



# **4TH ANNUAL AUSTRALIAN ISLAMIC SCHOOLING CONFERENCE (AAISC4)**

**Islamic Schooling Renewal  
A Focus on Social Justice**

**13-14 July 2019**  
Sidney Myer Asia Centre,  
University of Melbourne, Melbourne



University of  
South Australia

Centre for Islamic  
Thought & Education

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## Mission

Committed to the education of Muslim children  
to become model Australian citizens who will  
contribute to the development and welfare of this great country

## Goals

- ⇒ To provide a voice and recognition for all Islamic Schools
- ⇒ To remain up to date with education issues affecting our communities
- ⇒ To accurately and effectively represent Islamic schools and Muslims' views

## Membership

All Islamic schools in Australia are invited to become members of ISAA. Your school will then become part of a diverse group of pioneer Muslims who are breaking down barriers. Through an array of channels, ISAA gives all members the opportunity to participate in education initiatives and reforms by representing the Muslim community.

- **Membership Fee for Islamic Schools is \$500 per school**
- **Membership is valid from 1 July to 30 June each year**
- **Membership fee is due 1 July each year, including renewal**

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# ACKNOWLEDGEMENT

*Adab* is a concept familiar to members of the Australian Islamic schooling community. In the Islamic tradition, *adab* can be viewed as an essential part of the process as well as the outcome of an education. *Adab* relates to a search for and the manifestation of one's own humanity.

*Adab* also relates to justice and the proper order of things under the one Great Creator.

In this spirit, and with the intention of acknowledging the proper place of things, the Centre for Islamic Thought and Education (CITE) acknowledges Aboriginal and Torres Strait Islander peoples as the first peoples of Australia; as the traditional custodians of the land and recognise their continuing connection to land, water and community.

The CITE acknowledges the Kurna people as the traditional custodians of the lands on which our university is located and where we conduct our business. The CITE further acknowledges that on the occasion of this 4th Annual Australian Islamic Schooling Conference (AAISC4) we meet on the lands of the Wurundjeri people.

The CITE acknowledges Aboriginal and Torres Strait Islander peoples and communities for their resilience and commitment to healing and positive shared futures in Australia. We pay respect to Elders past, present and emerging. We pay tribute to and honour their enduring stewardship of this country, and honour the ongoing contribution of Aboriginal and Torres Strait Islander peoples to the environmental, social, cultural, political and economic fabric of our society.

**Centre for Islamic Thought and Education, 2019**

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# WELCOME



## Professor Mohamad Abdalla

Director, Centre for Islamic Thought and Education  
University of South Australia

Welcome to the fourth Annual Australian Islamic Schooling Conference and Forum, focusing on the very significant theme of social justice. The overarching concept of justice (*'adl*) is central to Islam and its teachings. In fact, scholars have always argued that justice and mercy are the defining features of Islamic law and Islam generally.

As for the importance of justice, this is premised on ample textual evidence found in the Qur'an and Hadith. The Qur'an commands, "You who believe, be steadfast in your devotion to God and bear witnesses impartially: do not let hatred of others lead you away from justice, but adhere to justice, for that is closer to awareness of God. Be mindful of God: God is well aware of all that you do" (5:8). In the Hadith, Prophet Muhammad PBUH said, 'God Almighty said, "Avoid injustice, for injustice is darkness on the Day of Judgment"' (Narrated

by Muslim). The renowned jurist, Imam al-Ghazali (d.1111) argued that justice is not limited to any race, complexion, or religion, but everybody has a right to justice.

Although the concept of 'social justice' is relatively new, its underpinnings and manifestations are found in the primary and secondary sources of Islam. The establishment of Islamic schools in the West is relatively new, and their vision often includes the teaching and manifestation of the "Islamic." Given the centrality of justice in Islam, how do Islamic schools promote, teach, and practice justice and/or social justice? This conference seeks to explore and discuss the various manifestations of this important question.

I am sure that the conference will challenge existing norms and understandings, and will be able to shed some light on this interesting and highly significant topic.

# WELCOME

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## Associate Professor Graham Hardy

Dean and Head of School of Education  
University of South Australia

The School of Education at the University of South Australia is proud to have the Centre for Islamic Thought and Education as a key element of our School, and to share in CITE's astonishing academic and engagement work, both in Australia and across the world.

At the heart of the School of Education lies our pedagogic and research work, based around our social justice beliefs in educational and social inclusion. Our mission is enhanced by the significant contributions that CITE makes through its multitude of projects and ground breaking work. One example is its intellectual and professional engagement with Islamic pedagogy, and more generally in relation to enhancing our understandings of Culturally

Responsive Pedagogy (CRP). CITE manages to bring together its unique expertise on Islamic pedagogy with a deep understanding of what it means to be a professional educator in the classroom.

The Centre also has skilled academics in Islamic finance, leadership, family relations, and interconnectedness of Islamic and Western civilisations. Together, they create a holistic understanding of the Islamic life of students from early childhood, through to high school and beyond. Social justice in Islam is about all of these matters, and I look forward to a wide-ranging discussion of Australian and international contexts at the fourth Annual Australian Islamic Schooling Conference.

# WELCOME



## Professor Abdullah Saeed

Sultan of Oman of Professor of Arab and Islamic Studies & Director,  
National Centre for Contemporary Islamic Studies,  
University of Melbourne

It is my great pleasure to welcome you to the 4th Annual Australian Islamic Schooling Conference and Forum. This conference will provide a strategic opportunity to reflect on the state of Islamic education in Australia and how we, as educators, can better equip young Muslims to respond to the challenges of living in today's world.

I believe there are three things that are key to this endeavour.

First, innovation. Islamic education has struggled to keep pace with many of the challenges of our time. In order to keep up with global changes to teaching and learning, we must be innovative in the way we approach our curricula, and in the pedagogies we employ. We need to embrace new ideas and consider new methodologies, strategies and resources. It may take us out of our comfort zone, but just as the modern world requires our students to be innovators, we too as Islamic educators need to be innovative.

Second, we need to improve the teaching of Islamic education. We can no longer focus simply on knowledge

dissemination, but we need to actively teach the skills and values that young Muslims require to engage with the modern world. We need to encourage our students to be continuous learners, well connected to our tradition and value system. There are so many resources in Islamic tradition that we can draw upon to do this. But the first step must be to review our teaching practices and to reflect upon how they can be improved.

Finally, we must share our ideas and experiences as Islamic educators. Together, we can harness our collective resources and determine what best practice looks like in Islamic education. This conference provides a strategic opportunity to collaborate with others in order to develop new ideas for Islamic education and to draw from the knowledge, experience, and creativity of other teachers from around Australia and the world. This conference provides an invaluable occasion to collaborate, develop professional networks and share experiences.

I wish you well in this endeavour.

# CONFERENCE AND FORUM PROGRAMME (AAISC4 2019)

## DAY ONE (SAT 13 JULY)

<b>8.00am – 9.00am</b>	<b>Registration</b>	
<b>9.00am – 10.00am</b>	<b>Welcome and Introduction</b> Professor Mohamad Abdalla Grand Mufti Dr. Ibrahim Abu Muhammad Professor Abdullah Saeed Ms. Miriam Silva Mr. Osman Karolia	
<b>10.00am – 11.00am</b>	<b>Keynote Address 1:</b> <b>Professor Syed Farid Alatas</b> 45 / 15 Q&A 'The Social Dimension of Justice in Islam: The Contribution of Theology'	
<b>11.00am – 11.30am</b>	<b>Morning Tea</b>	
<b>11.30am – 1.00pm</b>	<b>Conference Session 1: 20 pp / 30 min panel</b> <b>a) Ms. Tasneem Chopra</b> 'Speaking Truth to Tropes in the Classroom Arena' <b>b) Ms. Tasnim Mahmoud Sammak</b> "It was fully on about us Muslims": Counterstorying the Muslim Other in Australian school curricula' <b>c) Dr. Deborah Green &amp;            Assoc. Professor Deborah Price</b> 'Turning Points: A key to understanding persistent bullying and implications for promoting social justice in faith-based educational contexts'	Social Justice, Muslim Learner & Independent Schools
<b>1.00pm – 2.00pm</b>	<b>Lunch &amp; Salah</b>	
<b>Concurrent Conference and Forum Sessions:</b>		
<b>2.00pm – 3.30pm</b>	<b>Conference Sessions 2: 20 pp / 30 min panel</b> <b>a) Professor Mohamad Abdalla</b> 'Social Justice, Aboriginal languages and Islamic schools' <b>b) Ms. Nadia Selim</b> 'Are we being unjust? The case of non-Arab Muslim learners of Arabic' <b>c) Ms. Rehenuma Asmi</b> 'Islam and Multilingualism: A Qur'anic Case for Linguistic Justice'	Language and Social Inclusion

2.00pm – 3.30pm	<p><b>Conference Sessions 3:</b> 20 pp / 30 min panel</p> <p><b>a) Assoc. Professor Anke Bouzenita</b> ‘Social Justice and Fiqh al-Madrasa: Through the lens of Shaykh Jācid b. Khamīs al-Kharūsī, an 18th century Omani scholar’</p> <p><b>b) Assoc. Professor Muhammad Zahiri Awang Mat / Assoc. Professor Siti Zubaidah Ismail</b> ‘Justice and Equality in Islam: Principles and Practices in Educational Setting’</p> <p><b>c) Assoc. Professor Zakarrya Abdel Hady</b> ‘Can divine text be accountable for Gender inequality? The case of Weak &amp; Forged Hadith’</p>	Social Justice and Fiqh/Sharia/ Quran and Hadith
2.00pm – 3.30pm	<p><b>Forum A:</b> 45 min pp</p> <p><b>a) Mrs. Jess Mikecz –</b> ‘Using Education Perfect to promote inclusivity in the classroom’</p> <p><b>b) Mr. Ozan Angin –</b> ‘Social Justice through Debating in Islamic Schools’</p> <p><b>Forum B:</b> 45 min pp</p> <p><b>a) Mrs. Sufia Azmat –</b> ‘Interfaith Activities as a Means to Promote Social Justice’</p> <p><b>b) Mr. Wesam Charkawi –</b> ‘Before 1770: A case study on Muslim identity in Australia’</p> <p><b>Forum C:</b> 45 min pp</p> <p><b>a) Ms. Samah Taki –</b> ‘Whole-school Approaches to Eco-Justice and Sustainable Practice’</p> <p><b>b) Ms. Afeefa Syeed –</b> ‘Teaching Social Justice in Muslim Schools (forum session)’</p>	
3.30pm – 4.00pm	<b>Interactive Summary</b>	
4:00pm-4:30pm	<b>Afternoon Tea / Close</b>	

## DAY TWO (SUN 14 JULY)

<b>8.00am – 8.30am</b>	<b>Registration</b>	
<b>8.30am – 9.15am</b>	<b>Global Café Activity</b>	
<b>9.15am – 9.20am</b>	Mr Sam Halbouni, <i>Principal of Arkana College</i> Rabbi Zalman Kastel, <i>National Director Together For Humanity Foundation</i> Kate Xavier, Senior Education Officer <i>'Fostering Interfaith and Intercultural Understanding in Faith based schools'</i>	
<b>9.20am – 9.45am</b>	Inspiring innovative practice: a dialogue with CITE students on Islamic pedagogy	
<b>9.45am – 10.30am</b>	<b>Keynote Address 2: 45 min incl. Q&amp;A</b> <b>Professor Stephen Dobson</b> <i>'The most important demand placed upon all education'</i>	
<b>10.30am – 11.00am</b>	<b>Morning Tea</b>	
<b>Concurrent Conference and Forum Sessions:</b>		
<b>11.00am – 12.30pm</b>	<b>Conference Sessions 4: 20 pp / 30 min panel</b> <b>a) Dr. Ildus Rafikov</b> <i>'Problem-based transdisciplinary education to advance social justice: modern approaches to Islamic schooling'</i> <b>b) Dr. Melanie Brooks / Dr. Miriam Ezzani</b> <i>'Educating for Social Justice in a Progressive Islamic School'</i> <b>c) Dr. Isra Brifkani</b> <i>'Educating The Whole Child: Perspectives from Accredited Islamic Schools in the United States Regarding Providing Whole and Equitable Educational Experiences for Muslim Children'</i>	Social Justice Orientation
<b>11.00am – 12.30pm</b>	<b>Conference Sessions 5: 20 pp / 30 min panel</b> <b>a) Assoc. Professor Susan Nichols / Dr. Nadeem Memon</b> <i>'Toward Socially Just Parent Engagement in Islamic Schools: Analysing Texts for Cross Currents'</i> <b>b) Dr. Nada Ghamra-oui</b> <i>'A Socially Just Leadership for Islamic Schools in Western Contexts'</i> <b>c) Dr. Mahmood Nathie</b> <i>'Elitism and Barriers to Schooling: Are Australian Islamic Schools trending towards such Inequitable Behaviour?'</i>	Social Justice, Equity & School Choice

11.00am – 12.30pm	<p><b>Conference Sessions 6:</b> 20 pp / 30 min panel</p> <p><b>a) Dr. Barrie Gordon / Mr. Dylan Chown</b> ‘HPE in Islamic schools and the Potential for holistic development of Muslim learners: Examining the TPSR model in light of an Islamic Pedagogy’</p> <p><b>b) Assoc. Professor Muhammad Zahiri Awang Mat</b> ‘Investigating Values Underpinning Sex Education Curriculum in Schools: Maqasid Al-Syari’ah Approach’</p> <p><b>c) Dr. Maroof bin Rauf / Mr. Mahmood ul Haque Siddiqui</b> ‘The Study of Sex Education Model in the Islamic Perspective for Islamic Schools: Perception, Procedure, and Social Justice’</p>	Social Justice, Health & Sex Education
	<p><b>Forum D:</b> 45 min pp</p> <p><b>a) Mrs. Houda Kbbar –</b> ‘Building School Connectedness – a Whole School Approach to Wellbeing’</p> <p><b>b) Mr. Ziyad Serhan –</b> ‘Case study: Contextualising Mental Health First Aid in Islamic Schools – A focus on Social Justice’</p> <hr/> <p><b>Forum E:</b> 45 min pp</p> <p><b>a) Mrs. Khalidah Abdullah –</b> ‘Social Justice: Nurturing Empathic Intelligence in Muslim Learners’</p> <p><b>b) Mr. Osman Karolia –</b> ‘Preparing Cosmopolitan Citizens Working for Global Social Justice’</p> <hr/> <p><b>Forum F:</b> 45 min pp</p> <p><b>a) Mr. Sam Halbouni / Rabbi Zalman Kastel / Ms. Kate Xavier –</b> ‘Fostering Interfaith and Intercultural Understanding in Faith based schools, including a Principal’s perspective with a decade of involvement with Together for Humanity’</p>	
12.30pm – 1.30pm	<p><b>Keynote Address 3:</b> 45 / 15 Q&amp;A</p> <p><b>Ms. Afeefa Syeed</b> “Whosoever Witnesses an Injustice...”: Teaching Social Justice in Muslim Schools</p>	

1.30pm – 2.30pm	Lunch & Salah / Documentary	
2.30pm – 4.00pm	<b>Conference Sessions 7: 20 pp / 30 min panel</b> <b>a) Dr. Fida Sanjakdar / Dr. Melanie Brooks / Prof. Jeffrey Brooks</b> 'Advancing an Islamic Social Justice Framework for Educational Renewal' <b>b) Mr. Dylan Chown</b> 'Advancing Pedagogical Justice within Islamic Schooling'	Re-aligning and Re-envisioning of Social Justice
	<b>Conference Sessions 8: 20 pp / 30 min panel</b> <b>a) Dr. Elmira Akhmetova</b> 'Islamic Schooling in the Russian Federation in the Context of Muslims' Basic Rights and Social Justice' <b>b) Mr. Ingga Vistara / Dr. Mark Heyward / Dr. Bahrul Hayat (INOVASI Panel)</b> 'Challenges and Opportunities in Indonesia's Islamic Schooling System'	Social Justice in the International Context
	<b>Forum G: 45 min pp</b> <b>a) Ms. Kathryn Jones – 'Unbreakable: Social Justice Through Emotional Resilience'</b> <b>b) Mr. Fazeel Arain / Mufti Aasim Rashid – 'Behavioural Reform and Social Justice - A New Model'</b>	
	<b>Forum H: 45 min pp</b> <b>a) Ms. Siti Hajar Abdullah / Ms. Warintek Ismail / Mr. Abu Bakar Sidik Hassan – 'The Integrated Islamic Religious Knowledge in Faith-Inspired Schools: Meeting the Emerging Religious Needs of Modern Society'</b> <b>b) Mr. Farhan Khalil</b> 'Fortnitism - Technology, Social Media and Our Children'	
	<b>Forum I: 45 min pp</b> <b>a) Mrs. Maffaz Al-Safi – "Dancing on a Shifting Carpet": Preparing Muslim students to adjust in today's world of rapid technological and social change</b> <b>b) Mr. Mohammed Azhari – 'BRiTA Futures and the changing landscape of resilience and Mental health programs'</b>	
4.00pm – 4.15pm	Conference Close – Way forward and vote of thanks	

## KEYNOTE SPEAKERS

DAY 1 SATURDAY  
13 JULY, 2019



# PROFESSOR SYED FARID ALATAS

Keynote Address 1

## The Social Dimension of Justice in Islam: The Contribution of Theology

### ABSTRACT

Any discussion of justice or *adalah* in the Islamic context must be related to the key concepts of balance or *mizan* and moderation or *wasatiyah*. To be in a state of moderation means to establish a balance between two extremes. The establishment of that balance is the achievement of justice. This is because a specific attribute of *adalah* is *mizan* or balance. This is given by the Qur'anic view of God's justice: "And we shall set up balances (*al-muwazin*) of justice for the day of resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, we will bring it. And sufficient are we to take account." [Al-Anbiya' (21): 47]. It follows, therefore, that justice is moderation, that is, achieving moderation is the establishment of justice. This applies not only to God's justice but to that of humans as well. As Ibn Khaldun noted, "justice is a balance set up among mankind." This is in reference to social justice. This paper examines the different dimensions of moderation in society that would together define social justice. I focus on specific dichotomies such as *zahir-batin*, tradition-modernity, private-public, and autonomy and regulation in order to develop a contemporary understanding of moderation that satisfies the requirements for social justice. I then illustrate the efficacy of this concept of social justice with reference to two contemporary problems in the Muslim world, that of sectarianism and the destruction of heritage.

