

Educational Awareness: The Basic Competence 'The Teacher as an Educator' in the Perspective of the Islamic *Tarbiyya*

Tijani Boulaouali

Faculty of Theology and Religious Studies, KU Leuven, Belgium
Email: tijani.boulaouali@kuleuven.be

Abstract

This article deals with the pedagogical competence of 'the teacher as an educator', which is considered one of the important basic competencies in every education system and school. This basic competence is discussed both from an Islamic educational reference and Western pedagogy, emphasizing the pedagogical profile of the teacher as an essential factor in the education and teaching process. This article is divided into an introduction, five chapters, and a conclusion. Firstly, the basic competence of 'the teacher as an educator' is discussed on the basis of the decree of the Flemish government concerning the basic competencies of teachers from 2007. Secondly, the Arabic educational concept of "*Tarbiyya*" is defined from the Quranic and prophetic educational perspective. Thirdly, attention is paid to the principles, values, and methods that Islamic education entails and applies. Fourthly, a number of educational challenges faced by Muslim parents in Flanders are thoroughly analyzed. Finally, the interaction between the Islamic vision of education and the basic competence of 'teacher as an educator' is approached. A literature review is used in this article with the aim of defining the main concepts, discussing the results of the research, and making a comparative analysis between Islamic *tarbiyya* and Western pedagogy regarding the basic competence 'of the teacher as an educator'.

Keywords: *Islamic Education, Tarbiyya, Teacher as an Educator, Pedagogy, Flemish Education System*

Abstrak

Artikel ini membahas kompetensi pedagogik 'guru sebagai pendidik', yang dianggap sebagai salah satu kompetensi dasar penting dalam setiap sistem pendidikan dan sekolah. Kompetensi dasar ini dibahas baik dari referensi pendidikan Islam maupun pedagogi Barat yang menekankan profil pedagogik guru sebagai faktor esensial dalam proses pendidikan dan pengajaran. Artikel ini dibagi menjadi pengantar, lima bab, dan kesimpulan. Pertama, kompetensi dasar 'guru sebagai pendidik' dibahas berdasarkan keputusan pemerintah Flemish tentang kompetensi dasar guru dari tahun 2007. Kedua, konsep pendidikan bahasa Arab "*Tarbiyya*" didefinisikan dari Alquran dan perspektif pendidikan profetik. Ketiga, perhatian diberikan pada prinsip, nilai, dan metode yang terkandung dan diterapkan dalam pendidikan Islam. Keempat, sejumlah tantangan pendidikan yang dihadapi orang tua Muslim di Flanders dianalisis secara menyeluruh. Akhirnya, interaksi antara visi pendidikan Islam dan kompetensi dasar 'guru sebagai pendidik' didekati. Kajian pustaka digunakan dalam artikel ini dengan tujuan untuk mendefinisikan konsep-konsep utama, membahas hasil penelitian,

dan membuat analisis perbandingan antara *tarbiyah* Islam dan pedagogi Barat mengenai kompetensi dasar 'guru sebagai pendidik'.

Kata Kunci: Pendidikan Islam, Tarbiyah, Guru sebagai Pendidik, Pedagogi, Sistem Pendidikan Flemish

INTRODUCTION

A study by Flemish educative magazine 'Klasse' from more than two decades ago shows that four out of ten teachers also assign themselves the role of educator in the first place. Teachers want to stimulate values in their class (Klasse, 2000). The situation has probably changed in the meantime, because a lot of attention has recently been paid to themes such as identity, citizenship and radicalization. Nevertheless, parenting is still central to education today.

'The teacher as an educator' is one of the basic competences that the teacher must master. If he does not master this competence, he will not be able to maintain order in the classroom. When classroom management is hindered and disrupted, the so-called safe learning environment is missing. The attitude of the pupils plays a crucial role in this; when the pupils behave positively and participate actively in the learning process, it helps the teacher to achieve the set curricula and learning objectives. On the other hand, when the attitude of the pupils is negative and defiant, the teacher finds it difficult to follow the learning process accurately and effectively.

From this observation, the idea arose to address the basic competence 'the teacher as an educator' within the Islamic perspective. The purpose of this article is to situate the theme of education within the Islamic frame of reference and at the same time to connect it with the profile of 'the teacher as an educator' in the Flemish education profile: How do the Islamic vision of education and the basic competence 'the teacher as an educator' relate to each other? This question will be dealt with step by step. Firstly, the basic competence 'the teacher as an educator' is explored according to *The Decree of the Flemish Government concerning the basic competences of teachers*. Secondly, the concept of '*Tarbiyya*', education is defined from the Islamic perspective. Thirdly, the values that Islamic education entails and some of the educational methods and strategies it proposes are discussed. Fourthly, a number of upbringing and parenting challenges that Muslim parents in Flanders face are examined. Finally, the interaction between the Islamic view on education and the basic competence 'the teacher as an educator' will be approached.

