IMPORTANCE OF VALUE BASED EDUCATION ON CIVILISATIONAL DEVELOPMENT

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ABSTRACT

This paper examines the importance of integrated value based education on civilisational development. It provides a framework for the study of education and its synthetic function on development of society. In very complex global environment, there is a need to re-visit the concept of education discerning its value and ethical aspect. Among others, the paper discusses: the concept of civilisation and civilisational development from an Islamic perspective as well as the importance of integrated civilisational education on sustainable civilisational development of societies. Along the various sections of the paper, the Islamic perspective is highlighted and further advanced. The paper explains the leading role of the Islamic view of development and civilisation on the progress of society. Furthermore, it proposes an integrated model of education that stresses the importance of aspects such as; wisdom, balance, respect, trustworthiness, integrity, trust, justice, peace, creativity, criticality and collectiveness and inclusiveness. The paper, follows textual analysis and library research to discuss the main aspects that make the general framework of development and civilisation from an Islamic perspective. The paper concludes that there is a need for an integrated Islamic model of civilisational development, in which value based education is central. This model should be: value loaded, balanced, comprehensiveness and flexible. Additionally, it has been clearly established that, inter alia, human factors, values, modern know how, technological means, managerial capabilities and governance are essential in the Islamic model of development. The paper also showed that civilisational education framework is essential in further studying the role of education on civilisational development.

Key words: Civilisational Development- Value Based Model- Civilisational Education

INTRODUCTION

This paper deals with the concept of civilisational education and its importance on the process of civilisational development. Generally speaking, there are several factors and elements which influence the process of civilisational development. Human, material, social, technological, geographical, military, socio-economic, ethical, civilisational and cultural factors are among the important ones. Furthermore, education is such an element that is of high impact on any civilisational development activity. This paper sheds some light on the significant role of education on development of societies. It singles out the Islamic perspective of education and development showing how an integrated and value based educational model of education makes a difference on the developmental activities.

This papers show that any civilisational development activity would need by its very nature a model of education to guide it and create the necessary environment for the development of the individual and community as well. Education, in this paper, goes beyond transfer of knowledge and empowering the individual with skills and personality traits. It embraces the concept of civilisational education whereby values, ethics, wisdom, balance, creativity, culture, aesthetics, humanity, criticality and sense of mission are part and parcel of our understanding of education. The education that is transforming lives and minds, creating opportunities and generating big ideas for civilisational development. It is the education that provides the environment and impetus for paradigm shift in building minds and personalities of the 21st century.

The paper also provides a general Islamic perspective of civilisational development and civilisational education. From an Islamic perspective, civilisation appears integrative, value laden, balanced and comprehensive. Furthermore, the civilisational vision of Islam stresses the urgency of a balanced eco-system and integrative environment of development.

This paper, follows textual analysis and library research to discuss the main aspects that make the general framework of development and civilisation from an Islamic perspective. The importance of this paper is derived from the nature of the topic underhand. The paper shows the need for an integrated Islamic model of civilisational development. The main peculiarities of this model are: value loaded, balanced, comprehensiveness and flexible. Additionally, it has been clearly established that, inter alia, human factors, values, modern know how, technological means, managerial capabilities and governance are essential in the Islamic model of development.

The paper is subdivided into the following section: the concept of civilisation and civilisational development from an Islamic perspective and civilisational education as a catalyst for sustainable civilisational development.

I- GENERAL EXPOSITION OF THE CONCEPT OF CIVILISATION AND DEVELOPMENT: AN INTEGRATED APPROACH

For a better articulation of the concept of civilisational development it important to provide a brief account of the linguistic connotations of civilisation.[1] Additionally, this section will attempt to sort out the Islamic perspectives of civilisational development stressing the need for values and wisdom.

