

A field observation on the philosophy of teaching Islamic and Arabic studies

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Abstract: Implementation of educational policy in designing curriculum details stands as a basis of conceptual educational practice. It is for sure involved time and space factors to become comprehensive and constructive, especially for teaching Islamic and Arabic studies within modern educational challenges where its uniqueness values in nature should be remained untouched, while its methodological approaches should be updated and dynamic in addressing the peculiarity of modern society increasingly. Consequently, it's application and implementation in needs of some re-activation and adjustment to become more effective, productive and relevant. Popular and authorizations beliefs regarding educational contain have resulted in de facto Islamic and Arabic studies which largely reflect politically, rather than academically, realistically and effectively. In such a situation, it is vital to analyze the development of these policies and their implementation at a higher education.

Key words: teaching philosophy; Islamic; Arabic; personal-socio development; curriculum innovation

1. Introduction

As educators, we believe it is important that educational philosophy of any learning program should be explored, because it is an ongoing evolving process within our fundamental teaching practice. We know that "philosophy of education does not exist in a vacuum but within a particular socio-historical context, and what is regarded as its legitimate practice is conditioned by that context" (John Kleinig, 1989, p. 1). It is a social practice, and in evaluating it needs to take into account not only of what might be thought to follow "strictly" from the arguments used by its practitioners, but also the causal effects of those arguments within the social context of which they are a part. This is particularly true if philosophy of education is seen as accounting or having implications for educational practice. What we call "education" is generally believed to take place not in a laboratory in which the only variable is known and controlled, but for the most part in institutions such as schools, universities, etc. which are tied in various ways to social norms, political and economic structures. Arguments about what education is, what methods of teaching are justifiable, what flexibility there ought to be in the curriculum, what capacities learners have, and how teaching institution ought to be administered and so on. All these take place within a context in which teaching institution are designed to fulfill certain social and economic functions and in which certain things tend to be taken for granted. These issues are not mere appendages or impediments but constitute the concrete situation with which philosophical discussions about education must presently grapple (John Kleinig, 1989, p. 9).

The objectives of education can be stated after defining the difference between education and instruction.

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Education helps in the complete growth of the individual personality whereas instruction mainly trains an individual or a group to do some task efficiently. A person may be a great general, an efficient carpenter, a first class pilot, a lawyer, and so on, but still remains a semi educated ill-mannered, immoral, unrighteous or unjust or untruthful, unsocial individual. He/she could be highly selfish and deliberately ignore his/her duty towards his/her neighbors or even towards his/her family members. We can say that people who have specialized in certain educational fields are well-instructed persons but we cannot necessarily regard them as truly educated. On the other hand, a person who knows and performs his/her duty towards him/herself, his/her family, his/her neighbors and humanity, and at the same time he/she has acquired a basic knowledge about how to earn his/her livelihood honestly and live a decent life, should be called an educated person. He/she may have not specialized in a particular field of knowledge but the lack of expertise does not automatically prevent him/her from being recognized as a good person.

The importance of educational objectives is recognized by all the educationists and professionals. It is said that education without clear cut aims is like a rudderless ship. The following analogical comparisons emphasize this point well:

(1) Every pilot has a route-chart and set timing of landing at predetermined destination.

(2) There is constitution or set of principles and traditions through which a country is governed.

Similarly, there should be properly defined and declared principles, aims and objectives of education or the basis of which policies and programs of education have to be formulated to achieve the setting goals without wasting scarce energies and resources in chasing the wild goose.

In the Muslim world, it is generally felt that contemporary educational systems should not follow the desired aims as a result that it does not produce ideal results¹. Some assume that the system has followed, or developed and cultivated a narrow aim of merely preparing individuals for the job market. Indeed, every educational institution has its own teaching philosophy, whether or not we realize it. The main function of this philosophical basis is to observe and monitor the process of teaching and learning, whether it works or does not work. In other words, an educational philosophy can be regarded as the description of its goals and applications in florist the knowledge transformation and growth, the reflection of its own beliefs, experiences and training procedure, the explanation of how it going to produce qualified graduations as its output product using a “logical” expression in describing the effective and accurate delivery of knowledge within our contemporary global era in developing wider community cohesion and preventing violent extremism in the name of Islam.

