

**UCL INSTITUTE OF EDUCATION
CENTRE FOR RESEARCH AND EVALUATION
IN MUSLIM EDUCATION**

**MAPPING RESEARCH ON EDUCATION IN MUSLIM CONTEXTS: A SYSTEMATIC
REVIEW OF RECENT DOCTORAL THESES (2005-2013)**

Phase One

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Executive summary

'Mapping Research on Education in Muslim Contexts' is a systemic review of 85 doctoral theses on a variety of dimensions, mapping recent areas of research in this field. An immediate aim of this research was to provide those seeking research ideas on Muslim education with a map of recent research directions. PhD theses are a valuable resource to begin with since collectively they indicate emerging research landscape. The review is driven by a general question: What do PhD studies tell us about conceptions of and relations between Muslims and education?

Following the protocol of EPPI Centre - UCL Institute of Education, University College London-mapping began with general but clear 'Inclusion/Exclusion' criteria in identifying the relevant resources based on the review's primary aim and questions. There were 85 PhD theses that met these criteria (out of 257 theses). A further three sets of criteria were then developed as a conceptual framework in screening the content of each thesis: first set of criteria is the general statistical information about the study: the country where the study has been conducted, the year of publication and which UK University granted the thesis. The second set of criteria is related to the topics, focus and research questions of each study. The third set of criteria examined the study's theoretical/conceptual framework: nature of the literature in use, methodology and study design, methods in collecting and analysing the data. In addition, to the characteristics of the participants, and the researcher, the degree to which ethical issues was considered.

Findings from this review are presented under specific domains. For example, the demographic map related to where the study has been conducted, when the study has been granted, and which institution granted it offers invaluable insights on the intensity of interest in particular country, context and institution. The data related to 'sub-fields' was classified according to educational stages (e.g. early childhood, primary, high school, and University level), year of publication of the thesis, gender, and again academic institution, offers insights of what is being known so far, investigated, or even less researched. The purpose of screening the data in multiple ways was to enable the reader of this report to make sense of the data according to their own research interest.

The review also has classified the studies according to their types of purposes and types of questions. This section enable the reader, through the various tables and figures, to see researchers' early decisions in approaching and building up the linkage between the purposes of their studies and the questions they raise.

One of the most important findings of this review is related to the classification and framing of these theses according to the study design, methodology, characteristics of the participants, in terms of gender, age and occupations. Interesting findings related to the researchers' religious affiliations, gender, and degree of involvement in the field study are also included.

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Background and context

As a pioneering university based research centre dedicated to the study of Muslim education, *The Centre for research and evaluation in Muslim education, UCL Institute of Education* ‘seeks to promote evidence-based research in three inter-related dimensions: the experiences of Muslims in education; educational thoughts and practices in Muslim contexts; and the teaching of histories and cultures of Muslims’.

The publication of this review takes place at a time when education in Muslim contexts is receiving a growing international attention, often allied to tragic humanitarian events both within and outside the Muslim societies. This report is part of the Centre’s contribution to ‘support and disseminate high quality research in Muslim education’. ‘*Mapping research on education in Muslim contexts*’ is a systematic review of 85 PhD UK university theses on a variety of dimensions to map recent areas of research in this field. This is the first phase of a longer project aimed at surveying the existing literature.

Aims and rationale

An immediate aim of this research is to provide those seeking research ideas on Muslim education with a map of recent research directions. PhD theses are a valuable resource to begin with since collectively they indicate emerging research landscape.

A further aim of the research is to explore how the relationships between Muslims and education are conceptualised, investigated and reported in a specific means of publication. It sets the grounds for a much needed database to respond to the growing demands from stakeholders of all sorts of involvements in the educational arena, and from the general public, whenever reliable information is needed.

To conclude, the review is driven by a general question: What do PhD studies tell us about conceptions of and relations between Muslims and education?

Methodology

Following the UCL Institute of Education’s EPPI centre’s protocol¹, the exercise began with a general but clear ‘Inclusion/Exclusion’ criteria in identifying the relevant resources based on the review’s primary aim and questions.

1. Selecting and Searching databases

Given that a preliminary decision was taken to include only PhD theses obtained from UK universities, the immediate decision was to look for the relevant databases, which were:

- a. Ethos: the Electronic Thesis Online Service by the British Library
- b. Pro Quest: Dissertations and Theses UK and Ireland.

¹ Gough D, Oliver S, Thomas J (2012) *An Introduction to Systematic Reviews*. London: Sage. An outline to the methods in conducting systematic review can be also found at

<http://epi.ioc.ac.uk/cms/LinkClick.aspx?fileticket=hQBv8y4uVwI%3d&tabid=88>

- c. The IOE Library catalogue; (this was included to make sure of any recent theses that were not yet included in one of the above mentioned databases)

Search on these databases was guided by a family resemblance of key words:

- a. (Muslim education: Islam, Islamic, Muslims, Muslim)
- b. (Religion: religious, faith, moral, values)
- c. (Pakistani, Bangladeshi, Arabs)
- d. (Faith schools, Muslim schools, religious schools)

The records then were immediately filtered by 'Time of publication' as an early decision was made to look for theses published in 2005 onwards. The decision is justified on the basis of the 9/11 event; a critical period with a long-lasting implications on every aspect in human life, particularly for Muslims. And since the average time for completing a PhD thesis is 3-4 years, the choice of 2005 was seen as an appropriate date to begin with. Based on the availability of digital versions of the theses, 2013 was chosen as the end period for the study.

