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Islamization in the Age of Globalization: The Imperative for Curriculum Reform for Islamic Learning in Nigeria

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Abstract

Globalization, a quick and rapid means of information dissemination, by its nature, has confined the whole world to a global village. Through it, the leading civilization influences the world affairs and transmits its cultural values to the rest of the world. The domination of the West in modern technological devices, and its spread of vices through them notwithstanding, Muslims should not feel unconcerned about it. As the best nation ever raised for mankind, by virtue of combining faith with the promotion of right and eschewing what is wrong, sitting on the fence may not change the situation for better. The assertion that the content and methodology of Islamic education needs many fundamental internal adjustments in the light of constant changing challenges posed by information and communication technology (ICT) informs that the curriculum of Islamic education needs to be re-assessed, or else, the worldview, culture and Islamic civilization would be rendered obsolete by the wave of western civilization. In other words, the curriculum of the traditional madrasah as well as modern Islamic schools and universities needs to be modified for it to function effectively well in the contemporary period. This paper therefore intends to discuss how Muslims can borrow a leaf from the contemporary globalization to promote their worldview, disseminate Islamic ideals and energize the ummah by rigorously acquiring modern technological know-how and developing their own system based on Islamic paradigms via restructuring the curriculum of Islamic education with particular reference to Nigeria.

Introduction

THE SOURCE OF ALL KNOWLEDGE IS ALLAH WHO TAUGHT ADAM, THE FIRST MAN, the nature of all things. Scientific and other branches of knowledge are endowed to man to impact positive development in himself and his environment. Knowledge, however, became distorted in the hand of Godless men who downplay spirituality and revelation as a source of knowledge. These people learned aspects of true science and applied it to evil uses, mixed with fraud and deception, to sow discord in the society. As the instrument of globalization being used for the promotion of devilish culture can as well be used to propagate Islamic culture, Muslims have no option than to rise to the task of bringing back knowledge to its normal axis, Islamize it and spread it to the world. To do this successfully, the Islamic institutions of learning need to review their curriculum to withstand the test of time or else their case will be more sympathetic than the Qur'anic *as-hab al-kahf* who were leaving in the past and could not find themselves relevant to their contemporary time. A complete overhaul of the Islamic education curriculum becomes imperative to ensure the relevance of its products in the modern day phenomenon. After all, Allah Himself is dynamic, and as His vicegerents, it will be unfair to remain static at the expense of human civilization.

As against various narrow and shallow definitions given to the concept of curriculum, Wilkins (1976: 60) sees it in an elaborate manner as "the overall learning programme in a school which covers time-tabled lessons, sports, social activities and all other facilities through which the school aids the development of its pupils." This implies that a curriculum consists of the programme of studies which embraces all academic subjects offered in a school system; programme of activities which includes inter-scholastic and inter-moral activities like athletics, school publications, music programme, clubs and societies; and programme of guidance which involves guidance services rendered in the school (Adebayo, 2005:6).

With the above definition of curriculum, it could be understood that curriculum reform involves continual revision of the existing curriculum. This dynamism in curriculum becomes inevitable to allow for innovations or remove redundancy in view of the dynamic nature of the society. Curriculum reform therefore, implies revision of the existing curriculum for the purpose of making necessary adjustment in all aspects of school curricula to meet the demands of the changing times, individual learners and that of the society as a whole. Curriculum reform in this wise, involves the objectives, the content, the instruction and evaluation strategies. To develop a new curriculum for Islamic education to incorporate current information and communication technology therefore becomes inevitable. The fact that Islam has a comprehensive conception of life; that the Qur'an contains scientific facts which are implic-

itly or explicitly stated in its various verses; and the fact that Islamic history contains many scholars and scientists who had excelled in their numerous fields of specialization, all pre-suppose that it is not out of place for Muslims to rise to the task of improving their system of education in the standards of contemporary globalization.