In this light, teaching philosophy can be regarded as a reflection of what a curriculum of study containing deep insights about what it should be, including goals, mechanisms and approaches. Different subject of study have different expectations, depending on the mission and vision on how we view its role of teaching and learning within the broader sense of responsibilities or impact of being a compulsory subject of study to the learners.

2. The philosophy of teaching Islamic and Arabic studies

We today live in a rapidly changing world that is transforming before our very eyes. Human knowledge is now being challenged as never before. We live in a world scarred by extremism and social and harmony. Similarly, for the case of religious knowledge of deep and pressing concerns is calling for our immediate attention, such as religious fanaticism and radicalism, multi religious environmental degradation, including the loss of precious

¹ This phenomenon can be observed from the common trend in Muslim world, where they sending their children to the other countries which are more advance then their country for better education and future career.

humanity's harmonies and social respect, dimming of sense of spiritual awareness and purpose of existence, producing global terrorisms and social depletion and now become looming on the "animal behaviors and harmful society" with its coming adjustments and retrofits, including the probability of ongoing activities in poisoning the remaining human ethics and social norms.

But all is not lost. There is still hope and that hope lies in education and knowledge as a mechanism to build knowledge base society that we want to live in. Education is the power to think clearly, the power to act well in the world and the power to appreciate the beauty of life. What is knowledge? What makes a person knowledgeable? What transforms him/her so? As we know, knowledge can be regarded as light guiding a person to the right path, i.e., knowledge is faith. This begs the question in what form should knowledge be thought or received. In other words, there must be an effective ways to achieve any dream. In this context, it is true that the nature of education differ from one system to another. Each system always grows according to its time and space, the same is observed on the people who receiving and attending that system.

To those who teach Islamic and Arabic courses or dare to integrate human sciences in educational practice should step and declare confidently that it should be through a comprehensive educational framework, in which a true Muslim's life, activities and thought structured and reflected, to include all sort of personal ethic, social relation, technical skills, and all sort of true knowledge that construct the natural life of human being which is displayed his personal behaviors and self-esteem (Muhamadul Bakir, 2007, p. 5).

We have to remember that the valuable intellectual development comes from self-development, and that it mostly takes place within the educational syllabus and well structured curriculum rooted within specific educational philosophy. Teaching religion, for instance, has different meaning and understanding depending on its context. In secular usage (or western culture in general), religious education is regarded as the teaching of a particular religion and its varied aspects such as religious beliefs system, doctrines, rituals, customs, rites, and personal roles. The curriculum implies a type of education which largely separates from academia.

The secular concept is substantially different from societies that adhere to religious law, wherein "religious education" connotes the dominant academic study, and in typically religious terms, teaches doctrines which define social customs as "laws" and the violations thereof as "crimes", or else misdemeanors requiring punitive correction (Wikipedia).

On the other hand, the term Islamic studies are an ambiguous term within Muslim contexts. It can be an umbrella term for all virtually all of academia, or restricted to originally research. As such it includes all the traditional forms of religious thought, such as Islamic theology and Islamic jurisprudence. In addition, it assimilates fields generally considered to be secular in the West, such as Islamic science and Islamic economics. In non-Muslim context, the term Islamic studies generally refer to the historical study of Islamic religion, culture, history and philosophy (John Kleinig, 1982, p. 257). This ambiguity is really a reflection of Muslim scholars realization on the major crises that had be set over time within Muslim educational system, where the rises had sprung initially from the Muslim indigenous decline that had started to set in during the long period of Muslim rule especially towards the latter part of the Middle Ages, and reinforce during the two centuries of the colonial rule.