2. Screening on title and abstract

The total number of references according to the search strategy was 257. Before moving them into the EPPI software for detailed coding, they were screened on title and abstract according to the following criteria:

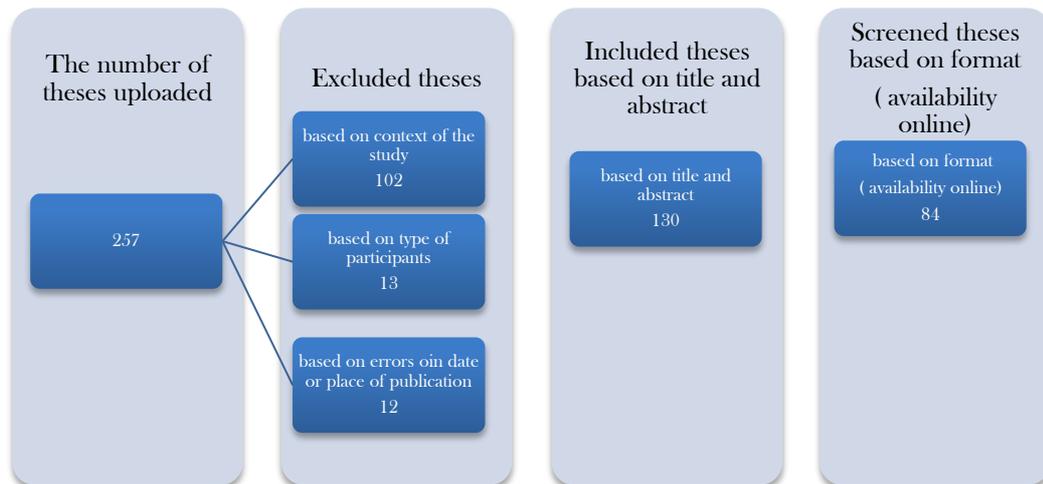
- a. **Include on context:** if a thesis is conducted within educational institution whether it was formal or non-formal. This led to the elimination of 102 thesis. For example, some theses were excluded because they were not directly related to education, as the focus of these theses fall within the general field of Philosophy e.g. Wolfe (2011) *Maintaining purity: death, dying and disposal with reference to the Muslim 'community' in Derby*. Others were excluded because they are mainly concerned with Psychology e.g. Babar (2010) *The rational psychology of perfect being theology: towards a new Islamic hermeneutics*; A similar case was Ashfaque A.'s thesis (2008) *Identity type and psycho-social wellbeing in Scottish Muslim adolescents*. : University of Strathclyde (United Kingdom).

Other theses were excluded because they can be classified within the field of Economics (e.g. Samih (2006) *A critical study of Takaful (Islamic Insurance) and its modern implementation*. Others, were excluded because they fall within the field of political sciences (e.g. Al-Musleh Mohamed Abubakr A. (2008) *Al-Ghazali as an Islamic reformer (Muslih): an evaluative study of the attempts of the Imam Abu Hamid al-Ghazali at Islamic reform (Islah)*.

- b. **Include on participants:** participants are key stakeholders in the educational institutions: policy makers, curriculum designers, learners, teachers, parents, administrators, lecturers. This led to the elimination of 13 theses. For example, Wallace Imogen's thesis (2011) *From the geopolitical to the everyday: 'home' for Muslim women in London and Bristol*. As the abstract indicates, the criteria for selecting participants in this study was not related to an educational context: e.g. a school, higher educational institution, therefore this thesis does not feed into the landscape of Muslim education.
- c. **Include on style:** a thesis is based on a single study and not a cumulative set of previously published studies. This led to the elimination of 5 these.
- d. **Include on format of publication:** only include those made available **online**. 130 theses were the outcome of applying the first three inclusion criteria (a, b, and c). Of these, only 84 were

made available online (criteria d.). The fourth inclusion criteria (d) limited the number of theses reviewed, but was useful in insuring the reliability of data by minimising variations in the ways data obtained from these records. For example, looking only for theses made available online enabled us to use ‘search’ function whenever a specific set of codes is required. Under various terminologies, it was easier to navigate such long document online. For example, to look for ‘research questions’, which sometime appear under the title of research problems, aims or justifications. The same scenario applies to cases when researchers alter between theoretical framework and conceptual framework, perspectives and approaches, methodologies and research paradigms. Figure 1 reflects the flow of the exclusion/ inclusion process following the specified criteria.

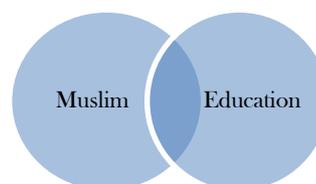
Figure 1 Number of included theses according to inclusion /exclusion criteria



3. Developing conceptual map for detailed coding

The review aims to answer the following question: *How is the relationship between ‘Muslims’ and ‘education’ conceptualised in PhD theses obtained from UK universities between 2005 until 2013?* The starting point to understand this relationship was developing a conceptual framework using some fundamental concepts implicit to the two terms: Muslim and Education (Figure 2).