1-   THE CONCEPT OF CIVILISATION: LINGUISTIC SPECTRUM

In first general theoretical attempt civilisation maybe defined literally as settlement and presence in a given human geographical space. We found that some Arabic dictionaries define the term "civilisation" to connote "presence viz.-a viz. Absence, sedentary viz.-a viz. Bedouin."[2] Hence, civilisation when it occurs it changes the Bedouin community and human traits into a more civilised and urbanised settlement providing the necessary material and moral support for its members. Al-Bustani in seminal book *Muhit*, has clearly indicated that the term civilisation is "an infinitive means staying in a city and opposite of Bedouin, also the inhabitant of the cities and villages."[3] Moreover, in the western context the term civilisation[4] was used in different meanings and perspectives. One of the perspectives mentioned that "civilisation is derived from the Latin word *civites,* which means a city, and *Civis,* which means the inhabitant of a city. Or *Civilis,* which means civility or what, is related to the inhabitant of a city. Or used to mean a citizen."[5]

In a different context, the term was defined in the Islamic perspective to mean *Umran* which mean settled human association whereby people share a common life and work together to achieve certain levels of advancement in different aspects of life such as; the moral and material aspects. The term "civilisation" also is used to denote "a land or house inhabited, peopled, well peopled, well-stoked with people and the like; in a flourishing state; in a state contrary to desolate or waste or ruined; a land colonised, cultivated or well cultivated; a house in a state of repair."[6] In this last definition the concept of civilisation stresses more on the importance of the state of stabilising or settling in a place, land or house which indicate that "stability" is demanded in the civilising process as it provides the basic foundations of a civilisation. Furthermore, the state of progress and flourish is another indicator of the state of civilisation of a society. In another definition, civilisation denotes "a building, a structure, an edifice; or perhaps the act of building."[7] The latter, adds another important aspect related to the civilising process. It conceives civilisation as an act of building which requires vision and plan for action and construction. In other words, civilisation can be a process of constructing a state of progress and stability in the human life.[8]

2-   THE CONCEPT OF CIVILISATION: THE SOCIAL PHENOMENON

In further illustrating the meaning of civilisation this session attempts the social perspective of the concept. The term "civilisation" in its technical definition has various meanings depending on the background, vision, approach and social context. For instance, sociologists, psychologists, anthropologists and historians used to define civilisation in different ways with respect to their area of specialisation. In a broad sense, the term "civilisation" means, as Ibn Khaldun[9] put it, "the necessary character of human social organisation."[10] In this context, the term underlines the social dimension of the civilising process which stresses the human characters and qualities. In other words, civilisation is a state of human development and organisation, which reflects certain kind of personality and human gathering that function as a systematic body to achieve certain objectives.[11]

In a different context, Taylor provides one of the most comprehensive definition of civilisation saying it is a "degree of fairly advanced culture, in which the arts and sciences, as well as political life are well developed, provides an additional perspective. V. Gordon Childe sees the essential characteristics of civilisation as internal social hierarchies, specialisation, cities and large populations and the growth of mathematics and writings."[12] On a similar breath, civilisation is defined as "a well-established, complex society. Crucial characteristics of a civilisation would include the emergence of towns and cities; an increasingly specialised division of labor; and the development of trade, manufacture, and commerce, and centers of local and national

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[1] It is worth noting that there are different utilisations of the term "civilisation" in the Muslim world. Some Arabic literature indicted that the term used into there different connotations namely; *umran* (human association), *madaniyyah* (urbanization) and *tamaddun* (progress or development). In the Persian Literatures two meanings were widely used namely; namely, *madaniyat* and *tamaddun*. See, (J.A. Byle, A Practical dictionary of the Persian Language, (London: 1949), pp. 44-150. On the other hand, the term was used by the Malays of Malaysia and Indonesia to mean *Tamaddun* (popularly, spelt as *Tamadun*) as the term for civilisation. See, M.A.J Beg, Islamic and Western Concept of Civilisation, Second Ed. (Kuala Lumpur: the University of Malaya Press,1980), p. 20.

[2] Al-Afriqi, Abu al-Fadl Jamal al-Din Muhammad bin Mukram Ibn Manzur (m. 711H\1311m), Lisan al-Arab, Vol. 4, First Ed. (Baryut: Dar Sadir, 1968), p 197.