Furthermore, the main defect of the conventional education policy in many Muslim countries is that it had somehow lacking of focus on the Islamic principles and identification of the interest of the masses of Muslim community and have left them economically too backward and socially too fragmented to articulate their miseries. The issue can be realized in various forms starting from the issue of putting head scarf for the case of female student, up to the imposing imported curriculums, textbooks and syllabus. Tertiary level and university education

were inadequate and restricted to basic teaching without any research. Curricula for schools, colleges and universities were without clear goals and objectives. There were hardly any useful teaching aids and materials, and teaching methods were archaic. The quality of education at all levels was poor. Then there was the splitting problem of educational dualism. Excessive rigidity and blind adaptation characterized the traditional educational system. The question here is whether it is an Islamic education or not? Traditionally, Islamic education is taught to read and sometimes speak Arabic and memorize the major chapters or verses of the Quran plus a few prophetic tradition and some other text books, which commonly came from either under certain school of thought (such as Shafei Mazhab) definition and identification or a historic tradition of Sufi as observed in an ancient traditional educational institutions. However, Islamic education does not mean learning and being Sufi, or the study of one specific Muslim school of thought (Ghulam Nabi Saqeb, 2000).

In general, education should aim at the balanced growth of the total personality of the learner through the training of his/her spirit, intellect, the rational self, feelings and bodily senses. Education should therefore cater for the growth of learner in all its aspects, spiritual, intellectual, imaginative, physical, scientific, linguistic, both individual level and collective level, and motivate all these aspects towards goodness and the attainment of perfection.

From the above understanding, Islamic education (IE) can be defined as an educational system which inculcates all universal values, responsibility, and reverence into learner's awareness and realization of complete submission to God, the creator of the universe, either on the level of the individual, the community and humanity at large, to become part and partial to his/her activities, or behavior and culture of conduct as perceived by Islam. Indeed, IE by this definition might be regarded from some perspectives as a conventional type of education introduced to a learner, where he/she in principle have to totally accept all the values without questioning or asking for an option. However, in practice he/she should be obliged within a specific conditional application. For that reason, IE is continuously expanding within its specific framework in according to the contemporary teaching and learning strategies.

The objectives of IE, as suggested in the Holy Quran and prophetic tradition not only meant for the purpose of personal and individual spiritual development, but also include social duty and responsibility as well. From here, social transformation and reconstruction gradually take place, and become modernized, productive, participative, and value oriented nation committed to its Islamic obligations and principles as seen in performing religious duties.

From this perspective, IE philosophy believes that the most promising and effective way to deal with all human development is through education as proven by revealing the first chapter of the Quran. In fact, Islam itself can be defined as a comprehensive educational system, specifically designed to meet the challenges and obstacles of human survival in this worldly life. An education that empowers individuals and communities with the comprehensive knowledge for shaping their worlds and becoming more submission to the creator and self-reliant, an education that is universal in scope but local in application, directed toward preserving precious cultural diversity; an education where investigating Islamic theory is followed by practical application; an education that imparts useful instrumental life-skills as part and partial of the Islamic curriculum; an education relevant to all peoples of the world; an education focused on the complexly interwoven of human physical structure with the mind capability to control spiritual sensitivities; an interdisciplinary education pertaining to the transition to sustainable of human nature; an education promoting and facilitating healthful planetary evolution; an education exploring and expanding the perceived limits of human potential; an education identifying and reconnecting all

these essential considerations to a meaningful, dignified, high-quality life for all the world's people in this life and also in the Hereafter.

Therefore, an Islamic education should aim at producing educated individual (no matter he is a Muslim or not), where with the knowledge they become a light benefiting others with all the good characters, beautiful cultural values and fully trained with suitable skills to achieve excellence in their career and long-life activities as shown by all the great prophets.