Figure 2 The connections between: Muslim and Education



‘Education’ constitutes educational philosophy, pedagogy, curriculum, educational systems (formal/informal); (higher education/ mainstream-special schools); (private/state schools). While the term ‘Muslim’ involves different schools of thoughts, Muslimness as an identity (majority/minority, state/individual), various educational roles infused by the status of being Muslim: a teacher, a learner, a guardian, as an individual or as an institution. These concepts were considered when developing the following three sets of review criteria.

The three sets of criteria that were used in screening the content of each thesis were:

- a. General statistical information about the study: the country where the study has been conducted, the year of publication and which UK University granted the thesis.
- b. The topics, focus and research questions of each study.
- c. The study's theoretical/conceptual framework: nature of the literature in use, methodology and study design, methods in collecting and analysing the data. In addition, to the characteristics of the participants, and the researcher, the degree to which ethical issues was considered.

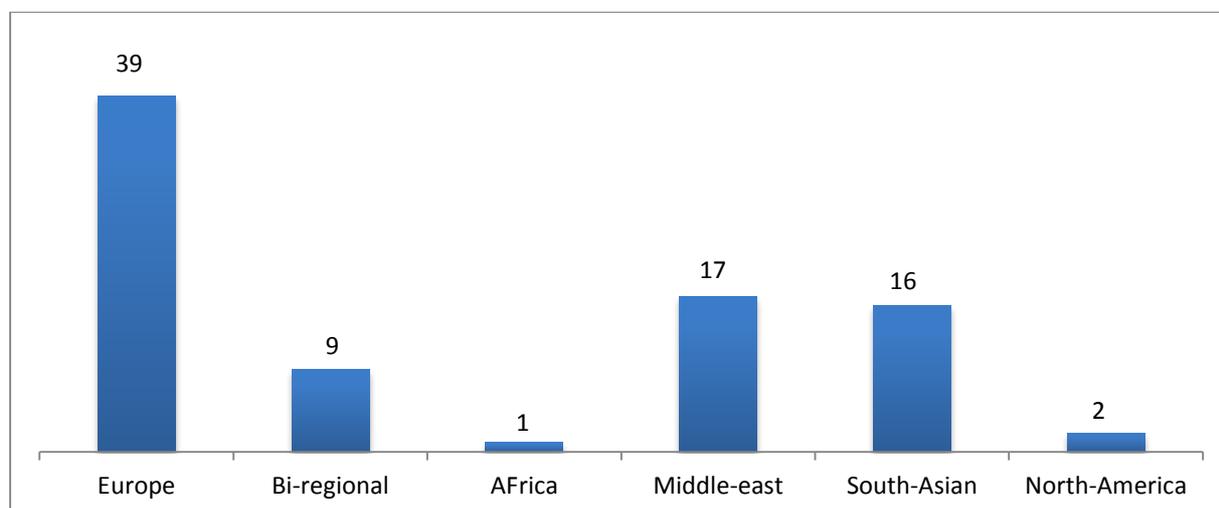
This conceptual framework was the strategy of screening in detail each thesis. A typology of this framework was saved at the EPPI centre software (see Appendix 1), so that in the future, eligible reviewers can further develop other reviews based on the existing data. It was decided that the coding should be used in this review as 'a process' that would lead to 'a product': key themes that would emerge upon the process of reviewing.

Findings

1. Demographic map

The review began by collecting generic information about each study: its location, year of publication, and the institution that granted the thesis.

Figure 3 Distribution of theses reviewed according to the country where the study has been conducted

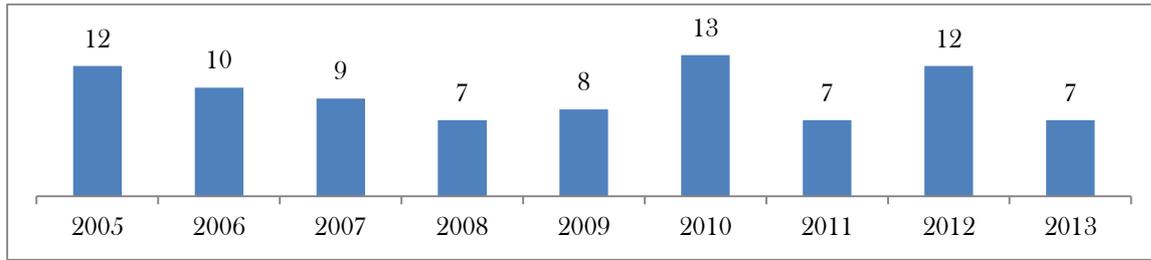


As shown in figure 3, 39 theses (46% of the theses reviewed) were conducted in Europe. In fact, 35 of them are mainly in the UK. It should be noted that since the review is restricted on theses obtained from a UK university, the imbalance between the numbers of theses according to the country is not surprising.

During the review, we developed the code 'Bi-regional' to distinguish another 9 theses that were conducted in the UK and a country outside the Eurozone. For example; there were some comparative studies with Pakistan (Amjad, N. 2006, Munir, 2012), Australia (Flintham, 2012), the United states (Noor, 2013), Malaysia (Nordin, 2012) Oman (Al-Busafi, 2011) and Jordan (Al-Shudaifat, 2005). Researching Muslim education in accordance with specific countries might have some implications for understanding what constitute Muslim education (in the west).