RESEARCH METHOD

This article is qualitative in nature and aims to investigate the interaction between the Islamic view on education and the basic competence 'the teacher as an educator'. To approach this topic, a literature review is performed and various databases and research sources on pedagogy and Islamic education using Google Scholar, JSTOR and Limo (KU Leuven Libraries). In this regard, I refer to four main studies used in this article, namely: "Education in the Migration Context" by Pels (2009), "Searching for a 'Pure' Islam. Religious Experience and Identity Formation of Young Moroccan-Dutch Muslims" by de Koning (2008), "An Islamic Concept of Education" by Halstead (2004), and "Islamic Education: History and Tendency" by Hilgendorf (2003). In addition, a number of Arabic sources on the Quran, Hadith, Tafsīr and language are consulted and cited such as "The Study Quran: A New Translation and Commentary" by Sayyed Hossein Nasr et al. (2015), *Lisān 'Al-'Arab* (The Language of the Arabs) by (Ibn Manẓūr, 1980), *Fath Alabārī fī Šarḥ Al-Bukhārī* (Explanation of Sahih Al-Bukhari), and *Al-Fawā'id Al-'Ilmiyya* (The Scientific Benefits) by Ibn Hajar Al-'Asqalānī (2009, 1960), *Al-Bidāyya wa An-Nihāya* (The Beginning and The End) by Abū al-Fiḍā' Ibn Kathīr (1984), and so on.

In fact, we have noticed that the educational factor is present in different academic studies on Islamic education and Western pedagogy in one form or another. However, there are no independent studies that chiefly focus on the educational competence of teacher, which has become an essential competence in the function of teacher, school, and education in general, in addition to various other competences. That is why the idea arose to write this article on this important topic, with the aim of comparing this basic competence in the Islamic and Western education models. In addition, the most important challenges facing Islamic education, especially at the Flemish level, are also addressed.

RESEARCH FINDINGS AND DISCUSSION

'The Teacher as an Educator', An Exploration

In *The Decree of the Flemish Government concerning the basic competences of teachers*, the ten basic competences of the teacher (pre-school, primary and secondary education) are thoroughly introduced and described. These basic competences illustrate different functions and assignments of the teacher within the school context and as the partner of various educational, cultural and social

institutions and actors. In this way, the Decree introduces a kind of separation from the hitherto conventional education, in which the teacher was central and the emphasis was more placed on teaching as the elementary task.

These ten basic competences lay down the basic lines of how the teacher should function in the school and society. The different competences overlap, because one basic competence complements the other. A teacher who is not in charge of supervising the learning and development processes will not be able to convey the learning contents in an appropriate didactic and pedagogical manner. In addition, when the teacher is not involved with the school team and the educational community, he feels strange like a cat in a strange warehouse, as the proverb goes!

With regard to the basic competence 'the teacher as an educator', it contains several skills that every teacher should master. In these required skills, the teacher takes into account a number of elements such as the class, the school, society and the media, among others. What may be called striking is that the pupil occupies a crucial position in all these elements. In addition, this competence also emphasizes a number of values, including interaction, emancipation, diversity and participation (Flemish Government, 2007).

This basic competence is in second place after the basic competence 'the teacher as supervisor of learning and development processes'. Such an order is not accidental. This order indicates that upbringing is of fundamental importance within teaching. The two concepts of upbringing or parenting and education are often linked and confused. There is no education without upbringing. Education that is considered separately from upbringing is not able to further develop pupils. In other words, "the boundary between upbringing and education does not exist. The teacher is an educator in everything he does," says Van Crombrugge (Van Crombrugge, 2011).

It should be noted that a distinction is made in the Arabic and Dutch languages between two terms, namely *opvoeding/ tarbiyya* (تربية) and *onderwijs/ ta'līm* (تعليم). *Opvoeding/ tarbiyya* means all the processes that contribute to the formation of the child behaviorally, morally and socially, whether inside or outside the school, at home, in religious and cultural institutions, and through the media. *Onderwijs/ ta'līm* is related to the organized and directed educational processes that the child receives in school with the aim of acquiring certain cognitive, objective and methodological skills. De Ruyter (2016) assumes that

developmental education is the best method for teachers to achieve their goal ideal that pupils achieve the best results that match their capabilities. The upbringing, in the sense of *opvoeding/ tarbiyya*, is more related to the parents "aiming for their children to develop character traits that parents find worth emulating" (De Ruyter, 2016). In the English language, both terms are translated by education, and it is difficult to find a suitable term for the concept of *opvoeding/ tarbiyya* as it is used in the Arabic and Dutch languages, so we will use the terms upbringing and parenting as a linguistic equivalent to refer to the meaning of *opvoeding/ tarbiyya*.