[3] Butrus al-Bustani, Kitab Muhit al-Muhit, (Bayrut: Maktabat Lubnan, 1970), p. 175.

[4] For further details, see, Nobert Elias, The Civilising Process: The History of Manners and State Formation and Civilisation, Trans. Edmund Jephcott, (Oxford: Blackwell, 1982), pp. 1-50.

[5] See, Philip Weiner, Dictionary of the History of Ideas, (New York: Charles Scribner's Sons, 1973), p. 613.

[6] Edward. William. Lane, An Arabic-English Lexicon, (Beirut:1968), p. 2155.

[7] Lane, An Arabic Lexicon, p. 2156.

[8] See, Abdelaziz Berghout, Integrated Model of Civilisational Development: An Islamic Perspective, Journal of Islam in Asia, IIUM Press, International Islamic University Malaysia, Vol. 14, N0. 1, June 2017, Pp. 181-195.

[9] Ibn Khaldun (1332-1406). He was born in Tunisia. He is considered to be the pioneer in introducing the science of human association from an Islamic perspective.

[10] Abd al-Rahman bin Muhammad Ibn Khaldun, The Muqaddimah: An Introduction To History, Trans. Franz Rosenthal, Vol.1, (Princeton: Princeton University Press, 1980), pp. 89-90.

[11] See, Abdelaziz Berghout, Integrated Model of Civilisational Development, p. 184.

[12] E. B. Taylor, Dictionary of Anthropology, Special Indian Edition, (Dehli: Goyl Saab, 1988), p. 117. See, also Taylor, Primitive Culture, (New York: Brentano's, 1924), p. 1.

political and legal administration, systems of communication, literacy, and an elite culture of artistic and religious expression."[13] It is clear so far that the notion of civilisation has to do with human accomplishments in various aspects of life. Furthermore, it has social, psychological and cultural dimensions.

Having said that, it is equally important to highlight the functional aspect of civilisation in which the social and intellectual dimensions are relevant. At the social level of analysis, civilisation is "the total result of the moral and material conditions which grant a given society the possibility to offer each one of its members, in every stage of his existence from childhood till afterlife, with necessary social assistance requested for his growth in this stage or in the other."[14] Accordingly, and as made very clear in the above definition, civilisation in the true sense, is a social dynamic force which plays an important role in developing the individual and society as well.[15]

3- THE CONCEPT OF CIVILISATION: AN ISLAMIC PERSPECTIVE

To further elucidate on the Islamic view of civilisation, one may refer to the seminal works of Malik Bennabi who made civilisation as one of the major subject matter of his thought and contribution to the world of Islam. He used the term "civilisation" in different ways and contexts. On the whole, he provided an important set of ideas and meanings that may provide a more scientific articulation of the concept of civilisation from a broader Islamic perspective. To begin with, one should mention that, without ever saying so clearly and openly, Bennabi provided a literal definition of civilisation before he analysed it as a social phenomenon. He used the term in its literal meaning to denote presence viz.-a-viz. obscene and Bedouin viz.-a-viz. sedentary. However, one should note that he used the term "civilisation" to denote witness before other nations and the love of knowing what is happening in the world. Here, he stressed the dynamic role of civilisation as a social action that qualifies the society to become a witness over other nations which entails certain levels of advancement in various aspects of life. By his account, civilisation cannot progress harmoniously unless it stands on two important poles; that of the moral aspects and that of the material aspects. He argues, as many other scholars, civilisation demands the equilibrium between the spiritual and the material and finality and causality.[16] In another dimension, he stressed that civilisation is not a pile of different kinds of objects. Rather, it is a harmonious whole of things and ideas in their various relations, uses peculiar means and circumscribed places.[17]