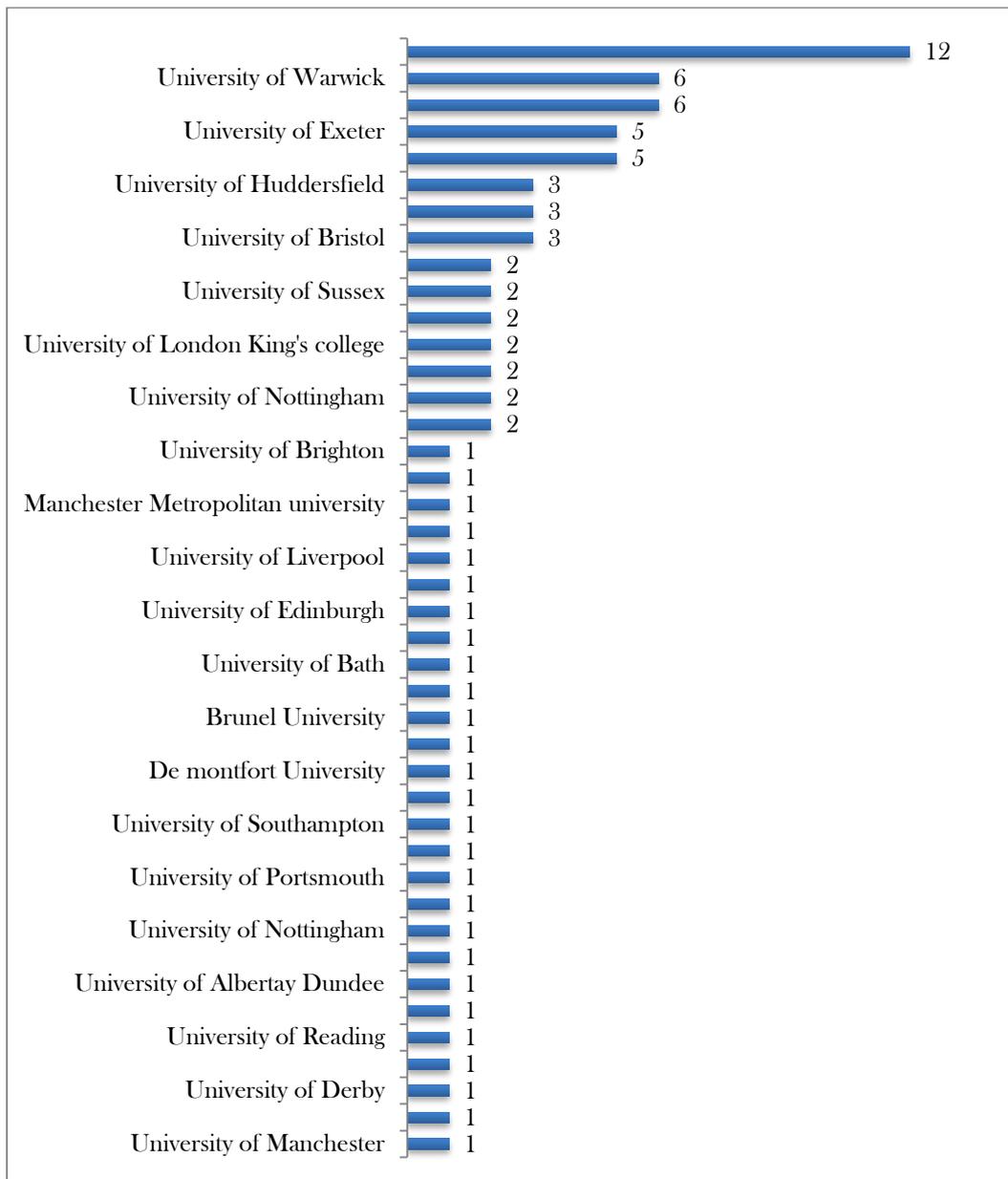
Data related to the year of publication of each thesis is shown in Figure 4. One interesting observation is the consistency and the recurrence of studies related to the area of Muslim education during the period specified in this review. As shown in Figure 4, there are at least 7 theses obtained from a UK university each year related to Muslim education (taking into account another 45 theses excluded from this review because they were not made available online at the time of the review). The data here is indicative of a steady interest among PhD candidates in UK universities to further investigate issues related to Muslim education.

Figure 4 Distribution of theses reviewed according to the year of publication



Data related to distribution of theses according to institutions, which granted the thesis, is shown in Figure 5. There are 43 UK universities so far (out of the 91 universities in the UK) with at least one thesis on Muslim education during the specified period in this review.