The Relevance of Globalization to Islamization of Knowledge

The fusion of photonics technologies with microelectronics has no doubt marked radical new developments in information and communications technologies and this epitomizes the optoelectronics revolution in the name of globalization. This has been manifested in different ways. Nyang (1998:124-131) for instance, identifies five of such manifestations which are the shortening of geographical distances, the traversing of physical distances through manipulation of the electron, the emergence of a world culture owing to certain universalizing factors, the homogenization of human societies through the universal adoption of western concepts and vocabulary and finally, the manifestation in the realm of military and human welfare. These manifestations as identified by Nyang are considered by Adebayo (2005:124) as confirmation of the impeccability of the Qur'an. He therefore writes:

Take for instance the Qur'anic narration of the shortening of geographical distance endowed to Prophet Sulayman to subject the wind to his power and flow gently to his order. Hence, the modern means of locomotion such as high speed cars and supersonic planes are samples for the doubting Thomases that Prophet's means of locomotion. Furthermore, his intercom system was unequal in terms of effectiveness when compared with any modern wireless network, as it facilitated hearing the voices of small ants from a far distance. Also, his usage of a hoopoe to communicate with Queen Balqis could be developed as a means of effective communication. However, no technology of contemporary globalization can match with the evacuation and transportation of the Queen's throne to prophet Sulayman's palace within the twinkling of an eye. Her consequent acceptance of Islam and of his supremacy as King, are instances of the homogenization and hegemonization syndrome of globalization. This equally confirms Nyang's fifth manifestation of globalization in the realm of military science and human warfare, as the fear of extinction became the thread of unity between Sulayman and Balqis.

Muslims have over time contributed immensely to modern civilization and development. A letter written by King George of England, Sweden and Norway and addressed to the *khalifah* of the Muslims in Andalusia, Hisham III and taken to him by a delegate led by the Princess of the king, is a strong evidence of the virility of the Islamic Caliphate in heralding civilization, science and technology. The letter (cited by Adedimeji, 2009) reads thus:

To: His Excellency,

Khalifah of the Muslims in Andalusia, Hisham III.

From: George II, the King of England, Sweden and Norway

After saluting your Excellency, we see the progress your Kingdom had made in area of Science and Technology, Literary and Social Amenities . . . And we want our children to emulate from these good gestures. So that it can be good beginning to spread the light of knowledge in our own country, which was dominated by ignorance from all corners. I have sent my Princess with other British children to come and learn from their honourable age mates in your kingdom. Along with her are these small gifts.

I hope that your Excellency will admit her with love and compassion.

Signed:

Your Subordinate,

George II.

If it cannot be denied that the Muslim world had contributed immensely to the intellectual rejuvenation of the western world, and that the modern developments in the science and technology could not be divorced of Islamic origin, then it is disheartening to observe that in this era when science and technology has become a veritable yardstick to measure the survival of a society, the lands of Islam could not be rated high in science and technology. Rather than being a major power to reckon with as in the past, they are now reduced to mere dependants on other civilizations in this vital endeavour. The major factor that facilitated this backwardness could be traced to the influence of the colonization of the Muslim world by the western world and the imposition of a system of civilization alien to her, coupled with the introduction of a system of education which opposed its worldview, knowledge and value systems. Al-Faruqi (1988: 23) identified the plight of Islamic education under colonialist administrations and lamented its denial of public funds, imposition of secularization in the name of modernism and progress as well as bifurcation of curriculum into contrasting and opposing section. Revealing the hidden agenda of the colonialists with particular reference to curriculum, he observed:

The Islamic part of the curriculum remains unchanged, partly because of conservation and vested interests, and partly because it is in the secularist plan to keep it out of touch with reality and modernity, so that its graduates would present no competition to those of the secular institutions. This was all thought out and well planned by the colonial strategists.