In addition, J. Mark Halstead assumes that the meaning of the term education in Islam differs from its meaning in Western thought. The problem according to him "is not that the word does not exist in Arabic, but that the central meaning of the term in Arabic does not correspond very closely with then central meaning of 'education' as expounded by liberal philosophers of education in the west" (Halstead, 2004). Halstead mentions three words in Arabic terminology that are translated as 'education'; "one emphasizing knowledge, one growth to maturity and one the development of good manners" (Halstead, 2004). However, these words and the meanings they carry do not contradict the meaning of education. Rather, these elements and features can be considered essential in any educational process.

In the basic competence 'the teacher as an educator' reference is made to various elements, such as the learning environment, teacher attitude, pupil attitude, interaction, motivation, guidance, well-being, etc. However, without a real exploration of the initial situation, background and socio-economic status of the child, the teacher (and the school) will fail to partially or fully grasp and put into practice these elements. An example of this is the attitude of the (Muslim) child, which is influenced by all kinds of religious, cultural, ethnic, moral and economic factors. These factors should be included in the starting profile of the pupil and reviewed regularly. In this context, Peter Stevens talks about the adaptation process, in which teachers have to adapt to the cultural and philosophical background of the child. In this way they discover "what values children inherit from home and try to stimulate them". Such an "adaptation process brings benefits to the school (makes parents happy) and to the teacher (gains more respect from pupils and parents)" (Klasse, 2000).

This shows that acquainting the teacher with the religious and cultural background of the class would certainly be helpful. This gives the teacher an insight into the attitudes and interactions of the pupils with regard to various ethical, cultural and social issues. On the one hand, the teacher can distinguish between the religious and cultural ingredients, because a number of customs and behaviors exhibited by the Muslim pupils have nothing to do with Islam as a religion, they are either cultural or ethnic in nature. In other words, there is a kind of 'religionization', and Islamization of cultural and ethnographic values (de Koning, 2008). On the other hand, Islam does not contradict modern educational models and strategies. In the Quran and tradition of the Prophet Muhammad PBUH, there are diverse educational and pedagogical elements associated with modern educational approaches.

View of Islam on Education: Education on an Equal Footing

The Arabic word for both education and upbringing is '*tarbiyya*', which literally means to style, shape, develop, educate, nurture and cultivate in the Arabic lexicons (Ibn Manẓūr, 1980; Daif, 2004). This means that the education is not aimed at a certain side of the human being, but at all his aspects and levels, including the body (care), mind (educate, cultivate), soul (develop) and character (style, shape). In addition, education is a process in which "things are formed step by step until it becomes perfect" (Al-'Iṣfahānī, 2009). It seems as if man submits to a global preparation process in order to function effectively and efficiently in society. To achieve this, man was given different moral and material possibilities compared to other beings. This is consistent with the Islamic view, in which man is central to the universe as a uniquely chosen creature; "*It is He who hath created for you all things that are on earth; moreover His design comprehended the heavens for.*" (Quran 2:29). Being the chosen one is not aimless, because man has a certain mission to fulfill on earth. Education as a means and skill therefore play a crucial role in stylizing and developing human abilities and talents into concrete skills that enable people to fulfill the divine mission on earth and to successfully direct universal diversity; "*And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colors: verily in that are Signs for those who know.*" (Quran 30:22).

Education is seen as a holistic issue in the perspective of Islam. In Islamic *Tarbiyya*, all dimensions and phases of human life are taken into account. Such an

education is based on the Quran, Tradition of the Prophet, and legal, philosophical and theologian heritage (Halstead, 2004). Once the child is born, the parents should take care of him. *“And We have enjoined on man (to be good) to his parents: In travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), “Show gratitude to Me and to thy parents: To Me is (thy final) Goal.”* (Quran 31:14). The concern here is mutual. The parents have to take care of their children. When the parents become old and powerless, the children must also serve and assist their parents. This not only concerns physical care, but also moral and emotional care. In addition to basic needs (food, clothing, shelter), people also have social and spiritual needs, such as respect, compassion, recognition, attention, love, etc.

The Companion (of the Prophet Muhammad PBUH) ‘Anas Ibn Malik narrated that once a man sat next to the Prophet, his son came. The man kissed his son and sat him on his lap. Afterwards his little daughter came and he made her sit next to him. Thereupon the Prophet said, *“Be just to them.”* (Al-Bazzār, 1994). The lesson to be learned from this story is that we should treat our children (boys and girls) in a fair and equal way. This principle also applies to how the teacher interacts with the class. Within the classroom context, all pupils are on an equal footing regardless of religion, origin, skin color or gender. The teacher is expected to stimulate participation (from everyone), contribute to attitude formation (from everyone), promote physical and mental health (from everyone), etc. (Flemish Government, 2007).