### SPEAKER PROFILE

Syed Farid Alatas is Professor of Sociology at the National University of Singapore. He also headed the Department of Malay Studies at NUS from 2007 till 2013. He lectured at the University of Malaya in the Department of Southeast Asian Studies prior to joining NUS. In the early 1990s, he was a Research Associate at the Women and Human Resource Studies Unit, Universiti Sains Malaysia. Prof. Alatas has authored numerous books and articles, including *Ibn Khaldun* (Oxford University Press, 2013); *Applying Ibn Khaldun: The Recovery of a Lost Tradition in Sociology* (Routledge, 2014), and (with Vineeta Sinha) *Sociological Theory Beyond the Canon* (Palgrave, 2017) and "The State of Feminist Theory in Malaysia" in Maznah Mohamad & Wong Soak Koon, eds., *Feminism: Malaysian Reflections and Experience* (special issue of *Kajian Malaysia: Journal of Malaysian Studies*), 12, 1-2 (1994): 25-46. His areas of interest are the sociology of Islam, social theory, religion and reform, intra- and inter-religious dialogue, and the study of Orientalism.

## KEYNOTE SPEAKERS

DAY 2 SUNDAY  
14 JULY, 2019



# PROFESSOR STEPHEN DOBSON

Keynote Address 2

The most important demand placed upon all education

### ABSTRACT

"The most important demand placed upon all education is that Auschwitz [does] not happen again."

These are the words of philosopher and sociologist Theodor Adorno, a German Jew who gave a famous radio lecture in 1966. His point was that teaching knowledge and skills means nothing if it results in pupils and later adults who undertake acts of racism, violence, persecution and bullying. These actions do not contribute to justice, social justice and social inclusion in the immediate or longer term.

In this presentation, Professor Dobson will explore what this means in education as we come to terms with Christchurch (New Zealand) and many other violent instances around the world. What are those so-called soft 21st century skills we need?

He proposes a pedagogy of resentment informed by the Māori words tūpuna (grandparent), mokopuna (grandchild), and konene (the young drifter). Central to his argument is the role played by oral activity and the struggle for recognition as we measure what we value, rather than value what we can measure.

### SPEAKER PROFILE

Professor Stephen Dobson was born in Zambia, grew up in England moved to Norway in the 80s, now Dean of the Faculty of Education, Victoria University (Wellington, New Zealand). He has a Phd in refugee work and a second Phd in assessment. He is a Guest Professor in Lifelong Learning at Inland Norway University of Applied Science, and holds an Adjunct Professorship at the University of South Australia. Dobson has published on student assessment, youth studies, ethnicity, research methods, and educational philosophy. He teaches courses on student assessment to undergraduates and post-graduates and has held many workshops for in-service teachers.

## KEYNOTE SPEAKERS

DAY 2 SUNDAY  
14 JULY, 2019



## AFFEEFA SYEED

Keynote Address 3

### Whosever Witnesses an Injustice... : Teaching Social Justice in Muslim Schools

#### ABSTRACT

Social justice as a framework for teaching and learning is core to education that is holistic, transformative, and expansive. Rather than an aside or an add on, the elements of justice and dignity, social responsibility, and building community must be integrated into curricula, culture, and competencies taught in Muslim schools. These are translated into how educators nurture a relationship with the Creator as *al adl*; cultivate a relationship with faith as a relevant, vibrant way of life, *deen*; and build relationships with others in the community, or *mu'akhah*. These relationships transcend academic standards of learning on their own and are conscientiously integrated into professional development, lesson planning, pedagogical approaches, differentiated instruction, and peer to peer learning.

These should include some form of a) creating and strengthening relationships with God, with scriptural prophets and spiritual teachers, with one's self, and with all creation; b) being relevant to everyday life with theology in practice; c) understanding regularized ritual as tools for mental, physical, and emotional health; and d) building resilience through connecting religiosity to self-awareness, self-knowledge, and self-advocacy. Examples of these tools, as developed in classrooms, will be shared and shown to be grounded in understanding the interconnected roles in schools of defining identity, building cultural literacy, valuing place-based learning, and developing an integrated subjects curriculum.

Also, key to streamlining social justice through education is developing and implementing core values in a school that speak to supporting relevant daily actions and behavior for students, teachers, and parents alike. These may include: Intention and Purpose- Be mindful of actions and recognize purpose in learning and knowledge; Good Character-Practice good conduct through honesty, humility, forgiveness, generosity, kindness, fairness, compassion and empathy; Community-Foster and create relationships within our family, neighborhood and world while we learn about others; Serenity and Peace-Create spaces for reflection to find ways make peace within ourselves and with others; Knowledge and Action-Nurture a love of learning and wonder about the surrounding world and use knowledge for the benefit of ourselves and to serve others; and finally Stewardship- Understand that our bodies and our world are a trust and responsibility for us to take care of and serve others through our actions, thoughts and abilities.

This presentation will emphasize how concerted, conscientious, and consistent efforts by school leaders to build these into the daily functioning of their communities will contribute to creating incubators for more impactful global citizens.

#### SPEAKER PROFILE

Afeefa Syeed is a cultural anthropologist who served as Senior Advisor at the US Agency for International Development (USAID) where she worked with Washington-based and field staff to develop policy, define best practices, highlight success stories, and otherwise build internal capacity and tools to frame country strategies that reflect greater expertise in engaging in dynamic cultural contexts. She has been a Scholar Consultant for the Carter Center, and is presently Research Associate with Cambridge University's Institute on Religion & Global Affairs, Senior Fellow at the Institute for Global Engagement, and Advisory Council Member for Center for Women, Faith and Leadership. Her work includes religion and development, gender inclusion, countering extremism and integrating cultural context into development and diplomacy. For the past 25 years, she has designed and implemented initiatives and training to address innovations in education, engaging traditional and religious leaders and institutions, human rights, radicalization, socio-political identity, and social entrepreneurship, among other emerging issues.

Afeefa advised the White House, NSC, Dept. of State, UN Democracy Fund, World Bank and various in-country government and non-governmental institutions on the same issues for communities in Europe, Southeast Asia, South Asia, Central Asia and Middle East and North Africa. Afeefa founded and is current Head of School for a model independent school whose core curriculum is peace education and civic engagement. She is a member of various interfaith, social service and advocacy organizations in the US and her involvement and community activism led her to run as a candidate for local office in 2003. She is a published writer and regular speaker on a variety of issues.

## CONFERENCE SESSION 1A

DAY 1 SATURDAY,  
13 JULY, 2019



# TASNEEM CHOPRA

## Speaking Truth to Tropes in the Classroom Arena

### ABSTRACT

Concepts of Identity and belonging are increasingly being taught in Australian senior school English curriculums as the notion of national identity shifts from a mono-cultural entity to a more multicultural one. According to the 2016 census, almost one in three Australians is either born overseas or has a parent who has. Diversity and diversity within the schooling system is a reality that requires a particular framework in terms of fostering an inclusive educational experience.

As a Cross-cultural Consultant, I am frequently called upon by secondary schools to guest present. I am encountering schools who negotiate the 'value of diversity' in a socio-political climate that at times weaponises cultural diversity as if it were antithetical to Australian identity. Specifically, as an Australian Muslim, my experiences in school settings as I address issues of 'Growing Up Muslim in Australia', has elicited a combination of receptive and hostile reactions from students and on rare occasions, teachers.

Of concern has been the rare but troubling remarks from students who confidently sought to 'Islam-splain' my faith to me, insisting my denial of being oppressed was wilful ignorance. These were comments made to me in my capacity as a guest speaker at one of the most elite schools in the country. My attempts to engage them in a civil conversation were dismissed as bothersome, as it was clear from our dialogue that it was one way. My greatest frustration from this encounter was that the students of this particular school typically go on to attend elite universities and inevitably occupy positions of political and economic influence into the future. If these are the politicians of tomorrow, then upending entrenched Islamophobic views during their formative school years warrants essential work in order that we circumvent politically entrenched malaise toward Muslims and other minorities.

Fortunately, I have encountered positive reactions from young WOC (women of colour) and Australian Muslim students across the school spectrum who have approached or emailed me with relief and gratitude, commenting 'we never have a speaker who looks like me'. This shocks and saddens me. Diversity in the classroom needs to be reflected in a progressive school curriculum, through syllabus, literature, excursions, and guest speakers. There is no excuse for complacency in this matter. For Australian Muslims especially, the impact of miseducation or lack of knowledge disseminated in the school system about Islam and Muslims comes at great personal and professional cost in the long term.

### SPEAKER PROFILE

A Cross-cultural Consultant, Tasneem is a recipient of the 2018 Distinguished Alumni Award from La Trobe University for her work in the diversity sector. She has also been appointed an Anti-Racism Ambassador by the Australian Human Rights Commission. In previous years, she has been listed as one of The Age Magazine's Top 100 most influential 'Movers and Shakers in Melbourne' and The Australian Magazines Leader series of Top Ten Thinkers.

Through her consultancy, she speaks across the private and public sector to issues of leadership, diversity, cultural competence, and intersectional discrimination.

A TEDxMelbourne presenter (Don't Believe the Hype: Exceed it) and writer, Tasneem has delivered several conference papers locally and internationally. She has a background in psychology and sociology, and a Masters in International Development from La Trobe University.

Tasneem has published academic papers, and also featured in numerous editorial outlets including The Guardian, The Age, and The Australian, and is a regular contributor to SBS Life. She has also appeared on BBC's IQ2 Debates, Q&A, The Project, Compass and is a regular on ABC's The Drum and Radio Melbourne, as a guest host and occasional panellist.

## CONFERENCE SESSION 1B

DAY 1 SATURDAY,  
13 JULY, 2019



# TASNIM MAHMOUD SAMMAK

It was fully on about us Muslims : Counterstorying the Muslim Other in Australian school curricula

### ABSTRACT

In the post-September 11 era, Muslim-related discussions in Western societies disproportionately present the 'Muslim' as a threat and menace. In this paper based on research I conducted in 2017, I trace how this supra-visibility of the 'Muslim' extends into schools, warranting an urgent understanding of constructions of 'Muslim' in both hidden and enacted curriculum in Victorian schools. Building upon critiques of educational sites and curriculum which challenge the privileging of western forms of knowledge and being, I employ

Critical Race Theory and Bourdieuan frameworks to document counter-stories of learning through the voice of Australian Muslim public school graduates as they 'study' Muslim-related topics in the classroom. These stories centre the perspectives of Muslim students to show how they encountered constructs of 'Muslim' as Other or Absent. Their experiences highlight processes of dehumanisation and silencing through topics of study and pedagogical practices which act as symbolic violence, where Muslim students experience being suspects as 'Muslim' spokespersons, delegitimising their participation as 'student' in their own classrooms.

### SPEAKER PROFILE

Tasnim Mahmoud Sammak is a PhD candidate in the Faculty of Education, Monash University, Melbourne. Her thesis traces 'viscerality' in 9/11 Muslim youth subjectivities. Her research interests include decolonial, Critical Race, Feminist post-structural approaches to political education, challenging the formations of Islamophobia in educational contexts, and navigating Arab migrant identities in a settler-colonial context. She co-founded the first school-based Muslim mentoring program in 2012, the Igniting Dreams Mentoring Program.

## CONFERENCE SESSION 1C

DAY 1 SATURDAY,  
13 JULY, 2019



## DR. DEBORAH GREEN ASSOC. PROFESSOR DEBORAH PRICE

**Turning Points: A key to understanding persistent bullying and implications for promoting social justice in faith-based educational contexts**

### ABSTRACT

Bullying, whether in real time or online, remains an ongoing issue impacting on school communities' and stakeholders' wellbeing, inclusion and achievement. Researchers globally have developed and trialled interventions which have achieved mixed results. Despite targeted school interventions, some learners persist with bullying behaviour, raising questions concerning the best ways of understanding and working with them. Rejection, lacking a sense of belonging, feeling disconnected and/or uncertainty of identity have been evidenced as motivating and reinforcing antisocial behaviours such as bullying, while for

some, perceptions of being different from one's peers seemingly attracts bullying. While individual, family and school characteristics of those who bully or are victimised have been identified, their life events, which may impact on and influence their bullying trajectory, remain largely unexplored. By accessing individual voices and exploring their life worlds we can uncover potential turning points and chain reactions (Rutter, 1996; 1999) which provide insight into their trajectories: to persist or desist. As part of a qualitative retrospective case study employing semi-structured interviews and ecological systems framework, individuals who identified as either engaging in persistent bullying or desisting their bullying behaviour, discussed the turning points and chain reactions in their lives. This presentation highlights these pivotal points which appeared to either positively or negatively influence their bullying trajectory. Understanding persistent bullying through the application of the notion of turning points in an individual's life offers a unique lens, with implications for future interventions both within faith-based educational sites and broader societal contexts that promote social justice, inclusion and wellbeing.

### SPEAKER PROFILE

Dr. Deborah Green is Program Director: Bachelor of Primary Education (Honours) and Lecturer: Humanities and Social Science Education at the University of South Australia. Her research projects address persistent bullying, cyberbullying, turning points, resilience, inclusive education, and disability studies. She is an active member of Research in Educational and Social Inclusion (RESI) group, Executive Committee member of Social and Citizenship Education Association of Australia Inc. and Executive Secretary of HaSS SA.



### SPEAKER PROFILE

Associate Professor Deborah Price is Associate Head of School (Academic): Professional Engagement and Enterprise, and a lecturer Inclusive Education and Wellbeing for the School of Education, University of South Australia. Her pre-service teacher education and research specialisations integrate educational psychology, inclusive and special education, disability, social justice, culturally responsive pedagogies, curriculum, bullying/cyberbullying, and learner and educator wellbeing fields. She is an active member of the Research in Education and Social Inclusion (RESI) group, and Pedagogies for Justice Research group, and President of the Australian Curriculum Studies Association (ACSA).

## CONFERENCE SESSION 2A

DAY 1 SATURDAY,  
13 JULY, 2019



## PROFESSOR MOHAMAD ABDALLA

Social Justice, Aboriginal languages and Islamic schools

### ABSTRACT

The United Nations General Assembly has declared 2019 the International Year of Indigenous Languages to raise awareness of the crucial role languages play in people's lives. Prior to colonisation, there were 250 distinct Aboriginal and Torres Strait Islander languages spoken in Australia, which extended into 600 dialects. Most of the original languages are no longer spoken and only 18 Indigenous languages are spoken by all generations of people within a given language group. Today, approximately 100 Indigenous languages are spoken in some form in

Australia; many of them are in an advanced stage of endangerment. A fundamental aspect of Islamic jurisprudence (Fiqh) is the preservation of good, beneficial, and merely harmless cultural practices. This is premised on the jurisprudential maxim *al-'āda Mu'akama* – culture is authoritative or cultural usage shall have the weight of law. Of course, language and culture are interdependent. Historically, "intelligent use of indigenous language has been an aspect of Muslim culture wherever it flourished," as in the case of the adoption of native Bantu tongue of East Africa, working it into a "powerful cultural" aspect of Islamic civilisation, and "in doing so creating the Swahili language." Given Islam's emphasis – jurisprudentially and historically – on the preservation of culture, and that Australian Indigenous languages continue to perish, this presentation seeks to explore: the link between social justice and Indigenous languages, the role of Islamic schools in the preservation and promotion of Australian Indigenous languages; and the need to "rethink" Islamic schools' "thinking" about Indigenous languages.

### SPEAKER PROFILE

Professor Mohamad Abdalla is the Founding-Director of the Centre for Islamic Thought and Education (CITE) at the University of South Australia. Previously, he was the Founding-Director of the National Centre of Excellence for Islamic Studies and the Griffith Islamic Research Unit (GIRU) at Griffith University. His authored and co-authored books include *Islamic schooling in the West: Pathways to Renewal*; *Leadership in Islam: Processes and Solutions in Australian Organizations*; *Islamic Science: The myth of the decline theory*; and *Islam in the Australian News Media*. Professor Abdalla is one of Australia's most prominent and respected Muslim leaders, who held multiple distinguished community and academic posts, and received multiple civic awards, including the Ambassador of Peace Award, the Community Leadership Award, the Islamic Council of Queensland Community Service Award, and the Crescents of Brisbane Special Achievement Award.

## CONFERENCE SESSION 2B

DAY 1 SATURDAY,  
13 JULY, 2019



## NADIA SELIM

Are we being unjust? The case of non-Arab Muslim learners of Arabic

### ABSTRACT

The academic literature suggests that non-Arab Muslim learners of Arabic may be hard done by and at times deeply frustrated with their learning in some contexts. In many English-majority contexts, these learners' perspectives, curricular and pedagogical needs in relation to Arabic are not always well understood and at times afforded little attention. In the Australian context, for example, these voices have received little attention in research and discussions about the teaching and learning of Arabic. In the case of school-aged non-Arab Muslims learners of Arabic,

the marginalisation of this voice seems to be particularly acute.

Rendered invisible, these students often suffer top-down approaches that not only dictate their learning experiences but often defeat some of the purposes of language provisions such as being inclusive and adding to the nation's linguistic repertoire. It is, therefore, the purpose of this paper to shed light on some of the aspects that contribute to an Australian Arabic language learning experience that is exclusive and, in many ways, bound to be unjust. The paper draws on some findings from exploratory research with Australian non-Arab Muslim students learning Arabic at Australian Islamic schools, analysis of a few aspects of language policy, curricular provisions and academic literature.