That is to say, civilisation is a systematic process consisting of integral parts that function as a whole. As process civilisation helps the individual annihilates the primitive features and negative elements within himself causing improvements in his social context.[18] Put in psychological terms, civilisation provides a psychological and mental force that re-organises the human capabilities as well as the human vital energy directing it to respond to the needs of social development. Furthermore, civilisation is in its essence "an idea....and a project for a systematic work. It is aspiring towards activating the social capacities in order to face the crucial problems of a society."[19]

> *"The product of a substantial idea, which inspires to a pre-civilized society the vital drive that, penetrates it onto the historical movement. Thus, the society constructs its intellectual system in conformity with the original pattern of its civilisation. It is rooted in an original cultural ambiance, which will decide all its characteristics viz. a-viz. other cultures and civilisations."[20]*

The above passage shows the significance of ideas in formulating a civilisation. Indeed, ideas are the main factor that initiates a civilisation process. In general terms, creative ideas, help make a vision of civilisation, develop a civilisational project and shape the intellectual characteristics and cultural originality of society. Indeed, ideas are the premier factors, which drive society into the threshold of history; they assist it to accomplish its mission and to carry out its responsibilities in a given historical moment. Moreover, ideas enable the members of the society to play their roles on the civilising process.[21] On the basis of the above analysis civilisation appears to be a complex phenomenon with multi dimensions which require an integrative approach in dealing with it. Therefore, for a better understanding and articulation of the civilisation process we need to reconcile its integral parts in order to constitute its entire dynamic structure.[22]

4- THE NOTION OF CIVILISATIONAL DEVELOPMENT: THE ISLAMIC PERSPECTIVE

Having outlined a general framework for the definition of civilisation the paper now provides a definition of civilisational development as the central focus of the present work. In general terms, civilisational development is a result of human collective and systematic endeavours aspiring towards building a civilisation in its multi-dimensional meaning. The latter, includes many aspects such as; intellectual, moral, spiritual, social, economic, technological, ethical, material and cultural advancement. All this development happens according to the worldview of the society and its social context. Thus, civilisational development does not happen haphazardly or occurs in a vacuum rather it is a process that demands scientific orientation. It is a process that has a goal and an end. That is to say, "'development' has as its goal a fuller and/or greater and/or better situation attained through the

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[13]David Jary and Julia Jary, The Harper Collins Dictionary of Sociology, Ed. Eugene Ehrlich, (New York: Harper Collins,1991), p. 48.

[14]Malik Bennabi, Qadaya Kubra', First. Ed. (Dimashq: Dar al-Fikr,1991), p. 43.

[15] Most of the ideas here summarised from: See, Abdelaziz Berghout, Integrated Model of Civilisational Development.

[16]Bennabi, Islam in History and Society, Trans. Asma Rachid, (Malaysia: Berita Studies in Contemporary Thought, 1993), p. 99.

[17] Fawzia Bariun, Malik Bennabi: His Life and Theory of Civilization, First. Ed, (Malaysia: Budaya Ilmu Sdn. Bhd, 1993), P. 164.

[18]Malik Bennabi, al-Fikrah al-Afriqiyya al-Asiyawiyya fi Daw i Mu'tamar Bandung, Third Ed. (Dimashq: Dar al-Fikr, 1992), p. 91.

[19]Bennabi, Ta'ammulat Fi al-Mujtama al-Arabi, (Dimashq: Dar al-Fikr, 1986), P. 116.

[20]Bennabi, Mushkilat al-Afkar Fi al-Alam al-Islami, (Dimashq: Dar al-Fikr,1988), P. 41.

[21]Ibid., p. 42.