Dissatisfaction with the existing curriculum and the need to improve the quality and quantity to meet special requirements are some of the rea-

sons for curriculum reform. From all indications, the Muslim world has not been satisfied with the type of education bequeathed to it by the colonialists. Some nineteenth and twentieth century Muslim reformists had been kicking against it vehemently. Quoting Mawdudi here is apposite to appreciate the agitation for curriculum reform in the Muslim world. He writes:

It is high time for the Muslims to get rid of the old stale system of education as well as the modern system of secular orientation and work out a separate system of education of their own, as modern in nature as possible, making best use of modern science and techniques but undiluted Islamic orientation. This plan should be executed and implemented through those who are not only well versed in Islam but who are also armed with firm faith and conviction and full of missionary zeal (1992: 169–170).

It is on the same note that six different world conferences on Muslim education were organized between 1977 and 1996, the seventh one being held lately in 2009 in Malaysia. One of the consequences of the conferences was the establishment of International Islamic Universities for the academic study of Islam and to address the dilemma created by the bifurcation in Muslim education which led to the emergence of two different sets of graduates in Muslim countries, namely the graduates of secular institutions that could articulate modern concerns of human rights, globalization and equality but with no knowledge of Islamic traditional sciences; and graduates of Islamic traditional institutions that are well versed in Islamic traditional sciences but could not grasp the intricacies of the modern developments and could only function at socio-religious gatherings like marriage, naming and funeral ceremonies. The conferences further culminated in the Islamization of knowledge programme which Oloyede (2004: 30) sees as all embracing and deep aggregation of disciplines to which the early Islamic scholars were exposed, as against the contemporary Islamic Studies curriculum which he (Oloyede) refers to as an empty shell.

As vibrant and timely the Islamization of knowledge programme is, its real advantages would not be felt and appreciated if its proponents fail to make it global by spreading its ideals to the world. In fact the dissemination of Islamized knowledge is the twelfth step of Al-Faruqi's Islamization of knowledge work-plan. This is further emphasized by him when he says:

It would be idle, even if great, should all these works be produced by Islamic scholars, and be kept in the privacy of their personal collections. And it would be a great pity if they should remain known only to a closed circle of their authors' acquaintances and friends, or utilized by the educational institutions of their neighborhoods or countries alone. Whatever is produced for the sake of Allah (SWT) belongs to the whole *ummah*. The benefit of it will not win Allah's blessing unless it is brought to and is appropriated by the greatest number of His creatures.

Conversely, it has been acknowledged by scholars like Shehu (2001), Abu Rabi' (1998), and Siddiqui (1998) that the contemporary globalization is a deliberate process of Americanization and Westernization and imposition of western culture on the rest world. While one does not blame the usage of this medium to transmit one's culture, however, we are not comfortable with the nature of culture being transmitted. A description of the nature of culture given a global outlook by the West is given by Shehu (2000: 15) when he writes:

The West has reached the highest peak of moral debasement. . . . All sorts of vulgar attitudes —homosexuality, pornography, lewdness etc have held sway to the West. In fact they are the Western way of life today. With globalization, these decadent attitudes and tendencies are now being disseminated to the whole world. In the Internet, these are not brought under any censorship or control. Humanity, if care is not taken, shall soon be consumed by western perversion.

If the above should be the case, Muslims could not afford to fold their arms watching the dissemination of vulgar culture groping into the fabric of the rest world without checking it. The disastrous effect of feeling unconcerned in such a situation would be more pathetic than the case of a group of people in the upstairs of a ship who watched those downstairs making hole on the ship to allow them to have access to drinking water. Certainly, they are all going to perish together.

The current globalization devices and gadgets have been used at the detriment of Islam. Through it, false and wrong information, misinformation and misrepresentation of facts about Islam are being spread; the Prophet of Islam and his prominent companions are blasphemously discussed, accused and condemned; verses of the Qur'an are wrongly interpreted, while spurious *ahadith* are cited to justify un-Islamic assertions. Such misleading information on the Internet could no doubt be taken by novice as authentic information about Islam particularly where the authors are mischievous scholars who are westerly trained and are out only to sacrifice the interests of Islam in order to achieve cheap popularity or for political ambition. It therefore becomes imperative for Muslims to use the instrument which is being used to paint Islam black now to portray the true picture of Islam to the world.