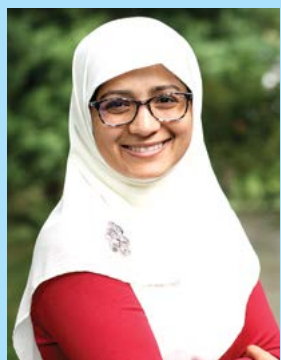
The paper will first share some of the forgotten voices of non-Arab Muslims learners of Arabic studying the language at Australian Islamic schools. These perspectives provide us with insights into the Arabic learning objectives and aspirations of these students. The paper then reflects on an important narrative that has influenced the provision of Arabic language learning in Australia and may underpin the recently introduced national Arabic curriculum which has inadvertently contributed to the continued exclusion of non-Arab Muslim learners of Arabic. Finally, the paper will discuss some implications this has for pedagogy in Australian Islamic schools.

### SPEAKER PROFILE

Nadia is an Arabic teacher with a grounding in Applied Linguistics and English Language development & TESOL. Nadia taught at the Institute of Modern Languages (University of Queensland) and lectures part-time. She conducted various professional development and cultural understanding sessions for teachers, university staff, and other organizations. Nadia has published academically and focuses on the effectiveness of Arabic programs designed for non-native speakers and Islamic civilizational thought on Arabic language learning. Nadia is also behind the "ArabicWithNadia" website, Mobile App and social media presence recently recognized in a UK editorial about the best Arabic resources. Nadia is doing her Ph.D. at the University of South Australia's Centre for Islamic Thought and Education. Her thesis examines the Arabic learning experiences of Muslim youth at Australian Islamic schools, for which Nadia has received a University of South Australia Award for Excellence in Research from the Division of Education, Arts, and Social Sciences in the Transformed PhD category.

## CONFERENCE SESSION 2C

DAY 1 SATURDAY,  
13 JULY, 2019



## REHENUMA ASMI

Islam and Multilingualism:  
A Qur'anic Case for Linguistic Justice

### ABSTRACT

Some scholars have been troubled by the lack of comprehension associated with the teaching of Arabic in Muslim societies, with some going so far as to argue that the rote memorization of the Qur'an is connected to a lack of critical thinking skills. I will argue that lack of emphasis on Arabic language comprehension can be seen as a part of Islam's call to social justice, wherein the Qur'an protects the mother tongue of the community by not requiring Muslim societies to use the Arabic language as the primary language of education. This paper analyzes Qur'anic verses related to language and argues that the Qur'anic perspective balances learning and teaching the Arabic Qur'an with respect for the mother tongue of the child. This has had certain implications for Muslim societies, where mother tongues flourish alongside literate societies, encouraging multilingualism and diverse world views.

### SPEAKER PROFILE

Rehenuma Asmi is an Executive Board member of the Center for Islam in the Contemporary World at Shenandoah University and a Professorial Lecturer of Anthropology at the George Washington University. She received her Ph.D. from Columbia University in Anthropology of Education and served as an Assistant Professor at Alleghany College between 2013 and 2018. Dr. Asmi is also a Troop leader with Girl Scouts and an active volunteer at her local mosque and her children's school.

## CONFERENCE SESSION 3A

DAY 1 SATURDAY,  
13 JULY, 2019

# ASSOC. PROFESSOR ANKE BOUZENITA DR. KHALFAN NASSER AL-JABRI

Social Justice and Fiqh al-Madrasa Through the lens of  
Shaykh Jācid b. Khamīs al-Kharūsī,  
an 18th century Omani scholar

### ABSTRACT

This paper investigates aspects of social justice as they can be perceived in the educational approach and organization of Shaykh Jācid b. Khamīs al-Kharūsī, an 18th century Omani scholar. After a perusal of the term social justice in contemporary and Islamic backgrounds, the paper introduces the term fiqh al-madrasa through the work of Shaykh Jācid. It then presents a summary and explanation of some of the cases of the third chapter of his book, entitled *Al-Madāris wa amwāluhā wa l-qawl fī l-mutacallimīna fihā*. The paper concludes that aspects of social justice, such as the fair distribution and management of school funds, accessibility of quality education for children and adults, and equal treatment of students regardless of their economic background, are prevalent in this treatise. The Shaykh advocates the accessibility of basic education as was available at the time (reading, writing, memorising Qur'an) for anyone who is willing to learn, children, and adults of different social and economic strata. This value is considered so high that permission of the legal guardian to pursue knowledge is no requirement. The focus is on the student's benefit and welfare in any educational measurement taken by the teacher, and the teacher's responsibility and legal liability if he acquires any mistake in this respect. The major principle across the different cases is securing the benefit for and warding off harm from the students. The book gives evidence of the existence of an elaborate organisation of schools, and a discussion of its place in society in the 18th century CE.

Authors: Dr. Anke Iman Bouzenita (Assoc. Prof., Department of Islamic Sciences, Sultan Qaboos University); Dr. Khalfan Al-Jabri (Assistant Professor, Department of Educational Foundations, Sultan Qaboos University).

### SPEAKER PROFILE

Dr Iman was born and educated in Germany, with a PhD in Islamic Studies from the University of Bochum (Ruhr-Universität Bochum) 2001. She lectured and researched in Islamic Studies at the University of Bochum, Germany (1998-2001), the University of Batna, Algeria (2002-2004), the International Islamic University Malaysia, Kuala Lumpur (2004-2013), and Sultan Qaboos University, Oman (2014- date). Her research interests, publications, and conference participations cover the fields of Islamic Bioethics, History of Islamic Law, Orientalism and International Relations, as well as Islamic education. She can be reached under [bouzenita@squ.edu.om](mailto:bouzenita@squ.edu.om).

### SPEAKER PROFILE



Khalfan Nasser Al-Jabri is a Ph.D. holder in Higher Education from Deakin University, Australia in 2008. He is an Assistant Professor in the Educational Foundations and Administration Department at Sultan Qaboos University. He is also a committee member of The Shell Award for Road Safety in Oman since the year 2009/2010, and a committee member of the Omani Society for Sociologists since 2012.

Dr. Khalfan has a number of research and books published separately and through conferences or scientific refereed journals, such as "The Tablet and the Pen" (a book documenting the old Omani way of teaching reading and writing), "Al-Taimīnah" (a book documenting the old Omani educational poems), "Abjadiyyah", the educational principals of the old Omani Holy

Qur'an schools in the light of Islamic educational thought, the old education terminology in Holy Qur'an schools in the Sultanate of Oman, the Omani effect on the Holy Qur'an schools in Comoros Islands, and a commented edition of the manuscript "Al-Madāris" or "The Schools", written by Sheikh Jācid b. Khamīs al-Kharūsī.

## CONFERENCE SESSION 3B

DAY 1 SATURDAY,  
13 JULY, 2019



## ASSOC. PROFESSOR MUHAMMAD ZAHIRI AWANG MAT ASSOC. PROFESSOR SITI ZUBAIDAH ISMAIL

### Justice and Equality in Islam: Principles and Practices in Educational Setting

#### ABSTRACT

Justice and equality are among the Islamic principles, contained in the Quran and Hadith of the Prophet, to be followed when dealing with human rights and gender issues. In the area of education, it is the responsibility of Muslim scholars and educators alike to analyse these dual principles and translate them into practice. The purpose of this study is to investigate the notion and principles of justice and equality, which are consistent with educational views and understandings. The researchers will also attempt to outline the translation of those principles into practice in educational settings. The guidelines for practicing justice and equality among genders are among the focus of the study, in order to create a positive and harmonious school environment. This study employs a qualitative method, where

an inductive approach is used in order to achieve the purpose of the study. Content analysis is the main tool for analysis. The evidence from the Quran and hadith are the main subject of analysis. Contemporary Muslim scholars' views on justice and equality in the light of gender needs are also analysed. Later, the results of the analysis are categorized into themes suitable for educational practice. Findings indicate that justice and equality provide clear principles and guidelines when dealing with gender issues in schools, such as sexual issues and gender roles, rules and guidelines, learning opportunities, sport activities etc. Findings also indicate that justice and equality provide clear direction for implementation in educational settings. It is hoped that the proposed principles and practices will be able to become guidelines for educators in schools.

#### SPEAKER PROFILE

Dr Muhamad Zahiri Awang Mat is Associate Professor at Faculty of Education, Seri Begawan Religious Teachers University College, Brunei Darussalam since 2018. Previously, he served as lecturer in the Department of Curriculum and Instruction, Faculty of Education, International Islamic University Malaysia (IIUM) for 20 years, and as Head of Department from 2012-2014. He graduated with a Bachelor of Islamic Studies and Arabic from Al-Azhar University, Cairo Egypt, M.Ed (Islamic Education) from Yarmouk University, Jordan, and PhD (Curriculum) from IIUM, Malaysia. He has published more than 40 articles in local and international journals, and several book chapters. Dr Muhammad is an expert in Islamic Education and Curriculum and is active in conducting research in the field. His other research interest is in Educational Thought and implementation of Maqasid Al-Syari'ah in Education. He was involved in reviewing the Brunei Polytechnic curriculum for Islamic Education under the Ministry of Education. He is also involved in reviewing Islamic studies curriculum for Primary School under the Ministry of Religious Affairs, Brunei Darussalam. He was on the expert panel for Malaysia Qualification Agency (MQA) from 2011 to 2018, and is currently Dean of the Faculty of Education, Seri Begawan Religious Teachers University College, Brunei Darussalam.



#### SPEAKER PROFILE

Associate Professor Siti Zubaidah Ismail's main research interest is Islamic law and criminal justice in contemporary Muslim countries, particularly in Southeast Asia. She graduated with her Bachelor degree in Shariah from University of Malaya, and Master of Comparative Laws from International Islamic University Malaysia. She also holds her LL.M degree from Birmingham University (UK), and PhD from her alma mater. She is also active with research relating to Muslim converts and deals with the particular issue of freedom of religion. She was Visiting Fellow at Asian Law Institute, National University of Singapore in 2010, and Visiting Scholar at the Faculty of Law, Universitas Indonesia in 2016. She was Head of the Shariah and Law Department from 2011 until January 2016. Since October 2017, she has been appointed as Research Fellow with Centre for Human Rights Research and Advocacy

(CENTHRA). She has more than 50 articles published in international and local journals and is the author of four books: Undang-Undang Kesalahan Jenayah Syariah di Malaysia (UM Press), Pampasan Kecederaan Fizikal akibat Kecuaian Menurut Perundangan Islam (ILBS), Women Who Kill Their Spouses: The Effects of the Background Factors on the Applicability of Legal Defences in English Criminal Law (VDM) and Undang-Undang Tatacara Jenayah Syariah (DBP). She is married with seven children.

## CONFERENCE SESSION 3C

DAY 1 SATURDAY,  
13 JULY, 2019



### ASSOC. PROFESSOR ZAKARYYA MOHAMED AHMED ABDEL-HADY

#### Can divine text be accountable for Gender inequality? The case of Weak & Forged Hadith

##### ABSTRACT

Islam has been used in many Muslim societies as an excuse to legitimize aspects that are, in fact, quite contrary to the true message of Islam. In many places, women are still deprived of their right to education, despite the Prophet's emphasis on the importance of education. If we look at Islamic law that is extracted from the Quran and Sunnah, we find an emphasis on the protection of women's rights, and to enable and ensure the progress and achievement of justice. Unfortunately, if we look at the reality today in many parts of the world, including the Muslim world, we find that women suffer from oppression, systematic discrimination, violence, and the denial of their

basic rights.

Hence, this research poses the question: can the divine text, namely "The Quran and the Sunnah" be accountable for such disadvantaged status of women? In this research, the main focus will be the case of weak and forged Hadith, while in later studies, the Quran and its interpretation will be studied. The Prophet's Hadiths are among the cultural tributaries that are directly related to inclination towards women and their positive empowerment in Muslim societies, since they do contain a set of concepts and literature that affect the Muslim intellect. This research will elaborate on previous studies conducted by the researcher and others on the topic.

The issues discussed here are highly controversial and debatable. Thus, we undoubtedly need to revisit the Islamic sources and compare social and historical events that took place within the early Muslim society. This paper will attempt to identify whether any validation for such practice was made within the religious approach or through traditionally-acquired concepts that have lived and grew within the Muslim cultures throughout the ages. There will also be discussion on gender inequality in education among Muslims and exclusion of women in public spaces, and whether it is linked to the use of forged/weak.

By doing so, we seek to restore the correct intellectual awareness, and to face the claims of undermining the status of women and their role in the community according to Islam.

##### SPEAKER PROFILE

Associate Professor Zakaryya Mohamed Abdel-Hady obtained his PhD in 1997 in the field of Islamic Studies from the University of Glasgow Scotland, UK. He then worked as a Research Fellow at the same university, followed by the University of Abertay Dundee Scotland, UK. He then moved to work in the UAE and Qatar, and currently is an Associate Professor of Islamic Thought & Culture at Qatar University.

Associate Professor Abdel-Hady has published number of papers in both Arabic and English such as, "Islamophobia" ...A threat ...A challenge", "Rights and Responsibilities of Wife: Islamic Teachings vs. Culture Practices.", "Why do Arabs and Muslims fear Globalization?", Failing the Arab Spring "Recipe for Extremism", "Islam's view on terrorism", "British Muslims...A reality", Muslim Women and Gender, Culture vs. Divine Text.

Associate Professor Abdel-Hady has also received a number of Research grants, including a project titled "Level of free reading and its relationship to identity, empirical study on Qatar University students." Qatar National Research Fund; a project titled "The impact of weak and forged Hadith on the role of woman and her empowerment in society." A field study on a sample of university students in the State of Qatar." QNRF; and a project titled "Motives of voluntary work in the state of Qatar – empirical research" QNRF.

## FORUM A1

DAY 1 SATURDAY,  
13 JULY, 2019



## JESS MIKECZ

Using Education Perfect to promote  
inclusivity in the classroom

### ABSTRACT

Using Education Perfect to promote inclusivity in the classroom. Education Perfect is an online learning platform which offers a full suite of learning material for English, Maths, Science, Humanities and Languages from Primary to Year 12. It offers a digital ecosystem designed to magnify the value of classroom teachers and empower students through an engaging and personalised learning experience. Students gain insight throughout their learning journey with Education Perfect and are provided with contextual, competitive activities designed to positively impact motivation

and learning outcomes.

Most recently we have been developing our Arabic programme. This course encourages students to gain confidence with their Arabic language learning and provides the essential learning contexts to develop students' communication skills, including comprehensive practice of reading, writing, speaking and listening. The successful launch of our Arabic programme in 2018 added a new global connection for students and teachers to our already varied Languages content. It has encouraged teachers from other languages to begin learning Arabic and has also fostered the addition of new content from teachers of minority languages. As a result, students and teachers now have access to content in more than 20 different languages around the globe.

Apart from using Education Perfect: Languages as a tool to promote intercultural understanding and global communication, teachers are able to utilise tools available through the platform itself to promote inclusivity within their classroom for all types of learners and skill levels. Text-to-Speech is available on all suite content, excluding Languages, allowing students with literacy difficulties to participate in activities through Education Perfect with their peers. Teachers are able to create individual learning pathways by use of our levelled content and the ability to differentiate tasks and assessments to individuals. All our content across the suite platform has been designed to support students with both modification for specific needs and extension for those who appreciate a further challenge.

The platform can be used both at school and at home, thus including parents in their child's learning journey. We can arrange for parents to be emailed to inform them about their child's homework and assessment tasks. The platform offers something for everyone and celebrates student success. It connects teachers, students and parents to create an inclusive learning environment.

This session will detail how you can use Education Perfect to enhance and differentiate your teaching programme across multiple subjects. It will showcase the ease of catering for a variety of student needs and promoting inclusivity in your classroom.

### SPEAKER PROFILE

Jess is an Indonesian, English, and Humanities teacher with 7 years teaching experience from across Victoria. She loves incorporating curriculum ideas from her teaching into Education Perfect, such as VET Applied Languages. Jess works closely with the Languages, English, and Humanities teachers in Victoria assisting them to increase student engagement by using the high-quality content in Education

## FORUM A2

DAY 1 SATURDAY,  
13 JULY, 2019



# OZAN ANGIN

## Social Justice through Debating in Islamic Schools

### ABSTRACT

This paper will aim to explore school debating as a potential area to instil social justice and an Islamic world view. The literature supports this move toward critical engagement of ideas.

Muslim students living in Australia can critically reflect on issues of social justice in developing and strengthening an 'Islamic world view' (Shamma, 2018, p.124) — they understand these issues and enthusiastically want to voice their views about them. They can reflect on local issues such as Islamophobia in Australia and how and why this continues, as well as international issues like the impacts of the Australian Prime Minister's recent decision to recognise "West Jerusalem" as Israel's capital. It is vexing issues like these that challenge students the most, as adults are yet to find a solution, but can ultimately drive them to solve the sometimes seemingly unsolvable. By doing so, students reflect on that all important social justice issue "What can I do?" and answer it through the debate. Indeed, there are pertinent examples in cultural discourse of recent debates that have spurred a sense action for social justice. One such example is Stan Grant's speech at the 2015 IQ2 debate, which deeply explored the notion of racism in Australia. (<https://www.youtube.com/watch?v=uEOssW1rw0I>).

School debating is one way in which social justice issues can be explored by Muslim students in Islamic schools. School debating is well established in the public, catholic, and independent education sectors in NSW. However, Islamic schools are at a disadvantage as they lack access to debating competitions due to exclusivity and financial constraints. Ironically, this inability for Islamic schools to join a debating competition can be thought of as a social justice issue in itself! To the credit of Islamic schools in NSW, ad-hoc debating days have been held between some Islamic schools, but this offers nowhere near the same level of continuity and student engagement as an established, ongoing competition, where Islamic School debating teams visit each other in a round-robin style and progress through to a grand finale, particularly for secondary students where debating provides students with greater agency through an impromptu approach to debating.

The opportunity for Muslim students to be able to debate Islamic topics in addition to your standard topics, like 'Should junk food be sold in the canteen?' or 'Should school uniforms be abolished?' is promising. Imagine giving students the opportunity to argue 'Are the gates of ijtihad really closed?' or 'Islamophobia in Australia: How do we overcome it?' I am optimistic, as an English teacher in an Islamic School, that creating the first Islamic Schools debating competition in Australia would greatly benefit Muslim students in fostering an Islamic world view by being critical thinkers that positively engage and critique society. At the time of writing this abstract, a small group of Islamic schools in Sydney have expressed interest in such a competition for Secondary students. Feedback and progress on this competitions will be shared.