‘Noble’ Values and ‘Noble’ Principles

Education in Islam is considered a long process in which several ingredients coincide. If more attention is paid to one ingredient at the expense of another, the child loses balance in his personality structure and his identity becomes vague and unstable. The term ingredients here refers not only to the values, but also to the educational methods and principles. Linda and Eyre emphasize the duality principles and values in education, where these two basic elements are necessary and go hand in hand in children’s educational process. *“Parents today must make preemptive strikes, winning over the minds and hearts of their own children and instilling basic values and correct principles in a purposeful and proactive way so that our children’s brains and spirits are full enough of the good stuff that there’s not much room left for the bad”* (Eyre &

Eyre, 2005). This means that “Education requires the existence of fundamental principles that are more important than the values themselves. These principles must come first and pave the way for learning the values” (Eyre & Eyre, 2005).

Among the Muslims, the emphasis is often placed on the *makārim al-‘aḥlāq*, the noble values instead of the “noble” principles. The Muslims base this on the prophetic tradition, whereby the Prophet Muhammad was sent as an educator and teacher (Muslim, 1954), to complete the noble morals (Aṭ-Tabarānī, 1994) such as honesty, charity, reliability, respect, modesty and patience. This task is emphasized by the Quran commanding the Christians of Naḡrān to behave like educators; “Be educators, for you teach and study the Book.” (Quran 3:79). Moreover, Islam asks parents to devote themselves to raising their children. Islam states that education is a better activity as compared to undertaking other activities. The child has priority over everything else. “It is better for you to educate your child than to spend the daily alms,” says a tradition of the Prophet Muhammad (At-Tirmidī, 1987). However, this is not to say that education is limited to imparting a handful of virtues to our children at home or at school. Admittedly, education in the Islamic perspective proposes different principles and strategies that prepare the child to receive and establish a variety of positive values. Unfortunately, certain values are often emphasized in the Muslim community in contrast to the reasons (why) behind these values and the way (how) they are lived in society.

Before the child/pupil is taught certain values, he must feel motivated to realize and accept these values. Intellectual cultivation is indispensable here. God has bestowed the favor of “mind” on man and then using it correctly to establish a safe environment free of conflict and misery. “Allah casts impurity upon those who do not use their reason.” (Quran 10:100), and “Acquiring knowledge is obligatory upon every Muslim,” states the Prophet (Aṭ-Tabarānī, 1994). When the Muslims fought the Battle of Badr against the rulers of Mecca in 622 AD. won, the Prophet asked the captives to teach the Muslim children how to write (Ibn Kathīr, 1987). Such rational cultivation makes our children aware of themselves, their identity, our society and the other. This can make a solid contribution to the education of young people, especially within the classroom and school, where the emphasis is also placed on education, both on an individual level (forming attitudes, behavioral difficulties) and on a social level (linking social events to the

learning content, communication with pupils from diverse language backgrounds) (Flemish Government, 2007).

Islam proposes different educational methods and strategies that strive for a balanced guidance of the child/pupil. This article is limited to three elements that are important for any educational method. First, there is the movement (play, sport) emphasized by both the Quran and the Prophetic Tradition. The brothers of the prophet Yūsūf ask their father Jacob to let Yūsūf go with them to play: "Send him with us tomorrow to enjoy himself and play, and we shall take every care of him." (Quran 12:12). In various narrations, the Prophet Muhammad encourages children to be taught a number of sports including swimming, archery, horse riding and sword fighting; "Teach your children archery, horseback riding and swimming" (Al-'Asqalānī, 2009). It is assumed that the movement of the child in his youth will contribute to his intelligence in his adulthood (Al-Albānī, 1987). A second essential element is the justice between children as above mentioned in the narration of 'Anas Ibn Malik. The Prophet continued to command the people to treat their children justly; "Be just to your children." The same goes for the teacher in the classroom. Finally, the third element includes enjoining the good and rejecting the bad, as Luqmān the Wise states in his advice to his son; "O my son! Perform the prayer, enjoin right and forbid wrong, and bear patiently whatever may befall you. That is indeed a course worthy of resolve." (Quran 31:17). This pedagogical and ethical principle is of great importance to all parties (pupil, teacher, parents, school) in every method of education.

This early awareness of the importance of the child's upbringing is reflected in the division of the childhood into three main phases namely the play phase, learning phase and company phase. This method of education is mentioned in both Sunni and Shia sources. Hereby one is encouraged to play with the child for seven (years), to teach him for seven (years), and to accompany him for seven (years). After these stages, he is left free to determine his own future (Al-Maktabah, 2006; Al-Kilīnī, 1967). Thus, the child moves smoothly from one stage to the next, gradually building his identity with the help of his parents. When he matures, he will be able to move on with life's questions on his own. "He who asks the questions in his childhood can answer the questions in the future", as the Arabic proverb goes.

On this basis, it appears that the noble values advocated by all religions and philosophies cannot be put into practice and cannot be translated into concrete positive behaviors if they are considered separately from other ingredients of education such as principles and methods. After all, behind every value there are certain principles, and every value requires a method or strategy to be accomplished. For example, respect is considered a human virtue, in all times, places and cultures. To fulfill this value, we need a certain method (openness, dialogue, meeting, compliments, presents, etc.). However, before this method can be applied, the child must realize that respect is an essential value in life, where everyone deserves respect regardless of belief, origin, gender or social status.