Curriculum Reform for Islamic Education in Nigeria

The trend of Islamic education in Nigeria has taken many phases. Initially it was obtained through traditional *madrasah*. The major curriculum of the school was the Holy Qur'an marked intermittently with feasts and later with aspects of *fiqh* and *hadith*. In the first instance, the inherited traditional Islamic system of education lacks some fundamental ingredients to make it a replica

of true Islamic education. Galadanci (2005: 57) is not satisfied with the physical appearance of the recipients of those who patronize the *madrasah*, as it does not tally with the spirit of Islam. He observes:

One just needs to look at the scores of dirty looking, underfed and malnourished children in street junctions and roundabouts to know how bad the situation is. These are the students of the Islamic educational system who should symbolize all the qualities that Islam stands for; cleanliness, piety, humility, good character and deep knowledge. They possess none.

Later, with the advent of the Western education, Muslims glued themselves to the traditional system of education that all attempts by the missionaries and the colonial masters to make them adopt it proved abortive. Many steps were taken by the colonial government to make Muslims adopt the western education. The 1882 first Education Ordinance which categorized schools into government and assisted schools made the Muslims to patronize government schools where teaching of Christianity was not made compulsory as in mission or assisted schools. Also in July 1889, a committee of the Board of Education recommended that the governor should have a tête-à-tête with Muslim scholars and leaders by means of educating them on the value of western education; that Christian schools should encourage the teaching of Arabic in their curricula and that the existing Qur'anic schools should introduce the teaching of 3Rs in English into their curricula. Although, the recommendations achieved little, the Muslims enrolment in the south-western Nigeria increased, while in the northern Nigeria, the Muslims attached themselves to Islamic system of education and looked at western education with contempt.

In southwestern Nigeria, Muslims became so much interested in western education that the best Qur'anic school in Lagos was converted to the first government Muslim school by the Lagos State Government in 1896. Thus a period of integration of western education into Islamic system of education set in. As the schools of such were financed by the government, traces of Islam were gradually fading away from them. For instance, there was an attempt by government to impose principals who were Christians on the so-called Muslim schools. The loss of confidence in the so-called government Muslim schools led to the emergence of some Muslim organizations for the purpose of establishing Islamic schools where western curricula were followed and Islamic Religious knowledge was introduced as a teaching subject.

However, some lapses have been observed in the existing syllabi of Islamic Studies at primary, secondary and tertiary levels. For instance, Lemu (2006) observed that the existing syllabi of Islamic Studies are grossly deficient, as they could not withstand the growing sophistication of the contemporary society and the prevalence of misconceptions about Islam among oth-

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making, underfed and malnourished to know how bad the educational system who should be cleanliness, piety, humility, and none.

tion, Muslims glued themselves to all attempts by the missionaries but it proved abortive. Many made Muslims adopt the discipline which categorized the Muslims to patronize. In 1889, a committee of the government should have a tête-à-tête with them on the value of education and encourage the teaching of Qur'anic schools should incorporate Islamic curricula. Although, the recommendation in the south-western Nigeria the Muslims attached themselves to western education with

was much interested in western education was converted to the first government in 1896. Thus a new Islamic system of education was introduced by the government, traces of Islam were seen, there was an attempt to attract Christians on the so-called government Muslim organizations for the purpose of which were followed and Islam was the teaching subject.

in the existing syllabi of Islamic studies. For instance, Lemuel Studies are grossly deficient in the presentation of the contemporary situation about Islam among oth-

ers. He also observed that the curricula of Islamic Studies at all levels do not lay emphasis on the teaching of the moral principles of each of the five pillars of Islam on the basis of the Qur'an and the *sunnah*. He therefore called for broadening of the Islamic Studies curriculum to include topics like interfaith dialogue and teaching of *tazkiyatun-nafs* (purification of soul) and *usulul-fiqh* (principles of Islamic jurisprudence) especially at tertiary levels. It is expedient that we look at these curricula at all levels vis-à-vis the Islamization of knowledge programme.