### SPEAKER PROFILE

Ozan Angin completed his Master of Arts in Islamic Studies at the University of New England in 2014. This paved the way for a path as an academic with enrolment in a PhD in Islamic Studies in 2016, titled Interrogating Moderate Islam: A case study of Australia and Turkey, due to be submitted at the end of 2019.

Ozan is also a secondary English teacher who began a teaching career in 2015 as a targeted, permanent, full-time secondary English teacher with the NSW Department of Education. In 2017, he transitioned to the same role at an Islamic school in Sydney where he continues to teach.

## FORUM B1

DAY 1 SATURDAY,  
13 JULY, 2019



# SUFIA AZMAT

## Interfaith Activities as a Means to Promote Social Justice

### ABSTRACT

The political climate as it exists now highlights a need to ensure that our youth are equipped with the tools necessary to not only accept, but embrace, people of all faiths and promote social justice. The social climate is challenging educators to re-examine and evaluate their existing programs on bullying prevention, inclusiveness, interfaith activities, character formation, and social counselling. Social Justice specifically includes delineating and upholding the rights of each individual. How do these principles translate into teaching students about social justice in

the Islamic school setting? One method of gauging whether we are successful in teaching social justice is by tracking some of the activities of our graduates. Although there is much room for improvement, there is anecdotal as well as empirical evidence that Islamic school graduates do participate in activities on their college campuses that promote social justice. This paper focuses on interfaith activities and dialogue in Islamic schools in the U.S. and their relative efficacy in promoting social justice. Based on a survey of Islamic school students and alumni, and interviews with Islamic school educators, barriers and challenges to interfaith dialogue and understanding are identified and possible solutions are explored. The initial study was focused on one Islamic school on the East coast. This school was selected for its reputation in the U.S. to be among the top-ranking Islamic schools. Another survey was conducted of 161 U.S. Islamic school graduates to determine their comfort with their Muslim identity and gain insight into their experiences at their schools. These students attended full time Islamic schools in various parts of the United States. Results of these surveys provide insight into the current status of Islamic education as to the role Islamic schools play in forming Islamic identity, and in educating our youth to be more accepting of other faiths and promoting social justice through dialogue and actions.

### SPEAKER PROFILE

Sufia Azmat is the Executive Director of the Council of Islamic Schools in North America (CISNA). She has over twenty-five years of teaching and administrative experience, including serving as a principal at several K-12 schools. Ms. Azmat is an education consultant, a community builder and an advocate for equal and equitable access for all children and has been recognized for her efforts at coalition building with other faith-based communities. She has been asked to speak at conferences including the International Congress on Islamic Education in Istanbul, Turkey and at the Parliament of the World's Religions in Toronto, Canada. Ms. Azmat has served on over twenty accreditation teams as a team member and as a Lead Evaluator. Ms. Azmat attended the University of Chicago where she majored in Political Science and the Graduate School of Business at Northern Illinois University, where she majored in Marketing and Management. She also holds a Certificate in Islamic Studies and Leadership from Bayan Claremont School of Theology where she is currently enrolled in the Islamic Education and Leadership Master's Program. Ms. Azmat serves on the Board of Trustees of E3 (Excellent Education for Everyone) and on the Advisory Board of Fons Vitae Ghazali Children's Project.

## FORUM B2

DAY 1 SATURDAY,  
13 JULY, 2019



# WESAM CHARKAWI

Before 1770: A case study on Muslim identity in Australia

### ABSTRACT

The short-film documentary entitled "Before1770" is a film about identity and belonging. It is about the history of Muslims in Australia before 1770. For hundreds of years prior to European presence in Australia, Muslims from Sulawesi Indonesia formed bonds of family and trade with Aboriginal people from Arnhem Land. This spanned from the 1600's and ended in 1906.

Screened across every state in Australia in major cinemas. Is currently being sought by a multitude of schools nationally.

It is re-writing the narrative of belonging and identity and re-writing Australian history by bringing to life what has always been known by historians and academics alike.

Most viewers have stated they felt more connected to Aboriginal people and this land than ever before.

It was produced by Abu Hanifa Institute and the sequel is currently being filmed.

### SPEAKER PROFILE

From a young age, Wesam Charkawi travelled abroad to study Islamic Sacred Knowledge. He is the translator of two renowned books, The Light of Clarification and The Beneficial Message. Currently undertaking a Ph.D (Social Psychology in Identity and Terrorism). Runs and coordinates an evaluated school program delivered in NSW schools and is the founder of the Abu Hanifa Institute, which provides essential programs and services for the community.

## FORUM C1

DAY 1 SATURDAY,  
13 JULY, 2019



## SAMAH TAKI

### Whole-school Approaches to Eco-Justice and Sustainable Practice

#### ABSTRACT

This workshop will share our experience at Irfan College of promoting an eco-justice theme across curricular and co-curricular dimensions of our college community. Eco-Justice inquiries and initiatives were navigated through the lens of an Islamic worldview, aligned to Australian curriculum, and recognised sustainable practices, with consideration of the needs of our local community. Our project grew from a curricular focus, to a whole-school approach, to eco-justice and sustainable practices. In this workshop, we will share lessons and advice for approaches to: recycling practices, creation of gardens and green spaces; embedding of permaculture practices within programs; efforts toward reduction of collective carbon footprint; and earth works, structured garden plants, and animal systems. The workshop will encompass interactive elements, practical strategies, and advice, as well as resources sharing.

#### SPEAKER PROFILE

Ms. Samah Taki is a primary school teacher at Irfan College. She has a Bachelor's degree in Early Childhood (birth to eight years), and a Master's degree in Teaching (up to twelve years). Ms. Samah is currently taking part in the Graduate Diploma in Education (Islamic Education) at the Centre for Islamic Thought and Education (CITE), UniSA. She is interested in Islamic pedagogy and is currently leading the Islamic Integration Committee at her college. Samah has played a key role in curriculum renewal within the Islamic Integration Project, and has led innovative whole-school/whole-community approaches to permaculture, eco-justice, and sustainable practices.

## FORUM C2

DAY 1 SATURDAY,  
13 JULY, 2019



## AFEefa SYEED

### Whosever Witnesses an Injustice... Teaching Social Justice in Muslim Schools

#### ABSTRACT

Social justice as a framework for teaching and learning is core to education that is holistic, transformative, and expansive. Rather than an aside or an add on, the elements of justice and dignity, social responsibility, and building community must be integrated into curricula, culture, and competencies taught in Muslim schools. These are translated into how educators nurture a relationship with the Creator as *al adl*; cultivate a relationship with faith as a relevant, vibrant way of life, *deen*; and build relationships with others in the community, or *mu'akhah*. These relationships transcend academic standards of learning on their own and are conscientiously integrated into professional development, lesson planning, pedagogical approaches, differentiated instruction, and peer to peer learning.

These should include some form of a) creating and strengthening relationships with God, with scriptural prophets and spiritual teachers, with one's self, and with all creation; b) being relevant to everyday life with theology in practice; c) understanding regularized ritual as tools for mental, physical, and emotional health; and d) building resilience through connecting religiosity to self-awareness, self-knowledge, and self-advocacy. Examples of these tools, as developed in classrooms, will be shared and shown to be grounded in understanding the interconnected roles in schools of defining identity, building cultural literacy, valuing place-based learning, and developing an integrated subjects curriculum.

Also, key to streamlining social justice through education is developing and implementing core values in a school that speak to supporting relevant daily actions and behavior for students, teachers, and parents alike. These may include: Intention and Purpose- Be mindful of actions and recognize purpose in learning and knowledge; Good Character-Practice good conduct through honesty, humility, forgiveness, generosity, kindness, fairness, compassion and empathy; Community-Foster and create relationships within our family, neighborhood and world while we learn about others; Serenity and Peace-Create spaces for reflection to find ways make peace within ourselves and with others; Knowledge and Action-Nurture a love of learning and wonder about the surrounding world and use knowledge for the benefit of ourselves and to serve others; and finally Stewardship- Understand that our bodies and our world are a trust and responsibility for us to take care of and serve others through our actions, thoughts and abilities.

This presentation will emphasize how concerted, conscientious, and consistent efforts by school leaders to build these into the daily functioning of their communities will contribute to creating incubators for more impactful global citizens.

#### SPEAKER PROFILE

Afeefa Syeed is a cultural anthropologist who served as Senior Advisor at the US Agency for International Development (USAID) where she worked with Washington-based and field staff to develop policy, define best practices, highlight success stories, and otherwise build internal capacity and tools to frame country strategies that reflect greater expertise in engaging in dynamic cultural contexts. She has been a Scholar Consultant for the Carter Center, and is presently Research Associate with Cambridge University's Institute on Religion & Global Affairs, Senior Fellow at the Institute for Global Engagement, and Advisory Council Member for Center for Women, Faith and Leadership. Her work includes religion and development, gender inclusion, countering extremism and integrating cultural context into development and diplomacy. For the past 25 years, she has designed and implemented initiatives and training to address innovations in education, engaging traditional and religious leaders and institutions, human rights, radicalization, socio-political identity, and social entrepreneurship, among other emerging issues.

Afeefa advised the White House, NSC, Dept. of State, UN Democracy Fund, World Bank and various in-country government and non-governmental institutions on the same issues for communities in Europe, Southeast Asia, South Asia, Central Asia and Middle East and North Africa. Afeefa founded and is current Head of School for a model independent school whose core curriculum is peace education and civic engagement. She is a member of various interfaith, social service and advocacy organizations in the US and her involvement and community activism led her to run as a candidate for local office in 2003. She is a published writer and regular speaker on a variety of issues.

## CONFERENCE SESSION 4A

DAY 2 SUNDAY,  
14 JULY, 2019



## DR. ILDUS RAFIKOV

**Problem-based transdisciplinary education to advance social justice: modern approaches to Islamic schooling**

### ABSTRACT

The paper argues that problem-based and value-based transdisciplinary education will help advance social justice in societies. This is a conceptual exploration of modern approaches to school education based on real-world issues, such as environmental degradation, climate change, inequality and poverty, proliferation of information and communication technologies, refugee crisis, lack of empathy and injustice, and entrepreneurship. The paper is constructed analysing real-life examples of successful multi-, inter- or trans-disciplinary schools around the world, and argues that these examples could be implemented in modern Islamic schools in the Western context. The argument will also include an analysis of the existing curricula and propose some simple integrated modules. Therefore, the paper suggests that modern Islamic schools must evolve and change from a strict 'one class - one discipline', to 'integrated classrooms' studying problems and offer solutions (real and imagined) from a transdisciplinary perspective with an emphasis on empathy and ethics. Lastly, the argument will also include the idea of 'stewardship of the earth' (*imārah al-ard*) as a goal of Islamic education, whereby this idea must be inculcated early-on to ensure the students' care for nature and society, and the pursuit of social justice.

### SPEAKER PROFILE

Ildus Rafikov is a researcher at ISTAC/IIUM. He holds a PhD in Ethics and Contemporary issues from the International Islamic University Malaysia (IIUM) with special interest in Islamic economics, banking and finance, history, and education. He also holds a master's degree in Islamic banking and finance from the International Centre for Education in Islamic Finance (INCEIF), Kuala Lumpur and a bachelor's degree in Communications from IIUM.

Dr Ildus Rafikov has written and published a number of academic articles in indexed and non-indexed journals on economic methodology, speculation, scarcity, sustainability, financial crises, banking and finance, and reform in education from historical and contemporary perspectives. He is assisting Dr. Elmira Akhmetova in writing a textbook on the history of Russia from a broader perspective under a grant from the International Institute of Islamic Thought (IIIT).

Having received technical college education in his hometown of Ufa (Bashkortostan, Russia) prior to IIUM, he has an interest in automobiles, the auto industry, and enjoys driving. In addition, he likes learning languages, reading about health issues, and cooking. Currently, he is working on an agenda for reform of Islamic schooling from a transdisciplinary perspective. He, his spouse - Dr. Elmira Akhmetova - and son Yunus Rafikov, presently reside in Kuala Lumpur, Malaysia. Dr. Ildus can be reached at [ildusr@gmail.com](mailto:ildusr@gmail.com) or via Whatsapp # +60176904402.

## CONFERENCE SESSION 4B

DAY 2 SUNDAY,  
14 JULY, 2019



## DR. MELANIE C. BROOKS DR. MIRIAM D. EZZANI

### Educating for Social Justice in a Progressive Islamic School

#### ABSTRACT

Social justice in Islam is a timeless concept focused on ensuring the inherent right of all individuals in a society to enjoy a life of peace, community, affection, and well-being. For a subset of American Muslims, social justice in Islam is aligned with specific values and beliefs that strive for creating a “universal notion of justice” that addresses 21st century challenges, such as gender, economics, and pluralism. Self-named progressive Muslims understand Islam as fundamentally reformist, teaching the responsibility to resist oppression in all its forms and uphold

the God-given dignity and worth of all human beings. Given the challenges of educating Muslim students in a contentious American society, the purpose of this study was to better understand how one Islamic school, that identifies as progressive in its ideology, understood, taught, and enacted the concept of social justice. The theoretical framework guiding this qualitative case study was Kotb’s (1970) definition of social justice in Islam, which outlined three foundational concepts, specifically: (1) absolute freedom of conscience; (2) human equality; and (3) mutual responsibility in society. Freedom of conscience refers to the “inner conviction of the spirit” in which individuals act in pursuit of the highest good (Kotb, 1970, p.30). Human equality recognises that all men and women are equal in the sight of God without concern for culture, race, ethnicity, class, or faith. Lastly, mutual responsibility is reciprocal, with the individual responsible to the family and community and the community and family responsible to the individual. The findings of this study revealed that the concept of social justice was taught to students through actualising three freedoms, namely: (1) freedom to critique, question, and challenge; (2) freedom to accept difference; and (3) freedom to act. This research is significant because few studies have explored the role of social justice in Islamic education and also presents evidence as to how social justice is enacted in the curriculum and day-to-day practices of a progressive Islamic school community.

#### SPEAKER PROFILE

Melanie C. Brooks is a Senior Lecturer in Educational Leadership in the Faculty of Education at Monash University. She is co-director of the University Council for Educational Administration’s Center for International Study of School Leadership and the Course Leader for the Master of Leadership at Monash University. She is a J. William Fulbright Senior Scholar grant recipient to the Philippines and has conducted research in the United States, Australia, Thailand, Indonesia, the Philippines, and Egypt. Her areas of expertise include Islamic education, education in contexts of conflict, student diversity, social cohesion, and educational leadership. She is the author of *Education and Muslim Identity During a Time of Tension: Inside an American Islamic School*, published by Routledge in 2018. Her articles are found in leading education research journals, including *Educational Administration Quarterly*, *Teachers College Record*, *International Journal of Educational Management*, *International Journal of Leadership in Education*, *Educational Management Administration and Leadership*, *Religion and Education*, *Journal of Curriculum and Pedagogy*, and *Educational Policy*. She was the recipient of the “Bridge People” award for her international scholarship and research at the American Educational Research Association’s Annual Meeting in 2019. She is a proud mother of four children and enjoys reading and musical theatre.



## SPEAKER PROFILE

Dr. Miriam D. Ezzani is an Assistant Professor of educational leadership at the University of North Texas. With academic and professional roots in urban education, her research interests are related to culturally responsive leadership, district reform, and school leadership within the context of systems thinking. Prior to her arrival at UNT, she served as a school leader in the state of California and prior to that as a literacy coach and teacher in the Los Angeles Unified School District. She is an alumna of the University of Southern California (USC), where she earned a doctorate in K-12 Educational Leadership. She has served in various leadership roles within her institution and in national professional organizations in the United States. Currently she serves as chair-elect for AERA Systems Thinking in Education SIG. She has published in *Educational Administration Quarterly*, *Journal of Educational Administration and History*, and *Teachers College Record*.

## CONFERENCE SESSION 4C

DAY 2 SUNDAY,  
14 JULY, 2019



## DR. ISRA BRIFKANI

### Educating The Whole Child: Perspectives from Accredited Islamic Schools in the United States Regarding Providing Whole and Equitable Educational Experiences for Muslim Children

#### ABSTRACT

This qualitative grounded theory research presents evidence-based perspectives from accredited Islamic schools in the United States. Semi-structured interviews were conducted with a randomized purposeful sample of principals from accredited Islamic schools (n = 20 principals) stratified across four regions of the United States (Northeast, South, Midwest, and West). Additionally, document analyses of a randomized sample of accredited Islamic school mission and vision statements (n = 50 schools) was completed. This study explored wholeness in education, its representations in Islamic educational thought, and how wholeness in education is addressed

in accredited Islamic schools in the United States. The research questions addressed the educational beliefs, practices, challenges, and aspirations from the perspectives of accredited Islamic schools in the United States.

An extensive review of literature indicated that the Islamic worldview of an equitable educational experience is one that aims to nurture students as whole beings. Equitable educational experiences are ones that honor the student as a whole being, not neglecting the spiritual and social dimensions of learning. The research findings suggest that accredited Islamic schools in the United States strive for wholeness in education, but may not be unified in their understanding of the components and implementation of this wholeness. The principals in this study expressed the need and importance of a shared vision for Islamic schools and for more collaboration to occur among these schools. Overwhelming evidence from the data indicates that Islamic schools in the United States strive to nurture their students as positive agents for social change whom contribute positively to the community at large as American Muslim citizens. The interviewed principals were optimistic about the growth of Islamic schools and the positive contributions that these schools can make to the United States and the world.

The author of this study approached the research with an emic lens, which provided a more meaningful and just interpretation of results, being member of Islamic schools in the United States for more than ten years. In the conference, the author plans to present the findings of the this study, concentrating on themes that align with the importance of providing equitable learning experiences that nurture whole Muslim children. The author will also present the findings in terms of how Islamic schools can serve as positive agents for social change. For example, one of the consistent themes across the principal interviews was the importance of nurturing American Muslims that engage in their communities as active participants whom enjoin the good and denounce the wrong in society.