[22] Most of the ideas here summarised from: See, Abdelaziz Berghout, Integrated Model of Civilisational Development, Pp. 182-195.

expansion or attainment of defined possibilities."[23] As a process development involves, among other things, having vision, mission, objectives, strategies, plans, approaches and activities geared towards achieving progress at all levels. In more specific terms "sustainable development conceptualizes the different elements of civilisation in a holistic manner. It takes in the management of natural, economic and human resources, spatial planning, institutional solutions, the moral dimension, the shaping of awareness and the choice of a defined life model."[24] Islam as a religion and way of life offers an integrated model and framework for civilisational development. It provides a balanced developmental model[25] that is value laden and comprehensive. Like most advanced models of development today, Islam addresses the question of development from an integrated perspective stressing the importance of balance between the martial and spiritual aspects of civilisation. In this model, the approach to development and civilisation is holistic and balanced. It is holistic and comprehensive in the sense that aspects; such as socio-political, economic, religious, cultural, educational, scientific, technological and civilisational are interconnected and dealt with comprehensively. Additionally, while it stresses the comprehensiveness of developmental model it also regards balance between spiritual and material forces as essential character of real development. Furthermore, the civilisational model that Islam advocates establishes and further advances the importance of both human and religious elements in the pursuit of development. In other words, "it points to the need for the spiritual development of humankind, and for an exchange of the goals of development from the material centred to the non-materialistic."[26] By doing so, this model posits that issues like; civilisational vision, religion, ethics, culture, spirituality, technology and education are central to development. As a matter of fact, the Islamic civilisation in its glorious moments was a real manifestation of aspirations and projections of Islam as a balanced civilisational developmental model calling for spiritual, material, technological, scientific, economic, social, cultural, educational, artistic and aesthetical progress.[27]

Any study of Islam as a way of life, would eventually lead to the discovery of well-articulated set of civilisational values and principles. Islam advocates a set of values such as trustworthiness, integrity, work as a form of worship, excellence, justice, fairness, brotherhood, mercy, respect, cooperation, consultation, *I'mmar, Itqan, Ihasan, taqwah,* sincerity, caring, sharing, moderation…etc. As a matter of fact, it is these values that made the Islamic model of development distinctive from others. With these values in the very core of Islam, development becomes more human and value loaded paving the way for more friendly and integrated model. In fact, it is those values that made it possible for Muslims to build a balanced Islamic civilisation that lasted for long centuries and bridged the world of old civilisations with those that come after Islam. It was able to nurture quality people and culture for civilisational development. The human models that Islamic civilisation nurtured echoed the real civilisational values of Islam that have been referred to earlier.[28]

III-CIVILISATIONAL DEVELOPMENT AND CIVILISATIONAL EDUCATION

1-   CONCEPT OF EDUCATION AND HOLISTIC EDUCATION

To grasp the essence of education, as the present paper portrays it, I deem it is worth mentioning few connotations attached to its meaning first. This is a summary of several important definitions of education have been prudently presented: "Educationists have paid a great attention to the explanations of the term in order to explicate its scientific purport. Yet, they have not presented a unanimous one. The following is a set of definitions: The earliest definition of education is that exposed by Plato's saying, "Education stands for granting the souls and bodies as much as possible an amount of aesthetes and perfection." This definition comprises physical and spiritual education. The former is that education which sows corporal development and prosperity, while the latter is that which creates perfection and virtue. Hubbell renders a characterization of the perfect education. He says, "Perfect education is that conserving the physical condition and vigour of pupils, and gives the power of controlling the mental and corporeal powers. It also increases the rapidity of realization and the sharpness of intelligence, and accustoms to good and precise judgment and creates gentleness in fulfilling duties deliberately." For Gold Simon, "Education is the way of making the intellect a real intellect and the heart a real heart." This definition indicates that education should be the device of achieving intellective growth and nourishing souls with virtuous ethics. At any rate, it refers to the spiritual education exclusively. Herbert says, "Education is training man for enjoying perfect lives." Like the previous, this definition is exclusively restricted to the mental education. John Milton defines, "Perfect education is that which helps man to fulfil any job so accurately and skilfully in peace and wars." This definition is dedicated to the professional education. For Mistalotzi, "Education is developing all of the potentials of children perfectly and properly." Hassle defines education as the manners of disciplining the natural abilities of children to make them fit enough for being in charge of a happy compartment. Gimuel says, "Education is bringing up individuals for satisfying themselves first, and others secondly." Lithery says, "Education is the activities that purpose for bringing up a child or a young. It is a set of the acquired intellectual and manual habits, as well as ethical features." We may affirm that John Dewey's definition is the most acceptable. He defines education as the process of adaptation between

