics. We illustrated this in Figure no. 3.

This Islamic concept of teaching is best rendered through the teaching-in-context theory. This theory in the general sense is based on Schoenfeld's model of teaching-in-context. In this model, Schoenfeld described three components namely the beliefs of the teacher, the goals of the teacher and the knowledge of the teacher. All three of these components of the teacher are activated in a current context hence leading the teacher to disseminate knowledge that is corresponding to a current situation. In MS theoretical framework for teaching, this research merged the three components of the teacher into the three pillars of the Islamic concept of teaching. Thus, the three components in Schoenfeld's model of teaching-in-context are slightly modified. The belief of the teacher in a loose sense is qualified with the faith (*iman*) and unity (*tawhid*) of the teacher in Islam. Goals and Objectives of the teacher in general sense, is specified with producing balanced (spiritual and intellectual) individuals. And the knowledge or content of the teacher is restricted to befit the Islamic worldview. These modified components are set as the three major dimensions of teaching in the MS based KIP parameter. We illustrated these dimensions in Figure no. 3.

As this study bases the MS framework for teaching on Sekaran's Operationalization Method, the three major dimensions (D1, D2, D3) of teaching is further broken into elements (E) and sub-elements (SE). These Ds, Es and SEs lead us to the intangible activities of the teaching that normally are not evaluated in conventional KPI parameters.

The first dimension of teaching (D1) is the belief of the teacher. This dimension has three elements namely *Iman & Tawhid* of the teacher, transmitted knowledge, and non-transmitted knowledge. And it has six sub-elements; the fundamentals of Islam, unification of the basis of knowledge, knowledge generated in the Qur'an, knowledge generated in the Sunnah, knowledge based on *ijtihad* or religious sciences and Human sciences. We illustrated this in Table 1.

The second dimension of teaching (D2) is the objectives of teaching. It has three elements: Cognitive—Intellectual ability, affective (spiritual) and the Psychomotor (physical). A teacher is supposed to develop all these capacities of an individual. This dimension has 15 sub-elements.

The third dimension of teaching is the content (D3). It has four elements: the content of teaching must be based on principles of Islam, revelation, religious sciences, and human heritage. The details of these elements can be seen in the 16 sub-elements as illustrated in table 1.

All these dimensions, elements inclusive of the sub-elements has implication for *preservation of religion, life, intellect, progeny/family, and wealth* or in other words the five essentials (*maqasid khams*). The aim of Islamic teaching theory which is a modified version of teaching-in-context model is to promote the *maslahah*, facilitate the *five essentials* and demote any form of harm/corruption (*mafasadah*) through the three dimensions of the Islamic teaching theory. These dimensions have indicators which this paper classified into three namely the curriculum, human resources, and material resources. These indicators depending on the impact and the domain of the dimensions are graded into *necessities, complements* and *embellishments*.

## Limitations

This paper has developed a MS theoretical framework for teaching. The framework identified the intangible dimensions and elements of teaching. Adding onto this, this study also discussed the indicators of the dimensions, elements, and the sub-elements. The indicators are categorized into three levels of MS, the *necessities*, the *complements*, and the *embellishments*. A separate paper is needed to allocate the appraisal values for the indicators, design score cards and list down the submittals for each scoring item.



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