Figure 5 Distribution of studies according to the Institution where the study has been obtained



Keeping in mind that ‘being available online’ was one of the inclusion criteria, it remains clear that the University of Birmingham seems to be a popular institution for those interested in doing their PhDs on Muslim education. Other institutions, such as Cambridge and Oxford, do have a

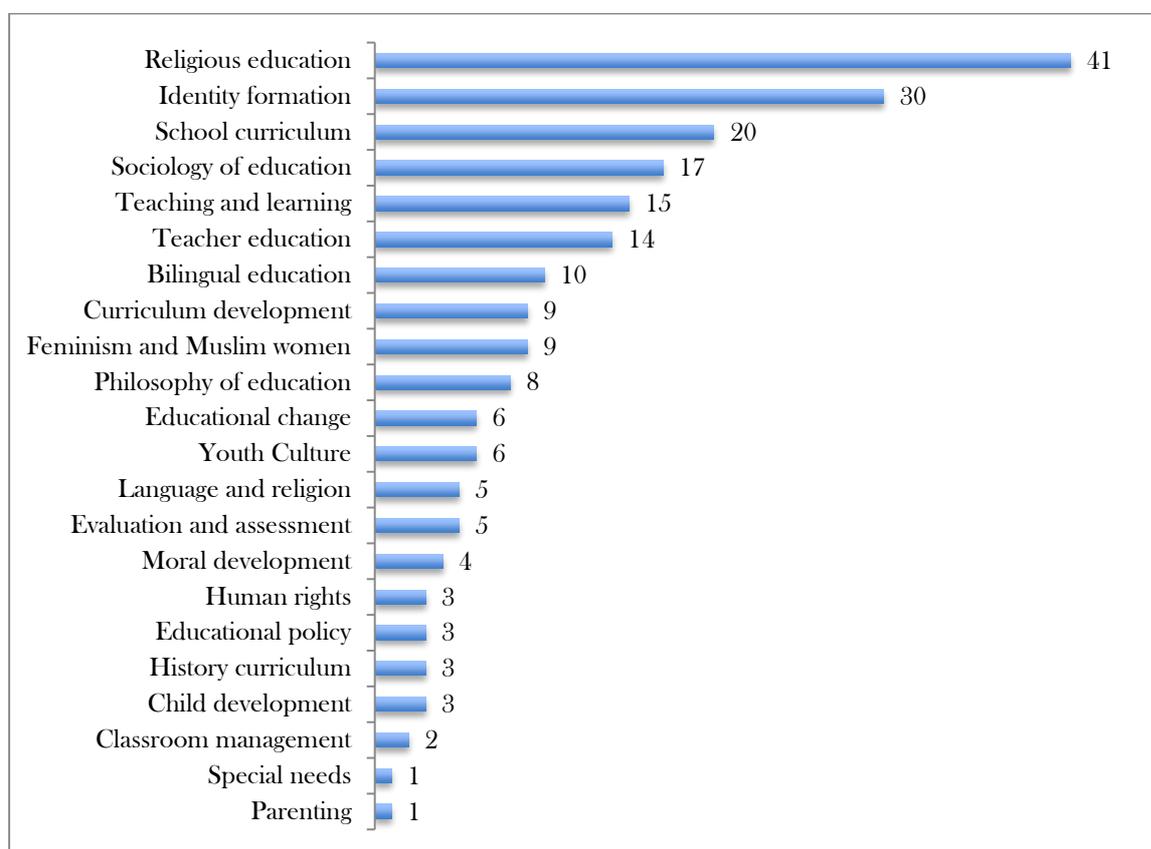
considerable number of theses, but their regulations require that the thesis can only be obtained in person as no interlibrary loan is permitted on PhD publications.

2. Sub-fields in PhD studies

The second set of codes was associated with the *sub-fields*. These codes were based on *focus* and *research questions* of each thesis. As the title of the thesis is sometimes misleading- being broadly stated- the codes were almost kept as close as possible to the terminology used by the researchers themselves, in the literature review section or theoretical framework. It is hoped that the reader can make sense of the very different sub-fields that the PhD researchers find relevant and significant in studying Muslim education. In other words, the codes themselves are explicit illustration to the different ways Muslim education is contextualised and conceptualised.

Figures 5 & 6 and Tables 1 & 2 offer multiple insights to the same data ‘sub-fields’. Figure 5 is a list of the sub-fields, ordered according to the recurrence of each of them. Figure 6 illustrates the distribution of these sub-fields according to educational stages. While Table 1 shows the distribution of studies according to educational stages and the country where the study has been conducted. Table 2 shows the distribution of the sub-fields according to the year of publication.

Figure 5 Distribution of theses according to sub-fields or topics



There are two considerations we should point out while reading the data in Figure 5. First, the total number of sub-fields is higher than the total number of the theses reviewed so far. This is due to the fact that almost all the theses refer to at least two or more sub-fields. Such combination of topics is quite common in PhD studies in general.

Second, the term ‘sub-field’ accommodates the variations between theses in scope and domain of the selected topics. For example, some theses contextualise the study with a broad field such as a ‘philosophy of education’ or ‘sociology of education’, whereas, others contextualise their study within a very specific topic such as ‘peace education’ or ‘history curriculum’ (rather than curriculum theory,

for instance). This variation in depth and breadth of topics reflect the very essence of researches done at PhD level in social studies.

We found out that the concept of ‘integration’ is frequently used and associated with school curriculum, organisation and change. Studies fall within the ‘curriculum development’ category usually highlight the challenges encountered in attempts to align the ‘Islamic’ and the ‘secular’ in a school curriculum. Interestingly, there are real concerns of ‘how’ to maintain this relation, not only in western countries, but also in Muslim countries. Issues over the provision, organisation, and development of school curriculum remain problematic regardless of how far religion prevail in the country’s political and educational system where the study is conducted.(e.g. Cairns (2007), (Hamzah (2007)).