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[23] Machowski J. Ochrona Srodowiska. Prawo i Zrównowaz.ony Rozwój. Z. ak: Warsaw, 2003, quoted in Antoni Skowronski, A Civilisation Based on Sustainable Development: Its Limits and Prospects, Sust. Dev.16, 117–125 (2008), In Wiley InterScience, (www.interscience.wiley.com) D O I: 10.1002/sd.34.
 p. 120.
[24] Piontek B. 1999. Jakosc z.ycia i sposoby jej mierzenia w strategii wzrostu gospodarczego i zrównowaz.onego rozwoju.Problemy , Ekologii6(3): 221–232, quoted in Antoni Skowronski, A Civilisation Based on Sustainable Development, p. 120.
[25] Abdelaziz Berghout, Importance of Religion, Man and Knowledge in Civilizational Development Views of Malik Bennabi and Said Nursi, Journal of Islam in Asia, Vol. 10, No. 2, Dec 2013, pp. 101-104.
[26] Antoni Skowronski, A Civilisation Based on Sustainable Development: ibid.
[27] See, Abdelaziz Berghout, Integrated Model of Civilisational Development, p. 181-195.
[28] Most of the ideas here summarised from: See, Abdelaziz Berghout, Integrated Model of Civilisational Development, Pp. 182-195.

individuals and the environment. He says, Education is a form and composition of the individuals' activities, and then casting them in certain matrices, i.e. changing the process into a social action that is welcomed by the others."[29]

On the other hand, there are those educationists and human scientists who developed the concept of holistic education that is adopted in many modern institutions of learning and education. Holistic education is an important development in the understanding and envisioning of education that encompasses many elements and involves many disciplines. "A holistic way of thinking seeks to encompass and integrate multiple layers of meaning and experience rather than defining human possibilities narrowly. Every child is more than a future employee; every person's intelligence and abilities are far more complex than his or her scores on standardized tests. Holistic education is based on the premise that each person finds identity, meaning, and purpose in life through connections to the community world, and to spiritual values such as compassion and peace. Holistic education aims to call forth from people intrinsic reverence for life and a passionate love of learning. This is done, not through an academic "curriculum" that condenses the world into instructional package, but through direct engagement with the environment. Holistic education[30] nurtures a sense of wonder. Montesori, for example, talk of "cosmic" education: Help the person feel part of the wholeness of the universe, and learning will naturally be enchanted and inviting. There is no one best way to accomplish this goal, there are many paths of learning and the holistic educator values them all…The art of holistic education lies in its responsiveness to the diverse learning styles and needs of evolving human beings."[31]

2- CIVILISATIONAL EDUCATION RE-DEFINED

To go one further step in defining civilisational education, it is important to note that education is not meant only for nurturing good citizens, uprising children, and producing professional and human resources that are meant to undertake positions and assume jobs in a given society but also it is meant for generating creativity, ability, will, motivation, purpose, vision, mission, morality and value. Indeed, civilisational education does mean only we raise up children and citizens by giving them moral, physical, spiritual, intellectual, psychological, and professional training and strength but also it means constructing creative living contexts and environments wherein man, woman, family, society, *Ummah* and humanity will find meaning and assume vital responsibilities. Civilisational education is a process that imparts into the hearts, souls, minds and senses of every individual the value, ethic, art and ability of discerning his own potentialities and vital energies so that he can be able to determine the extent of his improvement, achievement and contribution to the development of his own personality as well as his society and humanity at large. Differently put, civilisational education is all about understanding, transforming and realising the self with its relations to the environment and the conditions of building a creative civilisation.