2.1 Individual development

As mentioned above, Islamic education aims for the development of individual learners—physically, mentally and spiritually to become a complex and stable vicegerent on the earth. The objectives related to this aim of individual development have been expressed in various ways in the Holy Quran and also prophetic tradition (Holy Quran, 2, p. 170; 22, pp. 1-3; 57, p. 11; 96, pp. 1-5). Human being had been created in the form of physical development and mental faculties that acquire the capacities of understanding, appreciation and expression through word and knowledge. Through education humans gain self-confidence and self-dependence, and become strong physically and mentally. For that reason, the best expression of complete development of an individual and the harmonious development of personality is the Islamic education should be directed to the aim of enlightenment of head and heart; illumination of consciousness for all-round development of individual personality, for the fullest possible achievement of human potentialities and capacities physically and spiritually, so that he/she becomes a cultured and responsible vicegerent dedicated in the service of obedient.

2.2 Social development

In relation to social development, an Islamic education should aim to create:

(1) An acceptable learning society where material matter is just of their production and not as their main concern or the sole purpose of their community development structures.

(2) A society, where the conditions of living and its general environment will offer spiritual satisfactions and motivations to its members to become a good vicegerent of God, the Creator of the universe.

The broad objective of Islamic education should, therefore, look beyond the individual existence and to develop a suitable society that amenable to the advent of absolute submission to will of God, the Creator. Both aspects are in equally important because an individual lives in society and has his obligations towards his nation. There is a general realization that, the present education system does not yield required results mainly because it is divorced from the real social content, goals and responsibility. Furthermore, individual and social aims of Islamic education are not contrary to one another. From here, a learner becomes capable of earning his/her livelihood reasonably well to enjoy a happy and secure life while making effective contributions to the society and making Muslim community strong, modern and prosperous (Holy Quran, 9, p. 122).

3. Islamic and Arabic curriculum in KFUPM

When the author had the honor of being made visiting scholar within my sabbatical leave last year (2007) at the Department of Islamic and Arabic Studies, King Fahd University of Petroleum and Mineral, Saudi Arabia, the author did not foresee the unusual responsibility that it entailed. It was my intention to take as the contribution to address and consider some aspect of those special subjects to which the author's researches have principally been directed. It is a meaningful opportunity to discuss abstract questions within the midst of dominant practical preoccupation exercise in KFUPM. We cannot disregard the contemporary crisis in Islamic and Arabic Studies in most of Muslim

worlds that is because it affects every function of current and future Muslim life, especially in the harder struggle for religious belief and spiritual survival which lies before the nation. Every Muslim should put enough effort to reviewed their personal education, situation and contribution toward the reformation of Islamic education.

3.1 General representation of Saudi Arabia

The Kingdom of Saudi Arabia was founded in 1932 and occupies about four-fifths of the Arabian Peninsula. It is started from the west with the Red Sea, and stretches up to Jordan border on the north, to Iraq and to Kuwait; on the east by the Arabian Gulf, Qatar, the United Arab Emirates and Oman; and on the south by Yemen. Saudi Arabia is an Islamic state, in which the Islamic law serves as both constitution and legal framework.

Education in Saudi Arabia is segregated by sex and divided into three separately administered systems: general education for boys, education for girls and traditional Islamic education (for boys). The Ministry of Education, established in 1952, presides over general education for boys, and education for girls comes under the jurisdiction of the General Presidency for Girls' Education. Both sexes follow the same curriculum and take the same annual examinations. The education of females has increased dramatically in recent years, from 25 percent of all students in 1970 to 47.5 percent in 2001. However, education is largely segregated by gender. There are six universities which have both male and female sections out of the nation's eight universities. Certain subjects are not available for women yet. Whereas men are allowed to travel to foreign countries to pursue education, women are encouraged to do so but generally must be accompanied by a spouse or male relative.

The function of Islamic education is to maintain the status-score of Saudi's people as Islamic society. The secondary school curriculum includes the general academic secondary school curriculum focuses primarily on Islamic and Arabic studies. The establishment of secular Western-oriented schools after the World War II broke with the traditional Islamic system of education. However, a large part of the new curriculum is devoted to religion. In particular, the memorization of the Quran, its interpretation and understanding, together with the application of Islamic tradition to everyday life are stressed. Religion is also studied at the university level alongside other subjects, and is compulsory for all students.