Challenges for Muslim Parents: Education Then and Now

Islam has outlined a clear frame of reference that parents can use when raising and guiding their children. To what extent are Muslim parents in Belgium able to correctly understand and implement this frame of reference? Are the Muslim parents competent to “coach” their children according to Islamic *Tarbiyya*? Which sources do parents use and consult during the raising process of their children? Do they cling exclusively to traditional values and norms or are the values and norms of the modern context of their children taken into account? Do parents make a distinction between the religious, cultural and ethnic values? Are Muslim parents aware of the universal globalization that has produced a “new generation of digital children”? Do Muslim parents today put themselves in the shoes of their children or do they not pay attention to their needs and expectations?

Usually, the education of children is practiced in a spontaneous and improvised manner within the Muslim community in Flanders and Belgium. Often the upbringing is equivalent to an inherited habit that is still carried out in a classical way. An example of this is that in many Muslim families the birth of the child and its upbringing are regarded as a matter to be considered collectively within the large family, while both social conditions and the traditional division of roles have changed dramatically. Caring for children was often seen as a mother’s task among first-generation migrants, just as in their country of origin (Morocco, Turkey). This is no longer the case today. “The reality in many (contemporary) families is that the fathers actually spend more

time with the children than the mothers, as women find work easier than men. In addition, women's work is an important source of income. Often the man partially takes over the role of the woman, both in the household and in caring for the children" (Van Crombrugge, 2011).

However, many young Muslim parents are following in their parents' footsteps in raising their children, with the upbringing still regarded as the main task of the mother, while it is indeed the responsibility of both parents. Therefore, there are a number of challenges facing Muslim parents today. The following paragraphs discuss: 1) the lack of knowledge and awareness (cognitive/substantive); 2) the difference in values (moral); 3) the parenting and upbringing methods (educational) and 4) the different context of the last Muslim generations (cultural/social).

The Lack of Knowledge and Awareness

The majority of first-generation Muslim parents were illiterate. The next generation of Muslim parents, especially from the intermediate generation, did have the chance to go to school. The education provided initially focused on acquiring the Dutch language and on technical and vocational training. This generation therefore did not undergo in-depth higher education. As a result, knowledge about the European context in general and the Flemish in particular remained superficial and deficient, and people continued to cling to old-fashioned education styles and concepts, as known from their own parents, without using modern pedagogical methods and strategies (Crevits, 2016).

In the above, it should be noted that the lack of Muslim parents is not only limited to Western knowledge of education theories, models and skills, but also to the Islamic education reference framework itself. Of course, the primary source of knowledge as Muslims believe is God and revelation, and this would strengthen their spiritual identity and lead to true reform (Hilgendorf, 2003). However, it must be noted that Various elements in daily education do not relate to Islam as a religion, but to folk Islam, where the cultural, ethnic and sacred ingredients overlap. In other words, the sources of Islamic education are diverse. Besides the religious elements, there are also cultural and ethnographic ingredients (myths, fables, legends, fairy tales, poems, music, local traditions and customs). Nowadays there is talk of other sources including media, internet and the peer group. Therefore, a distinction must be made between these elements.

“Religious and ethnic identity cannot be reduced to each other and an analytical separation is therefore necessary” (de Koning, 2008).

Are the Muslim parents, especially those who strive for a pure Islamic upbringing and education, aware of the (in)visible cultural and ethnic aspects that are somehow incorporated in the parenting of their children? Do (Muslim) teachers take into account non-religious elements that the pupils bring with them or do they only concentrate on ‘pure Islam’? The exploration of all kinds of factors and ingredients (religious, social, cultural, ethnic, etc.) is necessary to continue both with the education process of the (Muslim) children at home and with the learning process at school. Emphasizing one factor at the expense of the others can lead to a “malfunctioning” parenting with a lack of balance. Not only the basic competence ‘the teacher as an educator’ will be hindered, but also the task of the parents as educators. In this way, there may be more parents in our contemporary society who produce children, but do not raise them. The more knowledge the teacher gathers and uses about the background of the pupils, the more interaction and participation he will receive in return. On the one hand, this helps to further develop the learning process. On the other hand, in this way the teacher is able to stimulate attitude formation in the pupils and to deal flexibly with pupils with behavioral difficulties (Flemish Government, 2007).

Value Conflict

The difference in values does not only exist between cultures and religions, but also between members of the same community and family. This difference in values can lead to a conflict of values, especially within a pluralistic society with diverse values and traditions. Disputes and disagreements also arise within communities and families with members from different generations. The first generation of Muslim parents enjoyed an education in their native country. They then brought a range of values and norms with them and try to pass them on to their descendants. The context (place and time) in which their children find themselves today is not taken into account. As a result, conflicts arise between the values imported by the parents and those of their children. Subsequently, both parties find themselves in a socio-cultural rift, in which different values collide (Pels, 2009).