Arabic School Curriculum

The acceptance of Western education by Muslims marked another step in Muslim educational reform, as some proprietors of Qur'anic/Arabic schools especially in the south-western Nigeria started adjusting their school system to incorporate some western ideals like school fees, classifying their pupils, using attendance registers and using furniture for students and teachers as against sitting on mats that was in vogue before.

A close study of the academic programme of these schools reveals that they operate at four different levels, namely *tamhidiyyah/Ibtida'iyyah* (primary level), *i'dadiyyah* (intermediate level), *thanawiyyah* (secondary level) and *shu'bah* (diploma level). Our study of the curricula of these schools at all levels shows non-reflection of Islamization of knowledge undertaking. Subjects offered in these institutions are geared towards provision of sound basis for the learners' development in language and religion. At *Ibtida'iyyah* level, the subjects offered include: *al-qira'at* (reading), *khatt* (writing), *muhadathah* (Arabic conversation), *Al-Qur'an* (Qur'anic reading), *tajwid* (science of Qur'anic reading), *tawhid* (Islamic theology), *akhlaq* (ethics), *hadith* (prophetic traditions), *fiqh* (Islamic jurisprudence) and *hisab* (arithmetic). At *i'dadiyyah* and *thanawiyyah* levels, *sirah* (history of the Prophet), *nahw* (syntax), *tarikh* (history), *sarf* (Arabic morphology) are added. From the above it is observed that the schools focus more on Arabic and Islamic-related subjects with little or no regard for the conventional Western system of education.

Islamic Nursery and Primary School Curriculum

In the post colonial era of Nigeria, the dwindling patronage of Qur'anic schools by Muslims due to their inadequate facilities to meet the challenges of Western system of education called for the establishment of Islamically oriented nursery/primary and secondary schools to complement the efforts of the government and to carry out educational reform. The curricula of such schools were adjusted to incorporate Islamic Studies, Qur'an and Arabic language, while some only bear Islamic name with little or no trace of Islam in them. A meaningful attempt at Islamizing the nursery/primary school

curriculum was taken by the Islamic Education Trust under the leadership of Sheikh Ahmad Lemu and Hajiya Aisha Lemu where some subjects like Health Habits, Elementary Science and Social Studies were revised from the perspective of Islam. The revised curriculum was presented to the Association of Model Islamic Schools in Nigeria for implementation. In addition to this, the IET schools introduced *da'wah* as a subject in the school curriculum. The objective of this is to acquaint the pupils with the opportunity of having proper knowledge of other religions and being equipped with calling others to their religion.

It is however sad to note that Arabic language has not been given the desired attention in many of the model nursery and primary schools. When it appears on the time-table, the curriculum does not allow for proficiency in the language, as students are only taught identification, reading and writing of Arabic alphabets. Very few of the schools could produce candidates who could read the Qur'an fluently at the expiration of their primary education.

Secondary School Curriculum

The government take-over of schools' policy had a serious setback on the curriculum of secondary schools. This prompted them to seek solace in establishing private secondary schools to carry out their Islamization programme. Most of these schools however succeeded in Islamizing their programme of guidance and activities. Their programme of studies is in the same pattern as with the conventional secular curriculum prepared by the Federal Ministry of Education, Science and Technology. The New Horizons College in Nnewi introduces a number of Islam-related subjects like Islamic Studies, Arabic, Qur'anic Arabic, *da'wah* and Dialogue and the Qur'an with *tajwid*, in addition to other conventional subjects. A separate subject called "Islamic Perspectives" is equally introduced for the purpose of exposing students to Islamic viewpoints on concepts and contemporary issues. The strategy of introducing Islamic perspectives as a means of Islamization of knowledge has been considered inadequate as it gives Muslims a false and dangerous impression that "views Islam as some kind of detergent which when used on economics or psychology or architecture or mass communication or logic or whatever cleanses the latter of impurities and somehow yields a purified and Islamic understanding of the discipline"; whereas Islamic disciplines ought to be derived "their validity, value orientation and methodology from the worldview of Islam and not from the counter western disciplines" (Sardar, 1997).