Government spending on education continues to grow in Saudi Arabia. In 2004 the government increased education spending by 28 percent over the previous year. Additionally, special emphasis is being placed on technical training in order to fill the labor gap that has long been met with foreign expertise. The last census showed that 50% of Saudi male students go to college after high school and that 60% of female students go to college after high school.

3.2 Background of KFUPM

KFUPM is a semi-autonomous governmental institution of higher education. It is operated under the Council of Higher Education, and governed by its own board, and as all other universities in Saudi Arabia, is administratively attached to the Ministry of Higher Education. The university's mission is to provide essential instruction, research, and dissemination of knowledge, and through this process contribute to the economic development of the kingdom and render benefit to the public. It is one of the leading technical institutions of higher education in the Middle East, and has a recognized worldwide reputation for academic excellence and research (KFUPM, 2006-2009). One of the fundamental policies is that the university is not intended to be a mass educational institution; it is intended to serve precise professional needs. To ensure quality, all programs and standards are expected to meet the highest national and international quality standards, as evaluated by international accreditation procedures.

The university periodically undertakes an evaluation of its programs similar to the accreditation procedures

of the Accreditation Board for Engineering and Technology (ABET), utilizing visitation committees from the United States. Similar types of accreditation procedures are implemented for the other academic specialties. The most recent of these evaluations was made in April 2001 for the engineering programs and in December 1996 for the College of Sciences.

An equally fundamental policy is the adoption of the American higher education system as the basic model, with appropriate adaptation to local needs. One of the most far-reaching of all policies is the use of English as the language of instruction in all technical subjects. This imposes an enormous instructional burden but ensures the currency of technical materials and the development of effective skills of the graduates for communication with the managerial, technical, and scientific leadership of the major industries, on national and international levels.

In spite of the immensely important characteristic of national origin, KFUPM is in many aspects an international university. It has a multi-national faculty, derived from the major international sources of technology, with selection based on professional quality rather than national origin. Although the student body is primarily composed of Saudi citizens, there is a significant number of international students enrolled at the undergraduate and graduate levels.

The university's curricula are designed to meet national and international standards and to lead to degrees that have international recognition and currency. Its alumni are employed worldwide. The university provides accommodation for most of its students to reside on-campus. The faculty and all higher levels of administration are full-time and reside on-campus.

In term of educational philosophy, mission, vision, and value statements of an academic institution like KFUPM are not unclear, as they would bear some resemblance to those of similar institutions. KFUPM is an institution of higher learning committed to:

(1) Preparing professionals empowered with the knowledge, skills, values and confidence to take a leadership role in the development of the kingdom in the fields of science, engineering, environmental design and business.

(2) Producing research that contributes to the knowledge and sustainable development of the Kingdom and region by providing innovative solutions to identified economic and technical problems and opportunities.

(3) Providing a stimulating campus environment for the welfare of its students, faculty and staff, and offering outstanding professional services and out-reach programs to the society at large.

(4) Being a vibrant multicultural university of international repute focused on quality education and innovative research that prepares professionals and entrepreneurs to lead social, economic and technical development in the region.

(5) Being holistically guided by the Islamic principles in every form of developments to build its reputation and success.

(6) Encouraging and entertain creative ideas and solutions in teaching, learning, and research, placing it at the forefront of its focus and initiatives.

(7) Striving to excel in every academic activities by maximizing skills and continuously improving its business processes to improve quality of its products and services.

(8) Adhering to ethical and professional code of conduct that encapsulates honesty, sincerity and trustworthiness.

(9) Dealing fairly and humanely with all people, respecting justice and individual rights and freedom.

(10) Attracting and developing employees and students of different nationalities seeking to promote cultural diversity through inclusion of a broad range of people and perspectives.