The imported values are not always religious in nature. There are also values that contradict Islam as a religion and also contradict human rights.

Examples include forced marriage. As a result, the last Muslim generations find some values of their parents strange and unacceptable. In this way, the conflict of values becomes even stronger. However, why is it that some Muslim parents strive to emphasize the original imported values at the expense of their children's needs and expectations? Pels explains this problematic question when he assumes that upbringing is aimed "at conformism to 'Moroccan' norms and values that would put parents on a par with Islam. They feel the pressure from Dutch society to adapt and to give up that conformity, which would make them pursue that conformity even more strongly" (De Koning, 2008).

Lack of Methodological Tools

Education among Muslim parents is more limited to the literal adoption and transfer of religious and cultural values to their children. Muslim parents follow the same way or method in the education of their own children, that they themselves already have received from their parents. The conflict of values is moral in nature, while sticking to the old education method puts us in an instrumental challenge. After all, the same value can be taught in various ways at school and at home. So, what matters here is not the values themselves, but the way in which they are acquired and communicated. Immigrant parents, including Muslim parents, "sometimes consciously apply different standards for behavior within and outside the family. Inside they expect conformity, but they encourage their children to adopt an assertive and confident attitude outside, because they consider this necessary for a successful functioning in Dutch society" (Pels, 2003). Do the (Muslim) parents really do this consciously and do they take responsibility for their choices and decisions or do they do this out of concernment for and concern about their children?

The education challenge faced by Muslim parents is due to the lack of the appropriate methodological tools to teach certain religious and cultural values to their children and young people. Islam proposes all kinds of educational mechanisms and methods. Unfortunately, few Muslim parents are aware of the existence of these methods due to a lack of an Islamic parenting reference framework and strategies. For example, teaching prayer (and other worships) to children from the age of seven is not only about prayer itself as a worship, but also about teaching values such as discipline and structure.

Different Context

Contemporary life is characterized by hurried and drastic shifts. We live in a time of globalization, postmodernity and social media. Active pluralism is emerging as a socio-political system that values the diversity of modern society. Within this society, people with different beliefs, cultures and perspectives can interact with each other. Issues such as faith, identity and education are not unrelated to these shifts.

As far as the Muslim community in Flanders is concerned, the identity of the most recent Muslim generations in particular is often questioned. Muslim parents are concerned about the fate of their children who live between two different cultures. Upbringing is used here as a means to protect children against foreign morals and customs. This situation leads, among other things, to immigrant parents (Moroccan, Turkish, Afghan and Somali) namely, in the Netherlands, having a very authoritarian attitude towards their families and children compared to native Dutch parents (Pels, 2009). A similar authoritarian style of education can also apply to Muslim parents in Flanders, who have different religious, ethnic and socio-cultural similarities with their generation and compatriots in the Netherlands. This parenting style is the result of a lack of awareness that multiculturalism could enrich the child. After all, in this way the child learns to be open to other worldviews and cultures. Such an openness makes him stronger and more aware of his existence, identity and faith.

The multicultural context in which Muslims find themselves today should not be regarded as an obstacle or danger to education. The time has come to make useful and constructive use of the available pedagogical and didactic mechanisms. Muslim parents should be invited to find a compromise between Islamic teachings and values and Western educational methodology and strategies when guiding their children. In this way, the demands of the last generation of children and young people, "who are created for a different time (not our time)" (Al-Hadid, 2007) with different requirements and expectations.

Discussion of A Comparative Analysis

This article seeks an answer to the question: how do the Islamic vision of education and the basic competence 'the teacher as an educator' relate to each other? Three important aspects of this question are discussed, namely: the basic competence 'the teacher as an educator', the view of Islam on education and the

challenges of Muslim parents in Flanders. A number of concepts, themes and values are examined in a comparative manner in the previous paragraphs, whereby a kind of analogy is made between the vision of Islam (Quran and Sunna) and the *Decree of the Flemish Government regarding the ten basic competences of the teacher*, and more specifically the basic competence 'the teacher as an educator'. The aim of this comparative analysis is primarily to find the similarities between Islamic *Tarbiyya* and Western pedagogy with regard to education. In what follows, three issues from the basic competence 'the teacher as an educator' are analyzed on the basis of a number of Islamic insights into education.

Insight into Diversity

Dealing with the diversity within the class and school is emphasized in several points of the basic competence 'the teacher as an educator'. This requires respect from the teacher for the pupils; "acting with respect for individuality and diversity and also dealing discreetly with the feelings of pupils." (Decree of the Flemish Government, pt. 2.1.3.), and making this diversity a subject of discussion both among the pupils and within society; "making diversity within the pupil group and within society a subject of discussion." (D.F.G, pt. 2.2.1.) The pupils also learn to deal with diversity (D.F.G, pt. 2.2.2.). Moreover, within this diversity, pupils with different language and cultural backgrounds are taken into account; "the teacher can communicate with pupils from diverse language backgrounds in diverse linguistic situations." (D.F.G, pt. 2.7.).