Table 1 Distribution of ‘sub-fields’ in relation to their year of publication *

Topics	2005	2006	2007	2008	2009	2010	2011	2012	2013	Total
Religious education	6	3	3	2	5	8	2	4	2	35
Identity formation	3	3	3	3	3	3	4	5	3	30
School curriculum	4	2	1	1	1	5	3	4	-	21
Teaching and learning	6	1	-	-	-	2	1	5	1	16
Sociology of education*	1	2	2	2	2	2	1	1	3	16
Teacher education	5	-	1	2	-	2	2	-	2	14
School management	-	-	3	-	2	2	-	4	1	12
Bilingual education	1	2	1	-	-	2	-	3	1	10
Curriculum development	1	1	1	-	-	3	2	2	-	10
Muslim women	-	2	2	-	2	1	-	1	1	9
Philosophy of education*	1	1	-	-	2	3	-	1	-	8
Youth Culture	-	-	1	1	1	-	2	1	-	6
Educational change	-	-	-	-	-	3	1	2	-	6
Evaluation and assessment	1	-	-	1	-	2	1	-	-	5
Language and religion	-	2	2	-	-	-	-	1	-	5
Moral development	-	1	-	-	-	2	-	1	-	4
Child development	1	1	-	1	-	-	-	-	-	3
History curriculum	1	-	-	-	-	-	1	1	-	3
Educational policy	-	-	-	-	2	1	-	-	-	3
Human rights	-	1	-	-	-	1	-	1	-	3
Classroom management	-	-	-	-	-	1	-	-	1	2
Parenting	1	-	-	-	-	-	-	-	-	1
Special needs	-	-	-	1	-	-	-	-	-	1

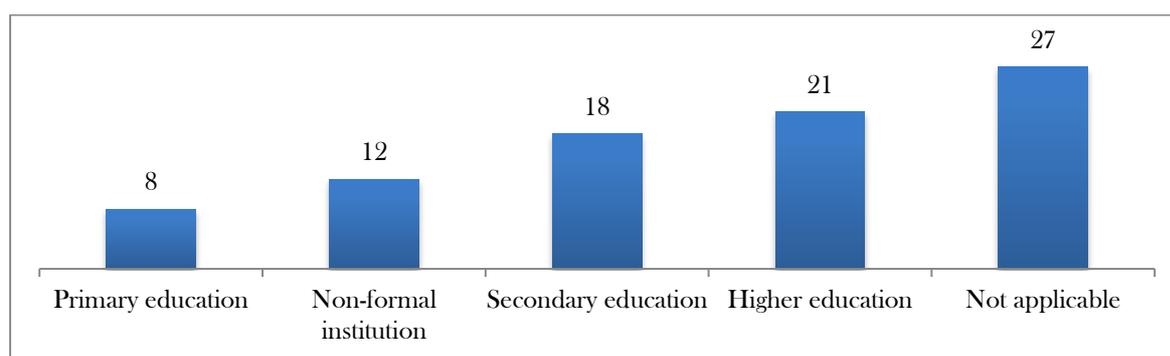
The purpose of presenting the distribution of sub-fields according to the year of publication, as shown in Table 1, is to highlight the *popularity* of certain topics throughout the years. In general, ‘religious education’ and ‘identity formation’ are the two most frequently selected sub-fields. Interestingly, when religious education is the study’s main sub-field, it is more likely to be examined in relation to identify formation (Eriksen 2010; Meer 2007; Domjan 2012; Hoque 2011; Gillani 2005; Everett 2012; Al-Saud 2009; Tinker 2005).

Another striking observation is that ‘Muslim women’ are more frequently selected than ‘Men’, ‘Adolescence’, or children for instance. Issues related to ‘Muslimness’, ‘feminism’ and education constitute significant feature in the study of Muslim education. There are at least 9 studies that have specifically focused on Women (Ahmad 2006; Contractor 2010; Frearson 2013; Beckett-McInroy

2006; Hewett 2013; Thompson 2007; Mahama 2009; Mellor 2007; Azam 2006). In comparison, there are 6 theses that involved youths (Amjad 2006; Baker 2009; Pyke 2013; Smith 2007; Prokopiou 2007), whereas only 3 theses are primarily concerned with children (Macaulay 2008; Clutterbuck 2005; Al-Rashidi 2006).

The sub-fields as identified in Figure 5 (p.10), were then classified according to the educational stages as shown in Figure 6. We found that 59² theses (69 %) have been conducted at an educational institution (primary, secondary, higher or non-formal), whereas 27 (31%) of the total number were ‘not applicable’ or directly related to a specific educational institution.³

Figure 6 Distribution of studies according to educational stages



The distribution of theses in terms of educational institutions was either because the study was restricted on certain stage(s) as the context, or simply because the researcher decided to select *the participants* from certain educational stage.

The data shows that ‘Higher education’ and ‘secondary education’ are the two most popular educational stages that were frequently selected. This popularity might be explained by practicality and feasibility of getting the consent from, and even access to, students in Higher education institutions compared to students of younger age. These two conditions - the consent and access - might also explain, but not justify, the lack of studies related to child development or topics related to early-years education.

While Figure 6 shows the popularity of ‘higher education’ and ‘secondary education’, we cannot neglect the relatively high number of studies conducted within or in comparison with ‘non-formal institutions’. We can observe that an early connection has been made between Muslim education and non-formal institutions as a significant context to understand it.