(11) Being responsive to our stakeholders' requisites and demands with a strong customer focus.

(12) Aiming to create value through teamwork in our business within and outside, treating one another with respect and to help students to share the spirit of teamwork in their academic progression.

(13) Advocating leadership roles that uphold professionalism, responsibility and motivation.

(14) Focusing on a disciplined behavior, interaction and approach to our professional work.

(15) Dealing in a transparent manner in matters of education, performance and progress of faculty, staff and students.

(16) Teaching and emphasizing our values to the students through course work, extracurricular activities, advising and counseling, academic processes, out-reach programs and preach-as-we-practice behavior of mentors.

(17) Making all employees aware of the institutional values through employment contracts or conditions, specified code of conduct, administrative processes and policies, and annual performance evaluation.

(18) Paying attention to our commitment to preserve and nurture these values by requiring the measurement of their enhancement in all proposed new initiatives, new programs and improvement of programs.

3.3 The educational functionality of Islamic and Arabic studies (IAS)

The Islamic and Arabic Studies Department is a service department. Its responsibilities include the broadening of students' knowledge and general education in history, social behavior, and other disciplines within the context of the Islamic culture in which KFUPM graduates are expected to practice their professions. A second major goal of the courses offered by the department is to enrich the students' knowledge and utilization of the Arabic language in effective written and spoken communication. Furthermore, it is a mechanism to develop a complete awareness of an appreciation of Arabic not only as a language of poetry, literature, and religion, but also as the language of science and technology. Above all, the foremost objective of these courses is to vitalize the Islamic and Arabic moorings of the student identity and cultural attachment.

The fundamental of IAS programs usually has its own filters that maintain important traditions and invent new ones to keep balanced and relevance to the contemporary educational development. The objective of IAS component of the curriculum at KFUPM is to:

(1) Complement the depth and focus of the major programs of the University.

(2) Provide students with the breadth of Islamic knowledge and scientific skills that enable them to understand the real world problems, communicate effectively within cultural diversity, stimulate thinking critically, act and function professionally and ethically in serving the society, and become excel in their respective fields.

(3) Impart a moderate perspective of Islam and safeguard their thought and belief from harmful influences.

(4) Impart knowledge about rulings of Islamic Law that relevant for everyday life and mould the character of the student according to Islamic morals and ethics.

(5) Develop practical and effective approaches of application that suit the nature of teaching and learning practice adopted by KFUPM, such as outcome-based approach, focusing on the broad knowledge and skill categories considered as suitable for all university students, formulating specific learning outcomes for each category, developing a pool of inter-related IAS's courses emphasizing on the materialize of the major educational principle and goals.

From the above discussion, IAS can be considered as an exciting mechanism adopted by KFUPM in the study of Islam and Arabic courses to its student where the main concern of IAS is to promote intelligent understanding of Islam and the role of Arabic language in contemporary Muslim generation. In fact, it can be regarded as a place of knowledge transformation and reflection within a diverse and multicultural world today. In

pursuit of this aim the department is actively working to fulfill its duty in educating its students in according to its up to date curriculum and syllabus. In other words, the teaching philosophy of IAS's courses is up to date, practical and relevant to the nature of learners specialized in technical profession. They had been designed on the basis of application rather than theoretical as observed in the following discussion.

3.4 Current IAS curriculum innovations

In order to achieve these goals, all students of KFUPM, are required to take a total of 14 semester credit hours in Islamic and Arabic studies before they are considered for graduation it is not permitted to register two subjects in one semester except for those who are nearing graduation after getting approval from the department.