Based on the author's research, this study recruited the largest number of Islamic school principals for a qualitative research study. The author received IRB approval from Middle Tennessee State University and abided by ethical standards governing research with human subjects.

#### SPEAKER PROFILE

Dr. Isra Brifkani was born in the Kurdish region of Iraq and later immigrated to the United States during her formative years. She obtained her bachelor's, master's, and doctorate degrees in education from Middle Tennessee State University in the United States. Currently, she serves as a board member at Nashville International Academy and leads the Whole Child Project at the same school. The Whole Child Team at NIA researches, designs, and implements programs that encourage wholesome educational experiences for students. Dr. Brifkani is passionate about the importance of sound educational research in advocating for underprivileged communities. She presented a pilot of her dissertation research at the American Educational Research Association.

## CONFERENCE SESSION 5A

DAY 2 SUNDAY,  
14 JULY, 2019

# ASSOC. PROFESSOR SUE NICHOLS DR. NADEEM MEMON

## Toward Socially Just Parent Engagement in Islamic Schools: Analysing Texts for Cross Currents



### ABSTRACT

This paper presents an exploration of the concept and practice of parent engagement from the perspective of social justice, in the context of Islamic schooling. It is the work-in-progress of a co-learning process between experts in the fields of Islamic education (Memon) and parent engagement (Nichols). In order to develop some parameters for a model of socially just parental engagement (SJPE) in Islamic schools, the researchers conducted a review of literature in parent engagement in schooling generally, and in Islamic schooling specifically. From this literature analysis, the resulting tentative model advances

the principles of recognition, respect, reciprocity and the centring of communal responsibility as the basis for SJPE. Also apparent from the literature are tensions and challenges in school policies and practices, and in the social context of schooling, which create risks for the achievement of SJPE. Thus, we have advanced the notion of crosscurrents for the contesting drivers which can move Islamic schools and school communities towards, and away from, SJPE. To test this further, we analysed a set of texts derived from Islamic school websites, to identify how parents were being addressed and positioned in relation to schools, and the shared endeavour of educating children. We share this work-in-progress with the aim of creating a space for dialogue which may assist schools and researchers to analyse parent engagement aspirations, policies and practices.

### SPEAKER PROFILE

Sue Nichols is Associate Professor of Education and the current Associate Head of School Research for the School of Education at the University of South Australia. She is a specialist in parent engagement, family perspectives and literacy learning. Her research crosses contexts of early childhood, schooling and adult education and is inclusive of formal and informal learning. Sue has a long experience of working with educators and school leaders as co-researchers and is the author of the book *Impactful Practitioner Inquiry: The ripple effect on classrooms, schools and teacher professionalism*.



### SPEAKER PROFILE

Dr. Nadeem Memon is a Senior Research Fellow in the Centre for Islamic Thought and Education (CITE) in the School of Education at UniSA. His research focuses on teacher education with particular emphasis on Islamic Pedagogy, comparative faith-based schooling, philosophy of religious education, and culturally relevant and responsive teaching. He is the co-editor of two books: *Philosophies of Islamic Education: Historical Perspectives and Emerging Discourses* (Routledge, 2016) and *Discipline, Devotion, and Dissent: Jewish, Catholic, and Islamic Schooling in Canada* (Wilfrid Laurier University Press, 2013).

Prior to joining UniSA, Nadeem was the Director of Education at Razi Education, a Canadian education-consulting firm that develops professional development for educators working in Western schooling contexts with significant Muslim student populations and for educators in Muslim-majority contexts. At Razi Education, Nadeem spearheaded the design and implementation of an online teacher certificate program, the Islamic Teacher Education Program (ITEP), in collaboration with the University of Toronto.

Nadeem holds a PhD in Theory and Policy Studies in Education from the Ontario Institute for Studies in Education (OISE) at the University of Toronto.

## CONFERENCE SESSION 5B

DAY 2 SUNDAY,  
14 JULY, 2019



# NADA GHAMRA-OUI

A socially just leadership for Islamic schools in western contexts

### ABSTRACT

Whilst behaving ethically and morally with 'adl (justice) is the hallmark of what it means to lead in Islam (Beekun & Badawi, 1999), little is known of the signature of educational practitioners enacting justice in Islamic schools in a Western context. I report on findings gleaned from a qualitative project that included in-depth document analysis, open ended survey data from three Islamic schools in Australia, and questionnaires to argue that the essence of a socially just leadership in current times not only invites the dynamics of faith and khuluq, but intellectual interventions (Said, 1994). The paper

foregrounds the case for heightened political action (Bolman & Deal, 2008), as an integral practice of the leadership intellectual performance repertoire, bringing into play abstractions of the intellectual (Said, 1994). Said's (1977, 1994, 2004) scholarship inspires a language of critique and possibility for progress for those concerned with centring spiritual knowledge and religious meditations as the basis for building socially transformative movements that present possibilities for challenging oppression (Apple, 2006; Zine, 2004).

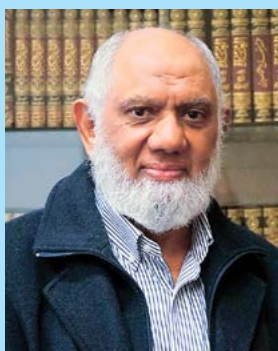
The findings of the inquiry show that by adopting certain 'mindsets': symbolic, psychological and structural frames of thinking (Bolman & Deal, 2003, 2008), educational leaders are responsive to the 'situatedness' (Said, 1975, p. 8) of Islamic schools—to a corporatised model of education, on the one hand, and in part, to a unique context of racialisation. Through key interventions attributed to the embedding of Islamic practices; the building of binding relationships; and, an orientation towards performing the dominant excellence paradigm, leaders make progress towards restoring disadvantage for a 'suspect' community (Breen-Smyth, 2014) and, as a consequence, engender a sense of community concomitantly with raising learners' academic profiles. Thus, influential individuals actively engage with pertinent contextual issues relating to belonging and the socioeconomic marginalisation of Muslims in Australia (Peucker, Roose, & Akbarzadeh, 2014). It is argued that not only is such engagement critical for producing ethical and productive Muslim learners, what the schools espouse to be in their core purpose, but by virtue of doing so, leaders become agents of justice. Less explicit attention, however, is accorded to activism when embedding a context-specific formal curriculum that is responsive to their charges' every-day realities, and the professional learning associated with implementation. Both issues beseech strategy and proactive engagement for cultural cohesion.

### SPEAKER PROFILE

Nada is an educator who has had rich experiences as teacher, educational leader, and researcher across the three educational sectors in Australia. Nada's EdD, completed in August 2018, into constructing the espoused purpose of Islamic schools in Australia is significant for offering key strategies for ethical leadership who seek alternatives, and intervene to restore disadvantage. Her research offers significant insights into Islamic schools in Australia, specifically, key interventions of educational leaders in aligning rhetoric with action against a backdrop of neoliberal educational policy and Islamophobia. Passionate about translating the knowledge gleaned from her research into everyday educational practice, Nada has established the NNG Educational Consultancy. Her two-fold goal is to provide support to educational institutions who host Muslim learners, as well as contributing to scholarship in her area of practice.

## CONFERENCE SESSION 5C

DAY 2 SUNDAY,  
14 JULY, 2019



## DR. MAHMOOD NATHIE

**Elitism and Barriers to Schooling: Are Australian Islamic Schools trending towards such Inequitable Behaviour?**

### ABSTRACT

Islamic schools, like other independent schools, are under increasing pressure to match parental and communal expectations while simultaneously addressing student aspirations and completion outcomes. It is not unusual therefore, that parents agonise over a school's reputation, its culture, the quality of its teaching, its personnel and school facilities in light of costs associated with putting children through school. Studies show parents want their children to study in sound Islamic 'environments' (Abdalla, 2018; Diallo, 2018); and achieve high completions grades that

open pathways leading to increase the likelihood of entry to 'highly sought-after' professions at 'elite' universities (Davies & Ercolani, 2018). Adversely, such expectations exert pressure on students in ways that are often at odds with their ability to cope academically and withstand peer pressure (Gemici, Bednarz, Karmel, & Lim, 2014). This parent-student-school nexus is for the most part value-driven wherein the common determinant is exemplary ATAR 'performance' outcomes. Schools address these challenges by focussing on educational best practices and superior study facilities.

From an economic perspective, satisfaction of this performance paradigm is reflected in a price/output relationship whereby equilibrium in the 'schooling market' is achieved through value maximisation. That is, value given by way of fees paid is exchanged for equivalent counter-values in the form of above-average pass grades (Davies, Adnett, & Mangan, 2002). Over time, when schools consistently deliver expected pass grades, they perceptively establish [good] reputations in a market sought after by willing parents whose anxiousness for school placement create a specific demand. Unmet demand pushes up entrance fees and in the long-run such fee increases create 'expensive' schools. That is, schools carve out a market geared to affordability that exhibit 'elitism' through their market position and appeal to bespoke education. Elitism invariably creates an 'affordability gap' wherein less well-off and students from poor and socially disadvantaged backgrounds are progressively distanced from the market. Such entry barriers manifests in these students drifting to public schools that are often perceived as less prestigious, of lower standard, and less onerous in terms of affordability. However, while this logic may be economically rational and argumentatively sound, it does not address the problem of social exclusion – a unique form of social distancing through contrived market behaviour. As such, students with good academic merit and capability excluded from elite schools through such entry barriers are often unable to aspire to higher and more expensive vocations. In many ways, this leads to inefficient human capital creation with detrimental effects to the economy.

To contextualise I ask: are some Australian Islamic schools trending towards such behaviour? If affirmative, the questions that follow is whether such behaviour is equitable and whether such education is worth the price tag? Following Dadvand and Cuervo (2019), I argue that high entry costs would make them exclusionary with socio-economic dilemmas leading to 'weak sense of belonging', especially when safety nets designed to address the affordability gap are absent. To the extent such perceived inequitable positions holds true, there is no body of research that clearly confirms this nexus nor any empirical evidence in support thereof.

Existing evidence is largely conjectural that requires deeper examination. For an objective analysis, I rely on time series data compiled by: ACARA and ACER metrics; the ABS Data (Series cat. 4221.0, 2017); the MySchool website; and my own Islamic school content analysis as sources of empirical data. I use data analysis methods following Walker and Zhu (2011) as well as OLS regression in predictive modelling. The theoretical basis for this approach relies on economic theory that associates elitist schooling to oligopoly market conditions since, in a strict spatial sense, Australian Islamic schooling is dominated by a small number of large players.

## **SPEAKER PROFILE**

Dr Mahmood Nathie is an Islamic finance scholar and practitioner. He is a chartered accountant by profession with over four decades of experience in the accounting, finance, and tax profession. He achieved his PhD with academic excellence from Griffith University. He also holds post-graduate degrees in Economics, Taxation, and Finance. Academically, he has published in numerous journals, appeared and presented numerous papers at major Islamic finance conferences.

Presently, he teaches Islamic studies and Islamic Finance at UniSA's Centre for Islamic Thought and Education. He is heavily engaged in research examining Islamic financial literacy among Australian Muslim adults and Islamic schools with the research focused on examining the level of financial literacy prevalent within these groups. His work in this field has now lead to collaborative research with partners in Malaysia, Indonesia, and Brunei and other countries. His other research interests include: examining the role of waqf funds and their resource utilisation; alternative housing finance within Australia and elsewhere; Shari'ah compliant investments; retirement and estate planning and, micro business enterprises. He takes a keen interest in community affairs, engaging with local social groups and financial institutions.

## CONFERENCE SESSION 6A

DAY 2 SUNDAY,  
14 JULY, 2019

## DR. BARRIE GORDON

HPE in Islamic schools and the Potential for  
holistic development of Muslim learners:  
Examining the TPSR model in light of an Islamic Pedagogy



### ABSTRACT

This presentation examines the potential of the Health and Physical Education (HPE) learning area for the holistic development of Muslim learners in Islamic schools. The presentation seeks to extend beyond issues of equity and access in relation to HPE and delve into notions of justice within an Islamic episteme as this relates to faith-informed educative purposes within HPE. Classical Muslim scholars the ilk of Ibn Sina (Gunther, 2006) and Al Ghazali (Al-Ghazali, 1898) have stressed the physical dimension of education, emphasising the importance of physical education to all stages of learning. Contemporary scholar, Seyyed Hossein Nasr (2012: 20), explains that education within the Islamic tradition was historically an integrated system in which all things

were interrelated, including the physical dimension, remembrance of God and all that falls between. If Islamic schools overlook the potential of the HPE learning area they risk limiting the expanse of an integrated Islamic vision for education.

The presentation will take a 'strength based approach' to explore the potential for the HPE learning area to enhance holistic development in Islamic schools. It will describe a long established, and well researched, pedagogical approach the Teaching Personal and Social Responsibility (TPSR) model. TPSR has been designed to use physical activity contexts to assist learners in developing personal and social responsibility (Hellison, 2011). The TPSR model encourages students to model respectful engagement, to strive and exert effort, become self-directed learners, to become more caring of others and to develop leadership skills. These goals are developed within the HPE setting but fundamental to the model is the belief that they should be transferred to other areas of learners' lives. The presentation will describe TPSR in alignment with Islamic pedagogy which values similar qualities, including self-regulation, learning autonomy and valued embodied aspects of learning within an Islamic education tradition (Sabani, Hardaker, Sabki, and Salleh, 2016). HPE, and the TPSR model, offers a practical context to address lived realities of faith within an enjoyable, engaging and authentic learning context. The model offers an intellectual and spiritual space for learners to reflect on their identities, interpersonal relations, engagement and participation, inclusive of a religious epistemic and a spiritual domain as this values religious, spiritual and cultural capital.

The presentation will report on the research findings that support the agency of the TPSR model (Gordon, 2010, Hellison & Walsh, 2002, Hemphill & Richards, 2016), and considers its relevance and potential for implementation within Islamic schools.

### SPEAKER PROFILE

Dr Gordon is a senior lecturer in health and physical education at the Victoria University of Wellington, New Zealand.

Dr Gordon taught secondary school physical education for a number of years before travelling to the USA in 1991, where he gained a Masters degree in adapted physical education and physical education pedagogy from The Ohio State University. He has subsequently completed a PhD based on the Teaching Personal and Social Responsibility (TPSR) model in physical education. At Victoria University, he lectures in health and physical education pedagogy. His major research interests are in social and emotional learning through sport and physical education contexts, the TPSR model in practice and instructional models in physical education.

Dr Gordon has presented and published widely, both internationally and in New Zealand. He describes himself as a "pracademic" as his work is largely based in practice. In 2013, he was awarded a Fulbright senior scholar award to travel to the USA to research an afterschool TPSR based activity programme for at risk boys. Over recent years he has developed an interest in values-based sport and physical education and its applicability in a range of cultural contexts.

## CONFERENCE SESSION 6B

DAY 2 SUNDAY,  
14 JULY, 2019



## ASSOC. PROFESSOR MUHAMAD ZAHIRI AWANG MAT

### Investigating Values Underpinning Sex Education Curriculum in Schools: Maqasid Al-Syari'ah Approach

#### ABSTRACT

The need for the implementation of an Islamic value-based sex education curriculum in schools has become a major concern among educators in the Muslim world. From the Islamic perspective, values system need to be implemented in sex education courses or curriculum must be aligned with the objectives of shari'ah (maqasid al-shari'ah). Thus, this study examines the values underpinning sex education from an Islamic perspective and its implications for sex education curriculum in schools.

The study examines the concept of values from an Islamic perspective.

Its arguments will show that the values for inculcation in sex education curricula could be derived from the five essentials (al-daruriyyat al-khams) of Islamic law. The major purpose of the study is to construct an Islamic value-based model for sex education curricula (IVBSEC) which is derived from the five essentials (al-daruriyyat al-khams) of Islamic law. The study employed an inductive method which is philosophical and analytical, and text analysis was implemented. The study was able to conceptually demonstrate that values in sex education curricula should be seen from a holistic approach, and ought to be based on religious foundations. The study was able to show that IVBSEC could be drawn from the five essentials (al-daruriyyat al-khams) of Islamic law which are: the preservation of religion, self, intellect, progeny, and property. The study suggests that the religious foundation must be given priority in designing the sex education curricula for Muslim schools. The IVBSEC, as proposed by the researcher, could be considered as an alternative approach to the existing value-based sex education curriculum in schools.

#### SPEAKER PROFILE

Associate Professor Muhamad Zahiri Awang Mat is Associate Professor at Faculty of Education, Seri Begawan Religious Teachers University College, Brunei Darussalam since 2018. Previously, he served as lecturer in the Department of Curriculum and Instruction, Faculty of Education, International Islamic University Malaysia (IIUM) for 20 years, and as Head of Department from 2012-2014. He graduated with a Bachelor of Islamic Studies and Arabic from Al-Azhar University, Cairo Egypt, M.Ed (Islamic Education) from Yarmouk University, Jordan, and PhD (Curriculum) from IIUM, Malaysia. He has published more than 40 articles in local and international journals, and several book chapters. Dr Muhammad is an expert in Islamic Education and Curriculum and is active in conducting research in the field. His other research interest is in Educational Thought and implementation of Maqasid Al-Syari'ah in Education. He was involved in reviewing the Brunei Polytechnic curriculum for Islamic Education under the Ministry of Education. He is also involved in reviewing Islamic studies curriculum for Primary School under the Ministry of Religious Affairs, Brunei Darussalam. He was on the expert panel for Malaysia Qualification Agency (MQA) from 2011 to 2018, and is currently Dean of the Faculty of Education, Seri Begawan Religious Teachers University College, Brunei Darussalam.

## CONFERENCE SESSION 6C

DAY 2 SUNDAY,  
14 JULY, 2019

# DR. MAROOF BIN RAUF MR. MAHMOOD UL HAQUE SIDDIQUI

The study of sex education model in islamic perspective for the Islamic Schools: Perception, procedure and social justice



### ABSTRACT

Puberty is a basic life turning point for all humans. The need for sex is a basic need of human beings. However, in Islam, the fulfillment of this drive is based on responsible manners, and in accordance with rules and instruction. If not done as per the rules of Islam, Islam prohibits such actions and calls it ZINA. Purity of thoughts and vision is admirable in Islam.