Indeed, civilisational education should be seen as a force behind understanding creation, life, universe, man, humanity and civilisation. Having said this, it becomes more apparent that civilisational education should assume a more dynamic and vital role than what it is already having today in many parts of the world. It is a real dilemma when one sees some educational systems in the world in general and in the Muslim world in particular concerned and interested more in producing professionals of all kinds. But they do not concern themselves with disseminating life, justice, ethics, equality, freedom, creativity, peace, security and balance into the souls and hearts of people. In fact, this meaning of civilisational education brings to the fore the concept of civilisational vision. Indeed, any civilisational education capable of realising the above mentioned values and virtues will require a civilisational vision. In this regard, Islam provides a very dynamic and original vision for the formulation and fostering of such an education of balance and creativity. Therefore, our theorization of education should include not only its institutional, instrumental, methodological, pedagogical, managerial, administrative and philosophical aspects but also the worldview oriented elements and conditions.

In this respect, the civilisational vision of Islam attaches to the concept of education a very wide range of values, objectives and principles. In the Islamic worldview education appears to be very extensive and all-encompassing process. It includes personality moulding and traits transforming, society making and human association organizing, civilisation building and progress engineering, worldview learning and religion practicing, culture renewing and value disseminating, *Ummah* realising and humanity developing and mindset redressing and mind revitalizing. Additionally, in Islam civilisational education is meant for creativity skills managing and realizing, potentiality discerning and developing, social relations enhancing and strengthening, political stability achieving and empowering, economic growth generating and sustaining, human resources training and orienting, problem solving abilities imparting and practicing and ethical, moral, aesthetic oriented wisdom and knowledge developing and sharing.

3- CIVILISATIONAL VISION AND THE TEN CONTOURS OF EDUCATIONAL RENEWAL

The just ended point shows the importance of revisiting our educational systems in order to infuse new ideas, views and perceptions. In this regard, the civilisational vision of Islam emphasizes the importance of introducing an integral vision for the

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[29] These definitions and the comments are quoted from a digital book entitled "The Educational System of Islam. Website address is: Http://www.rafed.net/books/other-lang/educationnal.

[30] For further details on the concept of holistic education refer to: Bower, C.A, Education, Cultural Myths, and the Ecological Crisis: Toward Deep Changes (Albany: NY: State University of New York Press, 1993); Clark William. Jr, Designing and Implementing an Integrated Curriculum: A Student-Centred Approach (Brandon: Psychology Press, 1997); Doll William Jr. A Post Modern Perspectives on Curriculum (New York: NY, Teachers College Pres, 1993); Marshak David, The Common Vision: Parenting and Educating for Wholeness (New York, NY: Peter Lang Publishing, 1997); John Miller, The Holistic Curriculum (Toronto: OISE Press, 1996).

[31] Ron Miller, A Brief Introduction to Holistic Education, An Article on the Internet dated February 14, 2004, See website: http://www.infed.org/biblio/holisticeducation.htm.

education of individuals and societies alike. Within the framework of the civilisational vision of Islam, the vision of education should emphasize the following elements:

First, education should be holistic and integral so that it can reflect the Islamic way of life.

Second, education should be able to instil in the minds and personalities of individuals and entire communities the basics and principles of the Islamic worldview[32] that encompasses all aspects of life. In this respect, curricula, syllabuses and programmes should be developed in various institutions of learning and education in order to inculcate the Islamic worldview. Additionally, the different social, economic, political, and cultural institutions and bodies should jointly and interactively develop programmes and run activities that can disseminate the messages, values and principles of the Islamic worldview.

Third, education should disseminate the, values, experiences achievements of the Islamic civilisation. It should also advocate the urgency of the re-invention and reconstruction of a new Islamic civilisation. In this respect, the educational systems should develop and establish the necessary units, curricula, and bodies responsible for, firstly, teaching and recalling back the living values and achievements of Muslims in the world of civilisation. And, secondly, create the necessary conditions for Muslims today to undertake the task of building a new civilisation. This will need, among others, developing of new skills, wills, motivations and capabilities needed for any civilising process.