Such diversity is equally emphasized by the Quran (31:22) which outlines a frame of reference for dealing with all forms and dimensions of diversity (existential, linguistic, cultural). The teacher derives from the above-mentioned elements, which can form a source of inspiration for him, especially during the learning and education process. The pupil is taught and guided step by step. The Quran asks us to be educators when we engage in education, taking into account the differentiation of the target audience; "Be educators, for you teach and study the Book." (Quran 3:79). According to Al-Bukhārī, one should start by teaching the small and simple things that are clear. Then we move on to the big and complicated things (i.e. the gradualism principle) (Al-'Asqalānī, 1960).

Positive Interaction

The way in which the teacher interacts with the class and guides the pupils in their learning and education process determines what kind of teacher he is. In the basic competence 'the teacher as an educator', positivity in the relationship with the class is often encouraged, whereby the teacher builds a positive interaction; "building a positive interaction with the class and fostering a positive relationship between the pupils." (D.F.G, pt. 2.1.1.). Reflection is of great importance here; "reflecting on the interaction with the pupils and the interaction in the classroom." (D.F.G, pt. 2.1.2.). In this way, the pupils are made more aware of their responsibility at school and within society; "support the pupils in taking responsibility." (D.F.G, pt. 2.2.3.).

During the three parenting phases mentioned above (playing phase, learning phase, companionship phase), the parents are engaged in guiding their children. In each phase, the positive interaction is present and the parents do their best to satisfy the different needs (playing, learning, speaking, accompanying) of the children. This educational methodology should be associated with the school, where the teacher is also engaged in these three phases or educational mechanisms. This means that parents and teachers can complement each other in educating the youth.

Attitude Formation

Attitude formation takes place on both an individual and a social level; "The teacher can prepare pupils for individual development and social participation through attitude formation." (D.F.G, pt. 2.3.). To achieve this pedagogical objective, the teacher should be able to contribute "to attitude formation by learning how to apply behavior conventions." (D.F.G, pt. 2.3.1.), to "reflect on one's own value pattern and interpret that of others." (D.F.G, pt. 2.3.2.), develop and discuss values in the classroom context and consciously live values in a school context. (D.F.G, pt. 2.3.3.) and to stimulate the focus on participation (D.F.G, pt. 2.3.4.). In this way, education contributes to forming citizens with strong and positive attitudes. Within the formation of attitudes, we cannot close our eyes to the role of religion and philosophy of life in the formation of behavior. Islam itself emphasizes the balanced, sound and positive education of man in order to make him spiritually, mentally and physically available for the divine mission on earth.

An important example of this concerns Luqmān's advice to his son. In addition to the previously mentioned advice on enjoining good and forbidding evil, Luqmān the Wise asks his son: *"O my son! establish regular prayer enjoin what is just, and forbid what is wrong: and bear with patient constancy whate'er betide thee; for this is firmness (of purpose) in (the conduct of) affairs. And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for God loveth not any arrogant boaster. And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass."* (Quran 31:17-19). These Quranic verses are not only about the valuable virtues that Luqmān teaches his son, but also about the theological, moral, educational and social principles behind them (oneness of God, charity to parents, respect to others, etc.) on the one hand, and the gentle method by which Luqmān conveys his advice on the other. Both the values and the principles and methods play a crucial role in the education process of the children and pupils. When Muslim parents and (Muslim) teachers become aware of the educational opportunities that Islam and the West both offer, we can strive to construct a conciliatory educational model in which the Islamic educational reference framework and Western pedagogy complement each other.

CONCLUSION

In this article, an answer was sought to the question: How do the Islamic vision of education and the basic competence 'the teacher as an educator' relate to each other? To this end, a literature search was carried out into existing literature on Islamic Tarbiyya and Western Pedagogy.

The following four conclusions are drawn from the foregoing: Firstly, Islamic education is not purely Islamic. Within this education there are different cultural, social, and ethnic ingredients. The Muslim pupils are often influenced by the local values and norms of the areas where they or their parents come from. When the teachers take into account the nature of the values that the children carry, they can correctly interpret a number of behaviors displayed. Secondly, awareness of the Islamic educational framework is of great importance for today's teachers. There is a range of similarities between Islamic education and the basic competence 'the teacher as an educator'. A large number of cited elements that fall within this competence can be found equally in both the Quran and in the tradition of the Prophet Muhammad. Thirdly, values, principles and methods go hand in hand. After all, behind every value there is a certain

principle(s), and every value requires a method or strategy to achieve them. Finally, the reconciliation between a number of elements from the Islamic and Flemish/Western educational framework is indispensable, especially in the 'black' and mixed schools. Both Islamic *Tarbiyya* and Western pedagogy ultimately pursue the same goal, which is to raise our children to be good people and active citizens.