² In fact the number is 57 theses because there are two theses that involved two contexts at the same time: higher education and non-formal institution. The first is Sariya Contractor’s ethnographic study (2010) which examined, ‘the perceptions of young Muslim women of their identity, rights, aspirations and opinions, and how young Muslim women are perceived in the media, academic literature and in communities other than their own within Britain’ (Contractor 2010) The second is Evangelia Prokopiou’s thesis (2007), where she examined ‘the impact of Greek and Pakistani Community Schools on the development of ethnic minority young persons cultural and academic identities’ (Prokopiou 2007)

Table 2 displays the distribution of studies according to educational stages *and* the country where the study has been conducted.

Table 2 Distribution of studies according to educational stages and the country where the study has been conducted

Code	Higher education	Secondary education	Primary education	Non-formal education
Europe	6	8	3	9
Africa	0	0	0	1
Middle-east	7	5	2	0
South-Asian	5	2	2	2
North-America	0	1	0	0
Bi-regional	3	2	1	0

Table 2 explicitly shows some significant insights on how Muslim education is contextualised in west, compared to the east. We can see that the highest number of studies in ‘non-formal’ institutions were mainly in Europe (Azam 2006; Baker 2009; Gent 2006; Hopkins 2006; Hoque 2011; Prideaux 2008; Prokopiou 2007; Contractor 2010). Whereas, in the Middle East, for instance, we can hardly see a PhD study that is concerned with non-formal institution. An observation that is worthwhile to consider as an aspect in the ‘European’ or the western concept of Muslim education.

The review then looked deeper into the ‘focus of the study’. The decision in classifying the studies accordingly was based on the following categories:

- A policy: if the primary focus is a recently introduced or an existing policy.
- A program: a school subject, a school curriculum, special educational program.
- An organisation: a specific institution.
- Individuals/ groups: specific group, gender, or age.
- Theory/ philosophy: the examination of certain educational philosophy.
- Action / practice: the study follows a participatory approach, where the researcher engages with a practical problem, applying a developmental approach.

Of course, there are some intersections between these categories in PhDs as extensive studies. Our strategy was first to define these categories, and then, categorise the studies accordingly even though it would involve more than one category. The purpose of this categorisation is to help the reader to glean some insights from the *recurrence* of certain categories and the meanings underpinning these classifications beyond their numeric form.

Table 3 Focus of the research

Code: what was the focus of the research	Count
A program	31
Individuals/ Groups	30
Action / practice	21
An organisation	14
Theory	7
A policy	7

Table 3 shows that 28% of the theses were investigating ‘programs’, another 27% of the theses were mainly concerned with ‘*the behaviour or lives of certain groups of people*’. Theses concerned with

change and/ or action came third in this classification to constitute another 19% of the total number of the theses reviewed so far. These theses were greatly interested in observing intervention or a practice in action. Studies that mainly looked at the provision of *educational theory* are comparatively low. However, they offer very rich and interesting direction in their own ways (Teece 2010; Pg Haji Muhammad 2010; Panjwani 2009).

To share with the reader a glimpse of how a study is classified according to a particular category, we use Hanley's thesis (2012) as an example. Hanley looked at the interrelationship between science and religious education in school curriculum. Specifically, she was interested in examining how the teaching of 'The origin of life' is approached in RE and in Science classes. She found out that:

Students tend to perceive Science as based on fact and closed to questioning or discussion of their concerns whereas RE had a more interactive pedagogy, encouraging challenge and the expression of opinion (ibid).

Hanley's study was classified under two categories: 'program' and 'action/ practice'. Since her study was equally concerned with the theoretical (e.g. an examination of curriculum materials) and the actual pedagogical practices in the classroom.

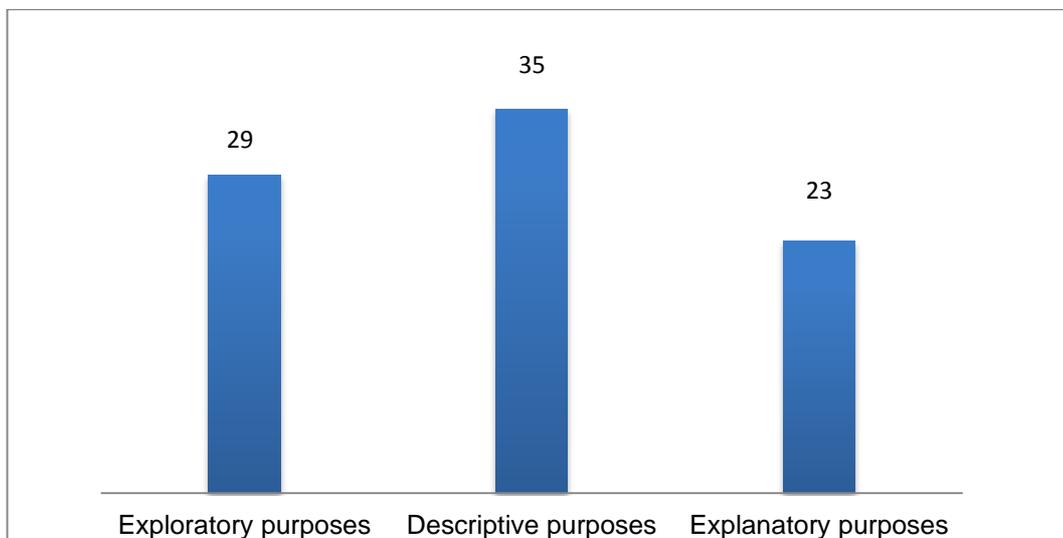
3. Purposes of the studies

Three broad codes were developed and a typology was used in classifying the theses. The coding strategy was to look for the purpose of the study as it usually appears in the abstract, the first chapter, or the methodology chapter. Indeed, the ways purposes are stated varied, and in order to make meaning of these purposes, a basic and broad typology was used for the following considerations:

- To make these variations meaningful within a systematic review;
- To clarify the researchers' early decision in approaching/ framing the study;
- To build up a linkage between the purposes of the studies and the research questions.