Fourth, education should be able to portray the culture of Islam and its values. This includes style of life, way of thinking, mode of behaviour, moral orientation, aesthetic expression and others. It is important that measures should be taken by the educational institutions as well as other social institutions to disseminate the values of Islamic culture.

Five, education also should involve in bringing up the proper and efficient Muslim personality. Hence, concerned institutions of any given Muslim society should undertake the necessary measures to contribute to the big project of formulating the Muslim personality of the twenty first century that can carry and realize the vision of Islam.

Six, education should be able to teach the society its philosophy, mission and goal. The members of the Muslim society should be exposed to the real objectives and goals of Islamic education so that everyone will be aware of his responsibilities and duties as a vicegerent of God and his servant who looks forward to achieve balance in his knowledge and practice of Islam as worldview, civilisation and culture.

Seven, the civilisational vision of Islam envisions an education for civilisational dialogue and global interaction. Islamic vision of education should encourage Muslims to involve in dialogue and communication with the rest of civilisations and cultures in order to exchange experience, wisdom, knowledge, achievement and responsibility.

Eight, the Muslim vision of education should contribute extensively and intensively to world peace, coexistence, security, progress, freedom, equality and justice.

Nine, civilisational education also should undertake the task of spreading the culture of tolerance, forgiveness and compassion.

Ten, finally for the civilisational education perceptions to be realised in a social living context it is important to emphasise the need for creative thinking, critical thinking, cognitive thinking, methodological thinking and strategic thinking[33]. All these abilities need to be taught and imparted in our children and adults' personalities as well. Therefore, it is important to realize that education and culture are two of the most influential tools for this purpose. Hence, as already indicated, the Muslim countries should invest more in the creative culture and civilisational education so as to provide the conditions for the civilising process to root in our culture and life.

It is so far clear that the civilisational vision of Islam widens as well as deepens our view of education and culture. In line with this, Muslim educational institutions as well as Muslim cultural institutions should take the necessary measures to introduce the civilisational vision of Islam into the programmes of education and culture. It is vital that all institutions and agents of change within any society to work jointly in order to disseminate and teach people the main elements of the civilisational vision which includes, among others, the worldview, civilisation, personality, culture, and education of Islam.

It is essential to develop this civilisational vision and make it as a part of our new education, culture, personality, political culture and social activities. Indeed, the broader and deeper is the imparting of civilisational vision on our life the creative and efficient is our understanding and practicing of Islam.

CONCLUSION

The forgoing pages have provided a brief account of the issues of civilisational development from an Islamic perspective showing the role of the Islamic worldviews as well as the urgency of reviving the civilisational vision of Islam. Indeed, what is important in the study of the cvilisational model of development from an Islamic perspective is the framework which it provides to guide the process of development. This framework makes it possible to see the vital role of values, ethics, worldview,

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[32] See, Abdelaziz Berghout, The Islamic Worldview: Characteristics and Functions with Reference to the Civilising Process, First. Ed. (Kuala Lumpur: Aslita Sdn Bhd, 2003).
[33] See, Abdelaziz Berghout, Creativity and Creative Thinking, Op. Cit.,

education, culture, people, technology, know how, knowledge, sciences, management...etc. In this way, one can project a developmental model which is balanced and responds to the changing realities and circumstance of people.

This paper also stressed the need to rejuvenate the civilisation vision of Islam as an important factor in materialising the cvilisational values and principles of Islam. The cvilisational vision requires that the Muslim should understand Islam as a driving force behind a civilisation and not mere moral personal teachings. Rather, it is a guide for intellectual, spiritual, economic, social, cultural, scientific, technological and civilisational development. By advancing this understanding, Muslims can regain back their dynamic role in civilisational development.

Therefore, it is recommendable that researchers and scholars conduct studies and researches in areas such as, the Islamic model of civilisational development, civilisational vision, education and development, culture and development, values and development from an Islamic perspective. Additionally, policy research needs to be undertaken to provide recommendations on ways to strategies and implement to Islamic civilisational model of development in various aspects of development including socio-political, economic and cultural aspects.

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