REFERENCES

- Al-Albānī, M. N. (1987). *Da'if Al-Ġāmi' Aṣ-Ṣaḡīr (Collection of the Weak Traditions)*. Al Maktab Al Islami.
- Al-'Asqalānī, I. Ḥ. (1960). *Fath Alabārī fi Ṣarḥ Al-Bukhārī (Explanation of Sahih Al-Bukhari)*. Al Maktaba Al Salafiyya.
- Al-'Asqalānī, I. Ḥ. (2009). *Al-Fawā'id Al-'Ilmiyya (The Scientific Benefits)*. Al Risala Al Alamiyya.
- Al-Bazzār, A. B. (1994). *Al-Bahr Az-Zaḥḥār (The Rich Sea)*. Maktabat Al Ulum wa Al Hikam.
- Al-Hadid, I. A. (2007). *Sharh Nahḡ Al-Balāḡa (Explanation of the Rhetoric)*. Dar Al Kutub Al Arabiyya.
- Al-'Iṣfahānī, A. (2009). *Mufradāt Alfāz 'Al-Qur'ān (Terminology of the Qur'an)*. Dar Al Qalam.
- Al-Kilīnī, M. Y. (1967). *Al-Kāfi (The Sufficient)*. Dar Al Kutub Al Islamia.
- Al-Maktabah. (2006). *Dealing with the Child*. Retrieved from <https://bit.ly/3HjC8lz>.
- Aṭ-Tabarānī, A. Q. (1994). *Al-Mu'ḡam Al-'Awsat (The Middle Lexicon)*. Dar Al Haramayn.
- At-Tirmidī, A. I. M. (1987). *Sunan At-Tirmidī (The Traditions of Tirmidī)*. Dar Al Kutub Al Ilmiyya.
- Crevits, H. (2016, December 6). *Crevits: "De kloof in ons onderwijs dichtert? Taal vormt de sleutel."* De Morgen. <https://www.demorgen.be/nieuws/crevits-de-kloof-in-ons-onderwijs-dichten-taal-vormt-de-sleutel~b39353bc/>
- Daif, S. (2004). *Al-Mu'ḡam 'Al-Wasīṭ (The Arabic Dictionary)*. Mujama Al Lugha Al Arabia.
- de Koning, M. J. M. (2008). *Zoeken naar een "zuivere" islam: Geloofsbeleving en identiteitsvorming van jonge Marokkaans-Nederlandse moslims* [PhD-Thesis - Research and graduation internal, Department of Social and Cultural Anthropology, VU University]. <https://research.vu.nl/en/publications/zoeken-naar-een-zuivere-islam-geloofsbeleving-en-identiteitsvormi>

- De Ruyter, D. (2016). *Idealen in opvoeding en onderwijs. In: Inleiding in de pedagogiek, thema's en basisbegrippen. Smeyersp, P. (ed. Et al). Boom.*
- Eyre, L., & Eyre, R. (2005). *The Book of Nurturing: Nine Natural Laws for Enriching Your Family Life.* McGraw Hill Professional.
https://books.google.co.id/books/about/The_Book_of_Nurturing.html?id=8FcJEN-Z00gC&redir_esc=y
- Halstead, J. M. (2004). An Islamic Concept of Education. *Comparative Education*, 40(4), 517–529. <https://www.jstor.org/stable/4134624>
- Hilgendorf, E. (2003). Islamic Education: History and Tendency. *Peabody Journal of Education*, 78(2), 63–75. <https://www.jstor.org/stable/1492943>
- Ibn Kathīr, A. F. (1984). *Al-Bidāyya wa An-Nihāya*. Dar Al Rayan li Turath.
- Ibn Manzūr, M. M. (1980). *Lisān 'Al-'Arab*. Dar Al Maarif.
- Klasse. (2000). *Vier leerkrachten op tien zijn opvoeders*. Klasse Magazine.
- Muslim, I. N. (1954). *Ṣaḥīḥ Muslim*. Dar Ihya' Al Kutub Al Arabia.
- Nasr, S. H., Dagli, C. K., Dakake, M. M., Lombard, J. E. B., & Rustom, M. (2015). *The Study Quran: A New Translation and Commentary*. Harper Collins.
https://www.google.co.id/books/edition/The_Study_Quran/GVSzBgAAQBAJ
- Pels, T. et al. (2009). *Opvoeding in de Migratiecontext*. Verwey-Jonker Instituut.
- Pels, T. (2003). *Respect van twee kanten een studie over last van Marokkaanse jongeren*. Koninklijke Van Gorcum.
- Van Crombrugge, H. et al. (2011). *Het debat brede of smalle school? Opvoeden: Een taak van ouders of de school?* Klasse. Nr.