Relationships between male and female are a natural and common phenomenon, and also come with responsibilities and obligations. In Islam, there are certain boundaries and limitations which Muslims must consider prior to establishing a relationship. Islam seeks to maintain modesty through offering guidance and logical teachings, which should be acceptable for members of the opposite sex after puberty. There is now a growing trend in Pakistan that teens and youth are more open in matters pertaining to sexuality and sex education. Schools are facing difficulty in coping with the issues related to the newly adult student behaviors. As researchers, we come to know of incidents about these behaviors in schools, however, the name of Sex Education is taboo in Pakistan and there is no school that provides sex education. In this scenario, the role of schools are very much important and crucial. Therefore, a 'sex education model' for the Islamic schools should not only align with our norms, values, and culture, but must also include any process of social justice with which it can be known in society and procurement of potential issues.

In this situation, we decided to research the topic of a sex education model for Islamic schools: perception, procedure, and social justice. The population of this research study is Islamic schools; around 30 secondary schools in Karachi, Pakistan will comprise the research sample. Principals, teachers, and parents of those schools are the main population, and will be selected via convenience sampling, with questionnaires as the tool for data collection. Using a mix method approach to triangulate our findings, we have also conducted interviews with selected principals, teachers, and parents, and a focus group discussion with the students of these secondary schools. Data will be analyzed by different tests according to designed hypothesis. Recommendations will be formulated upon analyzing the findings of the research.

### SPEAKER PROFILE

Dr. Maroof Bin Rauf is an Assistant Professor in the Department of Education at the University of Karachi, Pakistan. He earned his Ph.D. on The Role of Professional Universities in the Development of Individual and Society.

Dr. Rauf has won 3 Research Projects of Higher Education Commission Pakistan (HEC) as a Principal investigator, has served in different universities for 12 years, and also worked with USAID projects such as PreSTEP & Pakistan Reading Project (PRP). His interests and area of expertise are Educational Psychology, Guidance and Counseling, Educational Administration, Leadership and Management, Curriculum Designing & Teachers Training. His accomplishments include designing four courses: Educational Psychology, Guidance and Counseling, Reading Difficulties, and Reading Practicum for the B.Ed. (Hons) 4 – Year program. He is a registered External Evaluator of National Accreditation Council for Teacher Education (NACTE) Pakistan, and has been associated with various educational and training institutions where he holds different administrative and academic positions. He has also been involved in international training for teachers and youth, and has also supervised a number of scholars at an Mphil standard. He has presented many papers in national and international conferences.



## SPEAKER PROFILE

Mahmood Ul Haque Siddiqui is a vibrant Pakistani who has been an active change leader and educationist. He served as the co-founder of Pakistan Student's Council Malaysia, and recognized as students' leader. Mr Siddiqui has also been serving as an affiliate member of the Malaysian Institute of Management. His expertise are reflected in the training and development side where he has conducted numerous training sessions on leadership, training, parenting, management & presentation skills.

In the field of research, Siddiqui served as Research & Training Coordinator at Islamic Directorate of Education Karachi. He has also been associated with Association for Academic Quality Karachi as coordinator. His services for education include serving as visiting lecturer at Alimiyah Islamic Degree College, Karachi along with his role as an Assistant Editor at Maarif Research Journal Karachi (HEC Recognized).

Mr. Siddiqui is currently pursuing his M.phil in Teacher Education, and has completed diplomas in Arabic and English from Alimiyah Islamic Institute, Karachi. He has done numerous international short courses from Singapore and Malaysia on personal development, leadership skills, time management, and business presentation skills.

## FORUM D1

DAY 2 SUNDAY,  
14 JULY, 2019



# HOUDA KBBAR

## Building School Connectedness – a Whole School Approach to Wellbeing

### ABSTRACT

Emotions can facilitate or impede children's academic engagement, work ethic, commitment, and school success. Relationships and emotional processes affect how and why we learn (Elias et al 1997). Social and emotional competency is associated with greater wellbeing and better school performance (Guerra and Bradshaw, 2008). Improvements in the school culture mediates almost all positive student outcomes (Solomon et al, 2000).

The personal and social capabilities (PSC) described as a continuum in the Australian Curriculum are as follows: self-awareness (knowing your strengths and weaknesses), self-management (taking responsibility for your behaviour and wellbeing), social awareness (appreciate diverse perspectives) and social management (communicate effectively). So what does PSC look like? Having supportive relationships – especially with family and peers, being able to regulate their emotions, being able to plan and strive towards goals, having good communication skills, being involved with community groups and/or activities and developing a sense of self-worth and self-confidence. (Ungar 2005; Olsson et al 2003; Parenting SA 2010).

Our role as educators is not only to teach social skills but to treat social mistakes in the same way that we treat other learning errors. Firstly, a school's discipline policy needs to include positive behavior for learning strategies and remediation. The revised Malek Fahd Islamic School Discipline Policy has provisions in every stage of the policy for students to access remediation in various forms. There are also provisions for behavior modification which is based on the positive behaviour for learning framework. Secondly, educational institutions need to adopt a whole-school approach to wellbeing in order to foster connectedness. Schools need to develop a wellbeing frame work contextualized to the needs of their school. At MFIS, we have developed a Wellbeing Framework that encompasses grade K-12. The PSC and wellbeing element(s) have been identified for every planned wellbeing activity. Types of wellbeing activities include workshops, mentoring, advocacy, community service, leadership/team building. The facilitators of such wellbeing activities include class teachers, counsellors, sheikhs, students, alumni, parents, external presenters/mentors, and wellbeing staff. In this way, all stakeholders have a role to play in improving the wellbeing of students.

By ensuring that students acquire vital social and emotional skills at school, we equip them with the necessary tools they need to establish and maintain positive relationships and make responsible decisions. This has a positive impact on their whole life – well after the student has completed school. In contrast, individuals that do not acquire these skills are more likely to engage in risky, anti-social, and aggressive behavior, and experience increased emotional problems well into adulthood.

### SPEAKER PROFILE

Ms. Houda Kbbar is the Head of Wellbeing at Malek Fahd Islamic School. She was previously Welfare Coordinator for several years. Houda has been a Secondary Science and Chemistry teacher at Malek Fahd since 2006. She has a very keen interest in the link between social and emotional learning, and academic performance in students. Houda played an instrumental role in the development of the Schools' first Wellbeing Framework which has been implemented across the Schools' three campuses. This Framework has provided clarity and consistency in the implementation of well-being initiatives across the School. She has also worked to implement numerous well-being initiatives which align with the Framework, including community service and the Duke of Edinburgh Award Program. Houda completed a Bachelor of Science at the University of New South Wales in 2000 before working in the Medical Science industry for several years. She completed a Diploma in Education in 2005, and Masters in Educational Leadership at the University of New South Wales in 2009.

## FORUM D2

DAY 2 SUNDAY,  
14 JULY, 2019



## ZIYAD SERHAN

### Case study: Contextualising Mental Health First Aid in Islamic Schools – A focus on Social Justice

#### ABSTRACT

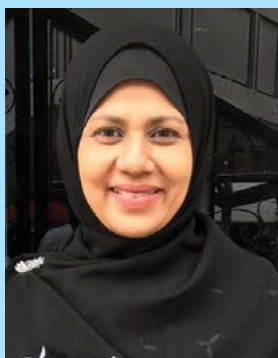
Statistically, 1 in 4 young people will develop a mental health problem in any given 12-month period. Because of this high prevalence, members of school staff are likely to have contact with a student who has a mental health problem or crisis. Mental Health First Aid (MHFA) is a course that helps provide the necessary steps to assist a young person who is developing a mental health problem or crisis, until appropriate professional treatment is delivered. The social stigma attached to mental illness causes further alienation and harm to people who need the necessary support and help to recover. Mental disorders can be distressing and can result in a low level of social interaction. This feeling of isolation means that young people no longer feel that they are a part of the community. Furthermore, people with a mental illness, while struggling with their self-stigma, often find it difficult to obtain good jobs or find suitable housing, factors that need to be taken into consideration when talking about social justice. School staff, including teachers, executives and extended school staff, play a critical role in student wellbeing. The MHFA courses are tailored to both students and school staff contexts, being aligned with both the Australian Professional Standards for teachers as well as the Australian curriculum, in particular the Health and Physical Education syllabi. The course further provides school staff with the tools necessary to help evaluate their policies and plans and their effectiveness within the school context. It also assists students in knowing how to help a friend who is going through a mental illness or mental crisis. Students spend the better part of each weekday in the classroom or office and this often gives an indication of their welfare and wellbeing. Research was undertaken to measure the impact of the course(s) on teachers and students in a South-western Sydney Islamic school by assessing participant attitudes towards mental health and illness, and mental health literacy. This was assessed through the implementation of a pre and post survey. The results from the evaluations are important in the Islamic schooling context, whereby educators strive to provide a holistic experience to students in a way that will impact their lives outside of the school environment.

#### SPEAKER PROFILE

Ziyad is an accredited Teen and Youth Mental Health First Aid instructor with Mental Health First Aid (MHFA) Australia. With a strong background in education and an active member of his local community, he is passionate about working with Culturally Linguistically Diverse (CALD) backgrounds including refugees. His experience and current qualifications, including being a teacher in a South-West Sydney High school and a Careers Counsellor, allow him to bring a unique energy in the delivery of the MHFA courses. Ziyad is also the co-founder and principal instructor at educAID Australia, which focuses on the delivery of mental health education and seeks to grow people who are well rounded and resilient. He seeks to educate the wider community, including schools and community groups, in breaking down the barriers around the 'taboo' nature of Mental Health.

## FORUM E1

DAY 2 SUNDAY,  
14 JULY, 2019



# KHALIDAH ABDULLAH

## Social Justice: Nurturing Empathic Intelligence in Muslim Learners

### ABSTRACT

Empathic intelligence is one of the recently discovered indicators of individual success in the corporate world. Those who are able to empathise are able to understand and serve their clients or customers better, and hence are great at maximising profits. However, the value of empathic intelligence is not limited to merely the achievements of corporate targets. It is the bedrock of social justice. To be able to appreciate the notion of fair and just relationships in society and the ensuing values and actions that are needed for an enlightened and better world, we must

learn how to nurture empathy in ourselves. Empathy for not just the feelings of others but also their thoughts. Most of the time, we assume empathy to be associated with mere feelings but intellectual empathy exists and is a significant precursor to appreciating the concept of social justice. In Islam, empathy sits at the heart of many of the Prophet's PBUH messages and actions. In one Hadith, he said "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself." (Al-Bukhari). This powerful message and what it means in the contemporary world needs to be reinforced in the classroom even as we are guiding our Muslim learners to deal with the flux, uncertainties, and social injustices today.

How can our young Muslim learners begin their journey to active social agency by developing empathic intelligence? This session would like to propose that educators and teachers in Islamic schools take reference from the Quran, Hadiths, and the works of critical thinkers and educators like Richard Paul, Linda Elder, and Roslyn Arnold, to craft lessons that encourage students to engage in deep and meaningful thinking; with the aim of allowing students to examine issues from various perspectives while grounding them in Islamic ideals and values.

The session will focus on Paul & Elder's Elements of Thought and Intellectual Standards as a framework to encourage students to examine assumptions and weigh the implications of their thinking and actions, and how this framework may be used in the context of an Islamic school. References will also be made to Arnold's work on empathic intelligence and how it can be harnessed to develop students' ability to observe, listen, reflect, and relate to others.

### SPEAKER PROFILE

Khalidah Abdullah is an educator who is constantly searching for ways to make the world a kinder place. She is currently the International Baccalaureate Diploma Programme (IBDP) Coordinator at Madrasah Aljunied Al-Islamiah, Singapore. She has 23 years of teaching experience with secondary and pre-tertiary students in a number of schools in Singapore. She has taught in government schools, a specialised independent arts school, and an international school. Her teaching subjects are mainly English Language, General Paper, and Theory of Knowledge. She graduated in Philosophy and English Language from the National University of Singapore and has a Post-Graduate Diploma in Education, as well as a Specialist Diploma in Educational Assessment. She was a recipient of the national Caring Teacher Award and the PS21 Star Service Award. Her most precious accolades are the thank-you notes from students and the friendships forged over the years.

## FORUM E2

DAY 2 SUNDAY,  
14 JULY, 2019



## OSMAN KAROLIA

### Preparing Cosmopolitan Citizens Working for Global Social Justice

#### ABSTRACT

One of the challenges we face within the Islamic schooling sector is that our schools are bastions of conservatism, isolated both culturally and idealistically from wider society.

The reality is that the majority of Islamic schools have structured extracurricular programs that promote service learning, volunteering, and community engagement which strengthens not just the school, but also the wider community. The benefits of service learning are equally shared among the community, the student, and the school. When the stage is

set for a high-quality service learning experience, the performance will result in any number of academic, social, political, or emotional enhancements.

Service learning and community engagement not only contributes to the holistic well-being and development of learners but are also vehicles with which Islamic schools can make a real impact and contribute to the wider Australian community.

#### SPEAKER PROFILE

Osman Karolia is Head of Community Engagement at Unity Grammar. He has been in education for 24 years and has previously been Principal of two schools, and served on the board as a director and advisory board member of a number of schools. He is a previous Vice President and Secretary of the Islamic Schools Association of Australia (ISAA), and has represented ISAA at the Independent Schools Council of Australia. Osman was a member of the Principals Committee of the Independent Education Union, and one of the original founders of the Islamic Schools Association of Australia. Osman is a keen sportsman and has extensive experience in coaching rugby league, basketball, and football at schools and across the wider community. Osman is passionate about volunteering and community service at schools and within the community, and is a member of the Affinity Intercultural Foundation which promotes interfaith and intercultural dialogue at all levels of society. Osman led the inaugural Islamic schools Umrah pilgrimages to Mecca and Madina in the late 1990s, and leads his students and alumni on humanitarian missions to Cambodia in partnership with AusRelief, where students distribute food, repair orphanages, build water wells and sanitation blocks, as well as distribute school stationary to schools in need. Osman coordinates charity and service learning projects at Unity Grammar including food drives for refugees and families in need, sleeping bag drives for the homeless, and interfaith/intercultural experiences. Away from schools, Osman enjoys cycling, swimming and is a renowned food tragic who enjoys dining out with the family.

## FORUM F1

DAY 2 SUNDAY,  
14 JULY, 2019



# SAM HALBOUNI RABBI ZALMAN KASTEL KATE XAVIER

**Fostering Interfaith and Intercultural Understanding in Faith based schools, including a Principal's perspective with a decade of involvement with Together for Humanity**

### ABSTRACT

Together for Humanity is a not for profit education organisation that helps foster the interfaith and intercultural understanding capabilities of students in public and faith-based schools across Australia. Together for Humanity run a variety of programs within schools, always in diverse teams containing Muslim, Jewish and Christian facilitators that model respectful dialogue and challenge the notion that because people have different beliefs, they cannot get along.

This workshop will explore how Intercultural Understanding (ICU) is an important capability for global citizens and can help foster empathy, understanding, respect for difference and an enhanced sense of belonging.

This workshop will allow teachers to explore the challenges associated with intercultural understanding within a school context and draw on a variety of case studies from Australian schools that have undertaken ICU projects specific to their needs. The session will draw on the research from a four year study undertaken by Deakin University in partnership with Together for Humanity, to explore how the use of well- selected resources, a holistic approach and teacher professional development can enhance students ICU capabilities and also lead to positive social transformation by active, global citizens.

The workshop will also explore a variety of resources available to schools to help support the ICU developments of their students including teaching and learning resources, Teacher Professional Learning modules and student workshops. Additionally, participants will learn more about Together for Humanity's ABCD framework that supports students who have experienced feelings of marginalisation or alienation because of experiences related to ethnic or religious prejudice.

Participants will learn practical strategies that can develop their students' higher order thinking of issues relating to culture, identity, belonging and social justice that they can take back to school and use with their students.

### SPEAKER PROFILE

Sam Halbouni has specialised in education for the past 25 years and is currently Principal of Arkana College, in Sydney's southern suburbs. Sam is serving on several boards including the AISNSW Advisory Board, and recently on the advisory board for a Victorian school. Sam is a member of IPSHA, The Independent Primary Schools Heads of Australia, currently serving as the Proficient Teacher Accreditation Liaison Head and recently, he has been asked to join the NSW IPSHA Executive Council. He is a member of ISAA, The Islamic Schools Association of Australia, has assisted in the establishment of two other independent schools in NSW and undertaken mentoring roles for a number of principals. Sam is also on the board of the Together for Humanity Foundation to foster students' interfaith and intercultural understanding.

Sam is also passionate about his humanitarian work, having participated in projects in Egypt, Nigeria, Malaysia and Cambodia. He has travelled to Egypt, Malaysia twice and has recently returned from his fifth expedition to rural Cambodia. Over the past four years, Sam has been collaborating with the staff in a Cambodian school and the AusRelief team, an Australian NGO, regarding the implementation of an English as a second language curriculum.



#### **SPEAKER PROFILE**

Rabbi Zalman was raised in the Hasidic Jewish tradition in a racially divided part of Brooklyn, New York. Encounters with Christians and Muslims transformed him. He is Director of Together for Humanity Foundation, an interfaith organisation that fosters interfaith and intercultural understanding in school students and brings communities together.



#### **SPEAKER PROFILE**

Kate Xavier is the Senior Education Officer for Interfaith and Intercultural education at Together for Humanity. She has a graduate certificate in Interfaith Relations and was a recipient of the Young Catholic Women's Interfaith Fellowship. She is a secondary HSIE teacher and has worked as a HSC marker for the Studies of Religion course.