The university wide-requirements for students are outlined in the following Table 1:

Table 1 IAS curriculum structure

(1) Required courses	Code No.	Credit hrs.
a. The Islamic Belief	IAS 111	2
b. Islamic Professional Ethics	IAS 212	2
c. Human Right in Islam	IAS 322	2
d. Arabic Functional Grammar	IAS 101	2
e. Arabic Professional Writing	IAS 201	2
f. Arabic Communication Skills	IAS 301	2
Total credit taken		12
(2) Elective courses		
a. The History of Prophet Muhammad	IAS 416	2
b. Contemporary Financial Transactions in Islam	IAS 418	2
c. Inimitability of Al-Qur'an	IAS 419	2
Total credit taken		2

The above courses are all the subjects offered by IAS department. Each undergraduate student must successfully complete fourteen semester credit hours in both Islamic studies and Arabic for graduation depending to the requirements of the graduation plan for every academic department in KFUPM. Even though, it might be seem to some perspectives (especially from traditional one) that those courses offered by IAS are too small in numbers, but enough to produce qualified student, where it had covers the main principle of Islamic and Arabic education basis in the form of relevancy to the need of contemporary student life.

The most popular one among these courses is the course IAS 416 which is *The History of Prophet Muhammad*, where 75% of the respondents (from a quick survey which is composed of 50 students who had taken or currently taking this subject) fully agreed that this subject is the most attractive and striking one upon them compare to the other subjects they learn. In answering the question, "What you learn from this course?" 94% of the respondents fully agreed that they learn and understand Islam more from this course compare to the other courses. Similarly for the question of "why you like this course?" 91% claim that they become more confidence in practicing Islamic religion through leadership modeling and activities representation. The second most popular is the subject IAS 101 which is *Functional Grammar* where it scored 15% and then followed by 10% claimed that the subject IAS 111 which is *Islamic Belief* is the most they like and pay attention to.

In term of conceptual basis, IAS program can be regarded as up to date and relevant to the contemporary issues. The concept of Islamic professional ethic, for instance, can be regarded as a new field of studies within Islamic studies, and it is a replacement of the subject Islamic ethic, which is almost become a general concept within Muslim society. It is understood by general public in common sense. Therefore, to teach the subject of "ethic" per say is too

much redundant to student general knowledge's; consequently, it will not give new values added to their learning activities. Furthermore, the subject "professional ethic" is really needed by our contemporary society due to the complexity of our modern life style. Even though the nature of ethic in human society is remains unchanged, but the type and criteria of the ethic appeared in different form in this era of globalization.

However, from epistemological perspective, Islam uses the term "akhlaq (ethic)" to refer to ethics or personal moral character, which is derived from the Arabic word "khalq (creation)" which is also carry the meaning of origination and formation. However, the root meaning of the term "khuluq" is use to refers to innate or inborn characteristic and natural disposition of inner person. Composition of a person basically consists of physical body and soul or spirit. Human qualities exist not in person's body but in his/ her soul. Ethics, therefore deals with the conditions of the soul. It depends on the nature of the soul. In other words, if the soul of a person is good, he/ she is to be considered having good ethic and vice versa. According to Al-Ghazali (1985), ethic means an established state of the soul from which actions proceed easily without any need for reflection and deliberation. This means, ethic is neither the knowledge of good or bad, nor the capacity of distinguishing between right and wrong, nor the actions of good and evil, but it is an established or fixed position of a soul.

4. Conclusion

The department of Islamic and Arabic studies in its present phase has a dynamic curriculum paradigm within the KFUPM educational philosophy, where it manages to offer some attractive courses without losing of its essential values of educational functionality to lead students toward the wholeness understanding of human education with the criteria of the balanced development of the total personality. Yet the combination of courses to promote an education that helps students integrate all parts of their university experience into a fundamentally peaceful way of life guided by truthfulness of faith and reasoning, knowledge and good conduct, social responsibility and personal privacy. This kind of education has inspired the prophets of Islam to encourage his people seeking knowledge for the benefit of their complete obedience to God, the one which plays a vital role in realizing the power of knowledge in the event of social change, the one which had a broad vision of processing for self-reliance and personal growth. For these very reasons, Islamic educational philosophy is at the very heart of the Islamic teaching whilst the Quran is at the heart of education.

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