The new national curriculum restricts the teaching of Islamic Studies to candidates in arts subjects alone, while Arabic which was of the same status of optional subjects with French is made to retain its optional status while French has been elevated to the status of core subjects. This development

doubt undermines the religious subjects as they are not accorded the status of compulsory subjects to be taught even in Islamic secondary schools.

University Curriculum

In view of the current Islamization of knowledge undertaking, it is interesting to note that some conventional public universities have adjusted their curriculum to accommodate some Islamic-based courses in some departments other than Department of Islamic Studies. The Usman Danfodiyo University Sokoto is taking a lead on this. As far back as 1985, the then Vice-Chancellor of the University, Prof. Mahdi Adamu, had taken a giant stride of organizing an international seminar on Islamic Economics, which culminated in enriching the syllabi of several conventional courses with the addition of Islamic topics. This is true of the Departments of Economics, Management Studies, Sociology, Political Science, History and Faculty of Education, at both undergraduate and postgraduate levels. Similar step was taken by the Bayero University, Kano.

A new dawn of Islamization of knowledge in University education is witnessed in the recent involvement of private Muslim individuals in the establishment of private Universities. Out of the one hundred and seventeen Universities in Nigeria, forty-five are approved private Universities out of which only four are proprietored by Muslim individuals or organizations. They are Al-Hikmah University, Ilorin; Crescent University, Abeokuta; Katsina University, Katsina and Fountain University, Osogbo. The Islamization strategy of these private Islamic Universities differs. At Al-Hikmah University, apart from the Department of Islamic Studies and that of Arabic Studies where Islam and Arabic-based courses are offered respectively, some Islam-related courses must be offered as General Studies by all students in the University at all levels. Economics programme of the University also has some Islam-related courses. Some Islamic and Arabic courses are also made compulsory for all students of Fountain University irrespective of their courses of studies; though there is no separate department for Arabic and Islamic Studies.

The Crescent University of Abeokuta adopts to some extent the pattern of the International Islamic Universities. It teaches Islam both as a general university course and with other subject combinations. Students are open to offer degrees in Islamic Religious Studies programme with computer science, banking and finance, actuarial science, etc., which qualifies them for the award of combined honours degrees in Islamic Studies with some other subjects. Islam is therefore taught in Crescent University for the purpose of producing scholars and professionals in pure and applied sciences, social and management sciences and information technology who also possess core knowledge of Islamic Studies as well as Islamic ethics.

From the above, the following are observed:

- i. The traditional Qur'anic schools harbour some un-Islamic practices like dirtiness and begging for sustenance. Their products could not function well in the contemporary society and this makes many of them remain unemployed;
- ii. The curriculum of modern Arabic schools does not accommodate conventional subjects which could make their products compete effectively with their counterparts of the conventional schools;
- iii. At private Islamic primary schools, Islamic education curriculum is given some attention through the activity of the Association of Model Islamic Schools, but no thorough supervision is made to ensure compliance to the reformed curriculum. There is therefore no uniform curriculum;
- iv. Private Islamic secondary schools could not freely adjust their curriculum to incorporate Islamization of knowledge as desired as the students would have to face public national examinations based on conventional secular curriculum, hence the adoption of Islamic Perspectives as a separate subjects in few of the secondary schools;
- v. The private Islamic universities adopt different approaches to Islamic education;
- vi. Some public conventional universities in the northern part of the country have adjusted their curricula to incorporate some Islam-related courses in some departments other than Islamic Studies Department;
- vii. Not much attention is given to Information and Communication Technology in the curriculum of most of the Islamic private schools for them to produce candidates who could use their knowledge to better the lot of Muslims technologically.