## CONFERENCE SESSION 7A

DAY 2 SUNDAY,  
14 JULY, 2019



**DR. FIDA SANJAKDAR**  
**DR. MELANIE BROOKS**  
**PROFESSOR JEFFREY BROOKS**

**Paper title (working): Advancing an Islamic social justice framework for educational renewal**

### ABSTRACT

Social justice is a contested term (Marshall & Oliva, 2009), and it is no surprise that there are variations in the ways in which social justice in education is conceptualised and enacted. For Islamic education, the role of social justice is unique in that it is central to the purpose and teachings of Islam (Kotb, 1970). Alongside traditional academic subjects, Islamic schools commonly teach such values via Qur'anic studies, Arabic, and Islamic studies. Considered as a whole, this curriculum encompasses the equitable and ethical principles of social justice education while also providing a high-quality academic education. Yet in times of heightened awareness about Islam and Muslims, many Australian Islamic schools are now in the process of transforming their curriculum and leadership

practices to ensure even stronger alignment with Islamic educational principles and Islamic understandings of social justice. Accordingly, Australian Islamic schools are seeking more defined, innovative, and modern ways of infusing Islam into their curriculum, pedagogy, assessment and leadership practices to achieve an educational vision that is both independent (enabling students to develop their full capacities) and interdependent (capable of interacting justly with others). In support of these efforts, this paper presents an Islamic social justice framework that illustrates how educators can infuse Islamic education with Islamic notions of social justice to improve and enhance student learning.

In developing this framework, we reviewed Qur'anic principles, Islamic scholarship, social justice, and educational change literature to develop an exploratory framework. The framework centres on three major constructs needed for socially just Islamic education: reverting, re-visioning, and relationships. Reverting refers to realigning Islamic education to prophetic practice with a strong emphasis on the moral purpose of education. Re-visioning asks leaders to re-vision equity goals and ensure inclusive processes through the school. The concept of relationships indicates the essentiality of developing and sustaining allies, advocates and adopting a student centred approach to teaching and learning. As social justice is at the core of Islam and Islamic education, this necessitates the importance of using a framework grounded in Islamic and social justice principles to renew and revitalise the provision of Islamic education to ensure that the education students receive is socially just and preparing them to achieve in an increasingly tense world. These three concepts form a foundation that undergirds and elevates best practices in teaching (including curriculum development, instruction and assessment), learning (including formal and informal dynamics, achievement, demonstration of competence and mastery) and leadership (at community, school, team and dyadic levels).

### SPEAKER PROFILE

Dr Fida Sanjakdar is Senior Lecturer in the Faculty of Education at Monash University. Her PhD Dissertation focussed on the intersections between Islamic religion, Islamic culture, and sexuality education. For the last decade, she has researched the inner curriculum and pedagogical workings of Australian Islamic schools and collaborated with both national and international scholars on the intersections between critical sexuality education, religion, and culture. She has published her research in top rating journals which span disciplinary fields such as sexuality, culture, religion, psychology, sociology, curriculum, youth studies and health. She is the author of 'Living West, Facing East: The (de)construction of Muslim Youth Sexual Identities' (2011, Peter Lang, NY) and more recently co-editor of 'Critical Pedagogy, Sexuality Education and Young People' (2018, Peter Lang, NY) with Professor Andrew Kam-Tuck Yip (University of Nottingham). She has been awarded the prestigious Discovery Project Grant from the Australian Research Council (ARC), investigating cultural and religious diversity in sexuality education along with Australian and New Zealand scholars. Dr Sanjakdar is on the editorial board of four Q1 rating journals; Race, Ethnicity and Education, Curriculum Inquiry, Diaspora, Indigenous and Minority Education and Review of Education, Pedagogy and Cultural Studies.



## SPEAKER PROFILE

Melanie C. Brooks is a Senior Lecturer in Educational Leadership in the Faculty of Education at Monash University. She is co-director of the University Council for Educational Administration's Center for International Study of School Leadership and the Course Leader for the Master of Leadership at Monash University. She is a J. William Fulbright Senior Scholar grant recipient to the Philippines and has conducted research in the United States, Australia, Thailand, Indonesia, the Philippines, and Egypt. Her areas of expertise include Islamic education, education in contexts of conflict, student diversity, social cohesion, and educational leadership. She is the author of *Education and Muslim Identity During a Time of Tension: Inside an American Islamic School*, published by Routledge in 2018. Her articles are

found in leading education research journals, including *Educational Administration Quarterly*, *Teachers College Record*, *International Journal of Educational Management*, *International Journal of Leadership in Education*, *Educational Management Administration and Leadership*, *Religion and Education*, *Journal of Curriculum and Pedagogy*, and *Educational Policy*. She was the recipient of the "Bridge People" award for her international scholarship and research at the American Educational Research Association's Annual Meeting in 2019. She is a proud mother of four children and enjoys reading and musical theatre.



## SPEAKER PROFILE

Jeffrey S. Brooks is Associate Dean, Research and Innovation and Professor of Educational Leadership in the School of Education at RMIT University. He is a two-time J. William Fulbright Senior Scholar alumnus who has conducted studies in the United States, Australia, Thailand, Indonesia, the Philippines and other cross-national contexts. His research focuses broadly on educational leadership, examining the way leaders influence (and are influenced by) dynamics such as racism, globalization, social justice, student learning and school reform.

Professor Brooks is author of over 100 scholarly publications and he has been a leader and team member in projects that have garnered over 8 million dollars in extramural funding. He is author *The Dark Side of School Reform: Teaching in the Space between Reality and Utopia* and 2013 AESA Critics Choice Award-winner *Black School, White School: Racism and Educational (Mis)leadership* and co-author of *Foundations of Educational Leadership: Developing Excellent and Equitable Schools*. Professor Brooks is also co-editor of thirteen additional volumes, including *Leading Against the Grain: Lessons for Creating Just and Equitable Schools*, *What Every Principal Needs to Know to Create Equitable and Excellent Schools*, and *Urban Educational Leadership for Social Justice: International Perspectives*. Read more about Professor Brooks' work at: [www.jeffreysbrooks.com](http://www.jeffreysbrooks.com).

## CONFERENCE SESSION 7B

DAY 2 SUNDAY,  
14 JULY, 2019



# DYLAN CHOWN

## Advancing Pedagogical Justice within Islamic Schooling

### ABSTRACT

Education policy in Australia has promoted a narrow vision for education, emphasising performativity and conformity. Within this broader policy logic, characterised by standardisation and testing regimes, there has been a degradation of curriculum and pedagogy, curtailing efforts towards 'cultural justice', or responsiveness to local school community contexts and needs (Keddie, 2107). Transitioning from an establishment phase, Islamic schooling in Australia is maturing, and increasingly, a desire to realise a uniquely innovative and responsive educative approach is emerging. Still, many Islamic schools wrestle with common dual aims: quality of education, measured primarily and narrowly by a performance agenda

around student results and school ranking; and the 'Islamic', tentatively monitored by observance to rituals and transmission of discrete religious content and practices. The progress of Islamic schooling has been rapid, and if we are to accept the above measures coupled with increasing enrolments and waiting lists, Islamic schools are 'performing' admirably. One consequence of the broader policy logic and the practice of Islamic schools measuring their success according to normative measures, however, is the risk of elitist type schools promoting a narrow vision of education - one focused more on social repositioning than a 'faithful' vision of education. At the very heart of education in the Islamic tradition is a transformative vision. For Islamic schooling to realise a holistic, integrated, and inherently transformation vision of education, we must begin to think more deeply about 'Islam educationally' and 'education Islamically' (Sahin, 2018). The site for this struggle within Islamic schooling has typically been confined to debates inside of curriculum (Memon, 2016; Shamma, 2018). This paper argues for a shift in the site of struggle to that of pedagogy. Presently, pedagogy within K-12 Islamic schooling lacks conceptual understanding and clarity, meaning educators generally do not have access either to pedagogies or a pedagogic professional language grounded within the faith's education traditions, or to an empirical basis of praxis for responsive pedagogy. Attention to a praxis and pedagogy research agenda (Smith, Edwards-Groves & Kemmis, 2010) can respond to the common criticism that faith is rendered as an add-on to the 'educative' vision of the school; can inform all-important real-time educative decisions made in classrooms to respond to the needs and strengths of Muslim learners; and can assist in addressing key justice concerns around the privileging and marginalising of knowledge, of access to powerful knowledges within the Australian curriculum, issues of faith formation, and the production of identities that pave the way for functional and faithful cosmopolitan citizens (Lingard, 2007). Islamic schools have much to contribute, and attention to pedagogy and the advancing of pedagogical justice prepares Muslim learners to play active transformative roles within and towards a just society.

### SPEAKER PROFILE

Dylan Chown is a Research Fellow in the Centre for Islamic Thought and Education (CITE), School of Education, UniSA. He is a member of UniSA's Pedagogies for Justice and Wellbeing Research group. Dylan's PhD research focuses on practical manifestations of Islamic pedagogy in Australian Islamic schools. Other research interests include teacher education and educational justice with a focus on Islamic pedagogy, critical pedagogies, and culturally and religiously responsive pedagogy and Muslim learners. Dylan also coordinates courses within the Graduate Diploma (Islamic Education) and the Islamic pedagogy specialisation within the Master of Teaching (secondary). Prior to joining UniSA, Dylan was a member of an international network of educators on the Islamic Teacher Education Program (ITEP), a project of Razi Education (Canada/UAE). He is a co-editor of the book, *Islamic schooling in the West: Pathways to renewal* (Palgrave MacMillan), and author of new chapter, *Culturally responsive pedagogy: respecting the diversity of learners studying Humanities and Social Science in Making Humanities and Social Sciences Come Alive*, Cambridge University Press.

## CONFERENCE SESSION 8A

DAY 2 SUNDAY,  
14 JULY, 2019



## DR. ELMIRA AKHMETOVA

### Islamic Schooling in the Russian Federation in the Context of Muslims' Basic Rights and Social Justice'

#### ABSTRACT

This paper aims at reviewing the status of Islamic schooling in the Russian Federation (RF) within the framework of Muslims' basic rights and social justice. The paper argues that, although Muslims constitute at least 14% of the total population (14-20 million out of 142 million of the total population) and are indigenous to Russia, they are deprived from the rights for establishing the efficient Islamic schooling structure for Muslim kids due to the absence of social justice, and the rise of Islamophobia, especially after 9/11. The first part of the paper discusses the status of religious education at Russian public schools in general. The 1997 law on religious freedom establishes the secular nature of public school education in Russia, although a course

in "Fundamentals of Orthodox Culture" is part of the syllabus from 2002. Since 2012, pupils are offered the choice of studying Russia's four federally recognised religions – Russian Orthodoxy, Islam, Buddhism and Judaism – as well as a course in comparative religions. The paper suggests that such dissection of pupils based on their religious identities may instigate social disintegration and the sense of antipathy among the classmates. The subsequent part of the paper focuses on the reality of Islamic schools in Russia. Exclusive of the North Caucasus region, only few private primary and secondary Islamic schools managed to survive in the central parts of contemporary Russia due to the registration restrictions and state accreditation issues. In addition to all the compulsory secular subjects listed in state school curriculum, the pupils at these Islamic schools also study Arabic, the Qur'an recitation, the basics of fiqh and 'aqidah. Muslim children who do not have the option of attending Islamic schools may get basic knowledge about Islam at Sunday schools in mosques in the cities and some villages although such facilities are not everywhere obtainable or could not always satisfy the children's interest. The absence of the proper curriculum and textbooks is another issue that deepens the crisis. The last part of the paper discusses the issues related to well-being of Muslim pupils at Russian public schools, such as the bullying, discriminations, the rights of Muslim girls to wear hijab, Islamophobia, and the access to halal food. Since 2016, the cases of head scarf-wearing Muslim school-girls being prevented from entering schools and universities, and various types of discrimination against and harassment of Muslim girls by school authorities were recorded in many Russian cities. Various public polls reveal that more than 80% of Russian public oppose having religious diet (halal food) and symbols (hijab) in public schools. Due to such public hatred towards Islam and social injustices prevailing in public schools, some Muslim parents are obliged to opt for home schooling thus consequently deepening the social gap and public disintegration among various religious communities in Russia. Lastly, the paper encourages the Russian state and its Muslim community to establish the right system of Islamic schooling for Muslim children in line with the basic human rights for education, religious freedom, human dignity and wellbeing of multicultural Russian society.

#### SPEAKER PROFILE

Elmira Akhmetova, a Tatar scholar from Russia, is an Assistant Professor at Department of History and Civilization, International Islamic University Malaysia (IIUM), and an Adjunct Associate Professor at University of South Australia. Before joining IIUM, she served as a Research Fellow at International Institute of Advanced Islamic Studies (IAIS) Malaysia, studying history of Islam in Russia and current political developments, which are reflected in her two books, entitled "Islam in Russia: Historical Facts and Current Developments" (IAIS Monograph Series, 2013) and "Politics and Islam at the Age of Nationalism: The Conception of Pan-Islamism and the Issue of the Caliphate in Russia and Turkey" (IIUM Press, 2017). She obtained her PhD from IIUM in 2014, where she did research on Pan-Islamism in Russia in the beginning of the 20th century. In 2005, she joined Centre for Islamic Studies (ISAM), Istanbul, Turkey, as a visiting scholar, working on the project entitled "Musa Jarullah: Career, Scholarship and Impact." Akhmetova is the author and editor of several books in the areas of Islam in Russia, Islamic Political Thought, Diplomacy in Islam and Nationalism in the Muslim World, and has several dozens of articles and book chapters to her credit.

## CONFERENCE SESSION 8B

DAY 2 SUNDAY,  
14 JULY, 2019

# INGGA VISTARA DR. MARK HEYWARD DR. BAHRUL HAYAT

## Challenges and Opportunities in Indonesia's Islamic schooling system



### ABSTRACT

Over seven million Indonesian children attend Islamic schools in one of the largest Islamic education systems in the world.

While these schools are well integrated into the national education system, they typically serve poor communities, they are generally under resourced, and they produce lower results in national tests than regular schools.

Islamic schools in the Indonesian formal education sector include madrasah and private general schools run by Islamic organisations.

One in every seven Indonesian children is educated in a madrasah. Unlike Islamic education in some other national settings, both types of schooling are co-educational and both offer a general education in addition to religious education. The Indonesian 1989 Law on National Education (Law No. 2 1989) gave madrasah equal status with general schools. This means that madrasah apply the national curriculum determined by the Ministry for Education and Culture (MoEC) for general subjects, in addition to a more intensive course of religious studies set by the Ministry of Religious Affairs (MoRA).

The majority of Islamic schools and madrasah are affiliated with one or other of Indonesia's mass Islamic organizations.

Nahdlatul Ulama (NU) or Muhammadiyah. MoRA oversees the Islamic education sector. All of these government and non-government organisations are a force for moderate Islam and a tolerant, open society in Indonesia. Notwithstanding these apparently positive indicators, Islamic schools, and especially madrasah, face considerable challenges in relation to equity and social justice. These may be characterized as: (1) financial and resourcing challenges, (2) staffing and professional development challenges, and (3) systemic management and governance challenges.

Since 2004, the Australian Government, through the Department of Foreign Affairs and Trade (DFAT), formerly AusAID, has been supporting the Islamic schooling sector in Indonesia. The Innovation for Indonesia's School Children (INOVASI) and Technical Assistance for Education System Strengthening (TASS) programs work together with MoRA

To improve the quality of Islamic schooling, through the development and piloting of a new approach to continuing professional development (CPD) for teachers. The aim is to lift the quality of education in madrasah, closing the performance gap between the Islamic and regular school systems.

Social justice is an issue not only at the system level, but at the school level in Indonesia. Many children do not attend school due to disability. Many do not perform as well as their peers due to poverty or isolation. Many begin school unfamiliar with Bahasa Indonesia, the language of instruction. These children are at risk of falling behind and dropping out of school.

Recently, this work has extended beyond Indonesia to the Philippines, where the Australian Government supported Education Pathways for Peace in Mindanao (Pathways program is assisting the government to develop a similar approach to Islamic education. Pathways contributes to peace - building by addressing inequity and disparity in participation and performance in basic education. The INOVASI, TASS and Pathways programs are managed by Palladium – a positive impact firm.

## SPEAKER PROFILE

Ingga Vistara is the Facility Manager for the TASS program in Indonesia, working to support education systems strengthening. Ingga previously worked as Evaluation Coordinator on the Australian government supported Education Partnership, and Education Governance and Management Specialist with RTI International. He holds a Master degree in Public Administration from the University of Indonesia.



## SPEAKER PROFILE

Dr. Mark Heyward is the Program Director of the Innovation for Indonesia's School Children (INOVASI) Program, based in Jakarta. Prior to joining INOVASI, Mark held several senior education analyst and researcher roles on USAID supported education programs in Indonesia. This included working as the Management and Governance Adviser on the USAID supported PRIORITAS program in Indonesia, and Replication and Capacity Building Adviser for the DBE1 program. In addition to many other education consultancies, in his early career, Mark was both a teacher and Deputy Principal at schools in Australia and Indonesia. He holds a Doctor of Philosophy from the University of Tasmania in Australia, where his research explored intercultural literacy, specifically in East Kalimantan.



## SPEAKER PROFILE

Dr Bahrul Hayat is a former Secretary General to the Ministry of Religious Affairs and has held various positions in the Ministry of Education and Culture, including as Director of the Centre for Educational Assessment and Secretary of the Directorate General for Teachers and Education Personnel. Dr Hayat is now an Education Specialist on the TASS program (Technical Assistance for Education System Strengthening), and also recently commenced as an Islamic Education Adviser on DFAT's Pathways program in the Philippines (Education Pathways for Peace in Mindanao) where he is advising the newly autonomous Bangsamoro government on regulating the Islamic education sector. He holds a Doctor of Philosophy in Psychometry from the University of Chicago.