Recommendations

Based on our discussion so far, it becomes imperative that the curriculum of Islamic education be reviewed in line with modern development. While we concur with making Islam-related courses general courses to be taken and passed by students of private Islamic universities, we strongly believe that a complete overhauling of other courses from Islamic perspectives will be a true spirit of Islamization of knowledge programme in these institutions. Pairing Islamic Studies with other disciplines like computer science, economics, sociology, public administration, mathematics, and others will equally bail out Islamic Studies from the cage of stagnancy as Islam should be seen as an extensive and comprehensive course that touches all other aspects of disciplines. For Islamic education to thrive in the age of globalization therefore, it is our candid belief that the following recommendations will assist in the process of the curriculum review of Islamic education in Nigeria:

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i. Nationalization of Islamic education at madrasah level

Since the activities of the *madrasah* education are not coordinated by any recognized corporate body *per se*, we recommend that the Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS) should extend its membership to include teachers of all Arabic schools. This body should then set up a panel of experts in curriculum planning and professionals to develop a uniform curriculum for the schools. The proprietors of these schools should also come together to address the issue of curriculum and textbook development. Some social and natural science related courses can also be integrated into the school system to produce candidates who would be able to perform and compete with others in the society.

ii. Homogenization and nationalization of Islamic curricula in private Islamic schools

It is our candid opinion that Islamic schools under the auspices of Association of Model Islamic Schools in Nigeria (AMIS) should nationalize the reviewed curriculum of schools such as the IET schools such that other Muslim schools would borrow a leaf from it to ensure uniformity in model Islamic schools. The term nationalization in this wise will refer to one or a combination of the following activities—the movement of students and staff between states; nationalization of Islamic education curricula; and national links for extracurricular programmes. We must quickly add that AMIS is taken a step in this direction by organizing annual national Aisha Lemu competition and collaborating with other Islamic intellectual organizations to organize conferences and seminars. However, not much has been done in the spread of the Islamized curriculum among member schools and adherence to the curriculum in the schools that have access to it.

iii. Internationalization of Islamic higher education

The definition of globalization by Knight (1997) as the flow of technology, economy, knowledge, people, values and ideas across borders informs that for Islamic universities to respond positively to it, they have to embrace internationalization as a means of globalizing their Islamization programme and as well collaborate with renowned universities in the field of Information Technology. This collaborative effort will help in pooling resources together for the purpose of upgrading and application of information and communication technology in the programmes of the universities. Islamic universities in Nigeria could facilitate the much desired progress in ICT if they maintain world-wide links with such reputable universities in the field as the Nettuno University in Rome, Italy; Computer Man University College, Khartoum, Su-

dan; Limkokwing University College, Malaysia and other renowned universities in the UK, USA, Canada and Australia.

iv. *Transnationalization of Islamization of knowledge*

Exploration of new markets for the Islamization of Knowledge projects through transnational education by the protagonists of the programme will help Muslim schools in Nigeria to appreciate the programme more. In this wise, rather than expecting international students coming down to the international Islamic universities, lecturers and professionals in the field should deem it fit to visit the newly Islamic universities in Nigeria for the purpose of taking them through the Islamization curriculum. They would thus be relieved of wobbling amidst western and Islamic curriculum in the name of Islamization.

v. *Conferences on Islamic Education and Information Technologies*

Series of workshops on Information technologies from a broader Islamic perspective and a paradigm shift from traditional to information revolution systemic thinking will be a good means of checking cyber-crimes committed against Islam, and as well inform Muslim scholars to explore the world of ICT and to contribute to Islamic webs. Proprietors of *madrasahs* should also be enlightened through this medium on the need to expand their curriculum to include ICT and other science-related subjects.

Conclusion

That Islamic education curriculum needs some fundamental internal adjustments to face the challenges of the current globalization has been stressed. Doing this would afford the products of this system of education the opportunities offered by the ICT while a great service will be done to Islam through it or else, globalization would continue to be a threat to Islamic education. It therefore becomes the *ijtihad* of this period to explore the current globalization project for the projection and globalization of the current Islamization of knowledge project. While Muslims in Nigeria are making personal and individual efforts at adjusting their curriculum in line with the current Islamization of knowledge drive, it behoves them to be aware of the wave of globalization and the current trends of ICT drive as well and so adjust their curriculum along this line accordingly.

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