## FORUM G1

DAY 2 SUNDAY,  
14 JULY, 2019



# KATHRYN JONES

## Unbreakable: Social Justice Through Emotional Resilience

### ABSTRACT

Muslim students are challenged with having to deal with Islamophobia, racism, discrimination, and bullying. The Christchurch attacks have brought this even closer to home for our Ummah. In this presentation, I will argue that providing Muslim students with emotional resilience (one's ability to adapt to stressful situations or crises) can equip them to confidently navigate the challenges they are experiencing in their everyday lives. I argue that empowerment at the individual level provides them with resilience, patience, confidence, and inner calm. As

a result, the individual is equipped to adapt to stressful situations or crises by not succumbing to the oppression surrounding them. This presentation discusses how we can empower Muslim students with emotional resilience using a holistic school community approach, thus:

1. providing parents, teachers and community leaders with an understanding of children's behaviour and what it is telling us about the emotional wellbeing of children,
2. giving them the knowledge and tools to help them guide children to emotional health,
3. supporting them with knowledge, tools and resources to care for their own emotional wellbeing so they can think well of children and approach children with the respect and dignity they deserve,
4. teaching children how their emotions work and giving them the environment that they need to thrive through their emotional and intellectual development. I will share anecdotal evidence, case studies and a demonstration of the programs proposed which include: For Muslim students: The Back To The Fitrah Mentoring Program which is ideally introduced as part of the Health & Physical Education lessons addressing personal and social capabilities (over two terms, one lesson per week). This teaches students through engagement in activities, demonstrating how their emotions work and includes Islamic references to tie this knowledge to their identity as a Muslim. (Based on the evidence-based S.P.A.R.K. Curricula which are proven to be effective in helping children and youth create greater academic success, a healthier state of mind, and a deeper connection with peers, adults, schools and communities.)

For educators: The Teaching With Inner Salam Program, describing the neuroscience behind "connection before correction" including the benefits of this in the emotional and intellectual development of children, and how to develop a connected approach within the classroom to minimise students' off track behaviour, and develop the understanding of the relationship between their own emotions and successful behaviour management. This is directed towards enhancing the management of students' difficult behaviour in a connected and compassionate manner.

For schools: Support practises which when implemented within a school give educators the emotional support that they need to manage difficult behaviours in their classrooms.

For parents: Peaceful Parenting From The Inside Out teaches parents how to parent from a peaceful inner place. The parent-child emotional connection is the central focus of the tools and practices, and contributes to the complete development of a child's brain and his ability to be resilient in a complex and challenging world. (Based on the evidence-based Hand In Hand Parenting Program.)

## SPEAKER PROFILE

Kathryn Jones is the author of Amazon best seller, "Step Up. Embrace The Leader Within", a book dedicated to inspiring Muslim women to discover their inner leadership and to take charge of their own lives.

Kathryn's mission is to make a difference in the Muslim world by empowering Muslim adults and children to realise their potential through learning about the innate resilience and mental health that all human beings possess. She goes to the source of the misunderstandings that prevent people from recognising their in-built well-being (their Fitrah).

She is the founder of the Back To The Fitrah Academy, dedicated to the development of certified facilitators and mentors of the Back To The Fitrah suite of programs across the globe. Kathryn's combination of formal and informal education along with personal and professional experience have given her a unique perspective and approach to the topic of emotional resilience.

Kathryn is a mother of 5, step mother of 2, a qualified teacher and certified parenting and emotional resilience educator, mentor, and coach. For details of her formal qualifications go to <http://kathrynljones.com/about>

## FORUM G2

DAY 2 SUNDAY,  
14 JULY, 2019



# FAZEEL ARAIN MUFTI AASIM RASHID

## Behavioural Reform and Social Justice - A New Model

### ABSTRACT

It is frequently acknowledged that the Islamic tradition is rich with teachings about morals, social justice, and behavioural reform.

How does an Islamic school embody these teachings? Are we on track to becoming centres of social and behavioural reform, or could we unknowingly be leaving out important aspects of social justice within our own systems?

Every school should uphold some basic principles of justice:

1. The teacher has the right to teach; and 2. The students have the right to learn; 3. A school should be a centre of acquiring knowledge and refining character, not an environment of negative influence, bullying, aggression, or

offensive behaviour.

Are our teachers equipped with strategies to deal with the constant low-level disruptions that eventually pile up and make a teacher dread teaching "that class"? Who oversees this process? What role are our senior educators playing in this?

Is it fair that a few students deprive the teacher and their fellow classmates from their basic right in the classroom? What system do we have in place to remove disruption from the class while working on the disruptive students? Is it all about discipline, punitive measure, and administration? What role do Islam's reformative and restorative teachings play in our model of behaviour management? Do we have a whole-school strategy to improve behaviour, a strategy rooted in Islamic tradition and text?

It is time to ask: How did / would our Prophet (peace and blessings upon him) address and change this behaviour? Which teachings of his can we apply in our method of behavioural reform? Which approaches have been used by great Muslims in the past? How can we take all this rich heritage and apply it to the Islamic schooling context?

These are some of the questions and thoughts that have led to the creation of a new model of behavioural reform at Al Siraat College in 2019. This presentation shares the journey our of implementation.

### SPEAKER PROFILE

Fazeel comes from an accounting and technology background that has seen him work in a multitude of roles across the corporate, technology, and education sectors. His valuable experience in these roles, combined with a strong interest in ensuring that the Islamic Community makes a positive contribution to Australia and the society at large, has seen him initiate a large-scale project to develop an educational centre and facilities to serve the needs of the community.

Fazeel is the co-founder of Al Siraat College located in Epping, Melbourne. Having made the transition to education, Fazeel is currently serving as the Principal of Al Siraat College. He is committed to improving Islamic education within a schooling context.



### SPEAKER PROFILE

Mufti Aasim Rashid grew up in Edmonton, Canada. He completed formal education in the Islamic sciences, with further specialisations in al-fiqh al-islamī, Islamic banking/finance, and iftā. He has committed the Qurān to memory and has been leading tarāwī prayers for many years. Mufti Aasim Rashid has been graced with ijāzah in all major books of hadith, fiqh, and tafsīr from numerous scholars. He has also acquired formal education in alternative medicine, obtaining diplomas in Homeopathy and Naturopathy.

Mufti Aasim is an active voice in ensuring people have the correct understanding of Islam. In his current role as an Education Advisor at Al Siraat College, he is further developing the College's Islamic education and programs. Mufti Aasim is also a well-known speaker at Islamic events, as well as at schools, universities, and interfaith programs.

## FORUM H1

DAY 2 SUNDAY,  
14 JULY, 2019

## SITI HAJAR ABDULLAH WARINTEK ISMAIL ABU BAKAR SIDIK HASSAN

The Integrated Islamic Religious Knowledge in Faith-Inspired  
Schools: Meeting The Emerging Religious Needs of Modern Society



### ABSTRACT

This paper aims to share the content of the new and enhanced Islamic Religious Knowledge subject. It was designed to prepare students for present and future challenges in understanding and practicing Islam in a multi-cultural society, secular state, and modern world. It aims to produce Muslim students who are resilient, confident, contributive, and well-grounded in Islamic principles yet adaptive to changing context of the society.

The new Islamic Religious Knowledge curriculum, also known as Dirasat Deeniyyah (DD), aims to provide students with a holistic Islamic education appropriate to their cognitive, spiritual, social, and moral development. Dirasat Deeniyyah is an integration of 5 broad areas of Islamic Knowledge consists of Aqidah, Fiqh, Tarikh, Hadith, and Qur'an. The integration is to enhance learning experiences and the contents allow students to see the topics in a broader perspective, empowers them to view and act on issues sensitively and objectively, which then leads to greater appreciation of the concept of social justice.

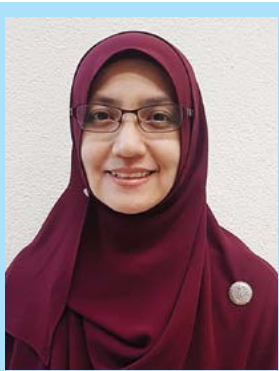
It is delivered in a holistic and authentic approach where students are engaged in discussions, activities, and community projects. Students are encouraged to equally participate and express their views in the classrooms as well as to reach out to the community on real-life issues. Students' voice in the learning of DD is critical as we want them to have a positive and active perception of learning religion instead of one that is passive and receptive. Teachers' roles in the classrooms are critical in ensuring that elements of social justice are practiced in the classroom and activities selected. The selection of community projects is also critical as it gives students the opportunity to practices the positive values of the religion and thus enhance their sense of social justice. It also gives them a sense of empowerment and activism as they refer to the religion as their source of inspiration to be change agents, and create a better world as the appointed Khalifah of Allah on Earth. For example; students learn about climate change and its impact on the individual, family, community, society, and the world. They then learn about Islam's perspective to protecting, preserving, sustaining and developing the world. Following that, they engage in a classroom discussion in which the teacher ensures equal opportunities for each student to speak and share his/her perspectives confidently and respectfully, despite the differing views that they each might have regarding the topic. Students then engage in a community project locally and/or overseas that exhibits their belief in addressing climate change related issues. They are also given opportunities to exhibit their works and share their perspectives during school events and in other appropriate platforms.

Thus, the syllabus designed for this subject aims to equip students with the knowledge, skills and opportunities to embrace social justice from the safety of their classrooms. And in turn, transform them into change agents who are passionate and motivated to address real-life issues that they face in the modern world with an Islamic perspective.

## SPEAKER PROFILE

Siti Hajar Abdullah is a Senior Curriculum Development Officer at the Islamic Religious Council of Singapore (MUIS). She completed her Master of Education in Educational Assessment at the National Institute of Education Singapore in 2018. Prior to that, she received formal education from Madrasah Alsagoff Al-Arabiah for 10 years and subsequently completed her B.A. in Islamic Jurisprudence from Al-Azhar University in Cairo, Egypt.

Siti Hajar has served in MUIS as Curriculum Development Officer for 13 years. She was involved in the development of Primary Curriculum as well as the review and development of JMS Secondary Curriculum of Islamic Studies subjects for the local Madrasahs. She has worked closely with local and international experts in the area of curriculum works and esteemed educators from the local Madrasahs. She is also a trained facilitator in Understanding by Design (UbD) framework and is active in adopting it into her curriculum work.



## SPEAKER PROFILE

Warintek Ismail is currently employed under the Islamic Religious Council of Singapore, a statutory board under the Ministry of Culture, Community, and Youth. She is the Head of Madrasah Curriculum Department, and oversees the overall curriculum development and implementation of the Islamic Studies subjects at several Islamic Schools in Singapore.

Since obtaining Degree in Islamic Theology and Master in Curriculum & Teaching in 2005 and 2017 respectively, she has been involved in the following areas:

- Curriculum Review and Development Project for the Primary & Secondary Level Islamic Studies
- Implementation of Teacher Training Programme on Pedagogical and Assessment Approaches, e.g Understanding by Design, Formative, Authentic and Criterion-Based Assessment
- Authorization & Implementation of the International Baccalaureate Diploma Programme in Madrasah Aljunied Al-Islamiah, Singapore
- Curriculum Research on the Standards of Arabic Language for the Primary Level.



## SPEAKER PROFILE

Abu Bakar Sidik is the Head of Department of Arabic Language and Islamic Studies (ALIS) at Madrasah Al-Arabiah Al-Islamiah (MAI), one of the six full-time Madrasahs in Singapore. He completed his B.A. in Islamic Jurisprudence from Islamic University of Medina, Saudia Arabia in 1999.

Abu Bakar has served as a teacher at MAI for the past 13 years. He is involved in development of JMS Secondary Curriculum of Islamic Studies subjects for the local Madrasahs. He is also a trained facilitator in Understanding by Design (UbD) framework and is active in adopting it into his curriculum work. He has led his team to design lesson plans for Dirasat Deeniyyah from 2013 to 2018.

## FORUM H2

DAY 2 SUNDAY,  
14 JULY, 2019



# IMAM FARHAN KHALIL

## Fortnitem - Technology, Social Media and Our Children

### ABSTRACT

Transform them into change agents who are passionate and motivated to address real-life. Video games are a unique form of entertainment because they encourage players to become a part of the game's script. Although video games have been available for more than 30 years, today's sophisticated video games require players to pay constant attention to the game. Players engage on deeper level—physically and emotionally—than people do when watching a movie or TV. Sixty-seven (67) percent of Australians play video games, out of which 46% of video game players are female. Children on

average spend 98 minutes as the average daily total play. This popular form of media has both positive and negative effects on children.

The most widely acknowledged "positive" impact is that video games may help children improve their manual dexterity and computer literacy. However, studies also show that video games with violent content are linked to more aggressive behaviour in teens. This is a concern because most of the popular video games contain violence.

In the most popular version of "Fortnite," Battle Royale, your character drops from a floating bus onto an island with other players where the goal is to be the last survivor. You run through forests, urban landscapes and fields, collect weapons and health potions, kill other players, and build structures and dance.

Gentile & Anderson (2003) state that playing video games may increase aggressive behaviour because violent acts are continually repeated throughout the video game. This method of repetition has long been considered an effective teaching method in reinforcing learning patterns.

Part of the increase in aggressive behaviour is linked to the amount of time children are allowed to play video games—and daily media use by children is increasing significantly.

In recognition of the fact that "Fortnite" has quickly become one of the most popular video games in the world – one played by more than 125 million players – I decided to play the game myself in an attempt to understand its widespread appeal.

As a parent and as a teacher, community Imam who focuses on education and its impact on society, I could not help but notice how much the game seems to teach children the wrong lessons about how to function as an adult and interact with others. I came away from my "Fortnite" experience thinking that the game is raising young people to be self-centred, not good citizens.

### SPEAKER PROFILE

Imam Farhan Khalil is currently working as the Imam and Chaplain at Australian International Academy-Kellyville. He is also a Marriage Celebrant and works closely with families and youth as a counsellor. In the past he was employed by NSW Corrections as a Muslim Chaplain to work with the inmate population in the prison, and created many programs for the Muslim inmates to implement positive changes in their lives. He was also employed as the Religious advisor for Muslim issues at NSW Juvenile Justice Cobham Centre, where he continues to work with the staff on a needs basis. He is a regular Khateeb at Hills District Muslim Society and works with the HDMS as a visiting Imam. He is also part of the Minchinbury Masjid Shūrā Committee. He has completed his Bachelors in Islamic Studies, and is currently completing his Masters of Teaching from University of New England. He grew up in London, and completed his initial Islamic Education with local Scholars. Farhan migrated to Australia in 2007.

## FORUM I1

DAY 2 SUNDAY,  
14 JULY, 2019



## MAFFAZ AL-SAFI

**Dancing On a Shifting Carpet Preparing Muslim students to adjust in today's world of rapid technological and social change.**

### ABSTRACT

Recent research demonstrates that one in eight Australian Muslim adolescents experience clinical levels of psychological distress and may need to access mental health services. This is due to a number of factors including Islamophobia, school educational approach, development of an artificially intelligent world, racism, stigma, and lack of availability of culturally and religiously appropriate mental health services.

Social justice demands the right educational requirement and mental health care be provided, so that young people function efficiently in society.

Building resilience in young mind and hearts should be instilled in schools alongside with the nurturing approach.

Islamic schools have the potential to diminish clinical levels of psychological distress only if they make it a priority, and have the right services and personnel to do so.

Islamic schools need to identify the reasoning behind such suffering, first to acknowledge it, have effective procedures in place, and then determine the type of mental health services that are being provided and accessed by the Muslim learners.

Furthermore, these services need to be culturally and religiously appropriate.

This presentation will explore the most recent findings, which might be the cause of the mental health status of Australian Muslim adolescents in Sydney. It will also cover the findings of the mental health status of Australian Muslim adolescents and the part that all Islamic schools can play in this regard."

### SPEAKER PROFILE

Maffaz Al-Safi is the Head of the Australian International Academy of Strathfield Campus in NSW, one of six Campuses across Melbourne and New South Wales catering for more than two thousand students. She acquired her Masters of Education in Physics & Mathematics Curriculum from Monash University in Melbourne, obtained her B.SC. in Science majoring in Physics, followed by Honours in Plasma as a post-graduate degree, in addition to a Post-Graduate Diploma in Teaching from Auckland College of Education in New Zealand. Maffaz has been working as an educator for more than twenty-seven years. Her passion for endorsing Islamic Scientific knowledge and learning through an inquiry-based approach is well respected and synthesised with her resilience to accomplish outcomes. She taught and strived to promote Science & Physics and the love of Mathematics throughout the course of her career. Maffaz is the treasurer for ISSA, the Islamic Schools Association of Australia. She is also a member of the AIF (Australian Iraqi Forum), and the Founder and Vice-President of AIMS (Australian Iraqi Muslim Society), which managed to fund half a million dollars for Iraqi casualties and orphans in 2016. Maffaz's aim is to participate in the development of future scholars, having gained much pleasure and satisfaction in seeing many of her students achieve their goals in business, work, scholastic recognition and university education, becoming the leaders of tomorrow.

## FORUM I2

DAY 2 SUNDAY,  
14 JULY, 2019



# MOHAMMED AZHARI

## BRiTA Futures and the changing landscape of resilience and Mental health programs

### ABSTRACT

Australian children from culturally and linguistically diverse (CALD) backgrounds may be vulnerable to stresses involved with migration and acculturation, which can interact with risk factors and lead to psychological distress. In 2004, the BRiTA Futures Primary School and Adolescent programs, were developed by the Queensland Transcultural Mental Health Centre (QTMHC), as a preventative group program aimed at addressing issues of cultural identity and acculturation stress. This paper describes the BRiTA Futures programs, development, and its evolution overtime in response to the changing landscape of mental health and resilience building programs. The programs have been evaluated and findings published. Challenges in evaluating resiliency building programs is documented.

### SPEAKER PROFILE

Mohammed Azhari is a senior project officer at the Queensland Transcultural Mental Health Centre (QTMHC). Mohammed has worked in various capacities in Queensland Independent and Public Schools in educational instruction, policy, and management. Since joining QTMHC, he has focused on reviewing the design and delivery of resilience building and mental health programs focused on CALD students in Australian schools, that reflect and are informed by research. Mohammed strongly believes that the greatest way to empower people is to give them the opportunity to develop the power within. As a professional school teacher, he believes this opportunity presents itself every day in our schools. Mohammed has a passion for Indigenous and Islamic heritage art.



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