We used the following three codes in classifying the theses: 'Explorative/formulative purposes', 'Descriptive purposes' and 'explanatory purposes'. A working definition for each of them is used as shall be explained later in this section. Figure 7 illustrates the results.

Figure 7 The three major types of research purposes in studying issues related to Muslim education



1) Explorative purposes

The code '*Explorative purposes*' applies to studies where the research is conducted in a relatively new area of inquiry, or the researcher's aim is to understand/highlight the extent of a particular research problem. It was found that 33% of the total number of theses reviewed so far are studies with '*explorative purposes*'.

As an example, Becher's study, *Family Practices in South Asian Muslim Families: Parenting in a Multi-faith Britain* (2005), is driven by a governmental initiative concerned with supporting families and improving social services. It is a collaborative project between the University of East Anglia and NFPI (National Family and Parenting Institute). The researcher declares that family practices in certain contexts has not been investigated in Britain, she explains:

In the context of the growing multi-faith and multi-ethnic nature of British society, there is insufficient knowledge about diversity in family practices across ethno-religious groups. This thesis contributes to this knowledge gap by exploring family practices - family values, roles, relationships, support systems and daily routines - among South Asian Muslim families in Britain. (Becher, 2005, Abstract)

This code of classification also applies to theses where the magnitude of certain phenomenon/problem has not been predicted from the outset, thus, a common observation was that the research purpose has to be modified during the study. Therefore, it is important for the researcher to explain how the purpose of the study was narrowed, for example, or modified, because of the insights that emerged during the study. This particular manoeuvre is quite common in PhD studies where the timescale and the field work is different from studies published in Journals for instance. As the case with Becher's study:

When the PhD research began, the original intention was to undertake a broad comparative in-depth study examining normative family life and parenting practices among three major religious groups - Christian, Jewish and Muslim. During the first year of the PhD, as the literature review took shape, and as world events unfolded, it was decided that an in-depth exploration of just one group would contribute more detailed understandings. (Ibid, P.11)

Similar examples can be found in Nabi (2011): *How Islamophobia Institutionalised? racialised governmentality and the case of Muslim students in British universities*, Zubair's (2008) and Smith's (2007).

There are some studies where grand theories from the broader field of social sciences such as theories on race, gender, or social class, are applied to the context of Muslim education. As an example, in Mellor's study: *Parallel lives? Working class Muslim and non-Muslim women at university* (2007), 'class' was a central concept in her theoretical framework, and some other concepts were also used to explore how experiences of class are mediated by positions of faith and ethnicity.

To conclude, these cases highlight the need to understand what constitute and what *does not* constitute Muslim education.

2) Descriptive purposes

A second set of theses has been classified under the code '*Descriptive purposes*'. These theses constitute 40% of the total number of theses reviewed so far. A Study labelled as having 'descriptive purpose' has a research problem that is in need of crystallising of content, setting boundaries, understanding its nature in a different context or situation. For example, a thesis that repeats a previously tested theory in a new situation falls within this code. Hewett's thesis: *Muslim girl's aspirations: an exploration of teacher and pupil discourses* (2013) is a good example for two reasons. First, although the researcher used the word 'explore' in the title of her thesis, it is not necessarily indicative of its exploratory purposes. Second, the findings from her study support similar studies conducted 15 years ago. Hewett concludes:

In Basit (1995/1997) studies, which looked at teacher discourses around Muslim girls career aspirations, Muslim girls were referred to as being subject to oppression which restricts their

choices. This is interesting given that Basit's research is now around fifteen years old, but the constructions the teachers are drew on when talking about Muslim girls were very similar. The constructions that the teachers drew on in the present study were also similar to those expressed by the Muslim boys in Archer's (2002) study where the boys referred to girls having limited choices and little freedom to make their own decisions. (ibid,94)

Another interesting example is Hudson's study: *Tiptoeing through the minefield: teaching English in higher educational institutions in United Arab Emirates* (2013):

This study investigates how a group of native speaker English language teaching professionals perceives the social aspects of the environment in which they are working in and the extent to which these perceptions affect the conceptualisation of their professional identities..... The emerging from the data was a dominant discourse of fear related to issues of power, religion, gender and money, maintained by uncertainty regarding the extent to which a censorial approach to teaching was required. (Hudson, Abstract, 2013)

The implications, according to the study, were mainly to consider the training of EFL teachers. However, for the purposes of this review and precisely, the insight it offers is the interactive nature of 'religious' context and 'educational' context. Here, Muslim learners being taught by non-Muslims, dominate the context. An issue that has significant implications for the discourses associated with teaching in, for and about Muslim education.

3) Explanatory purposes

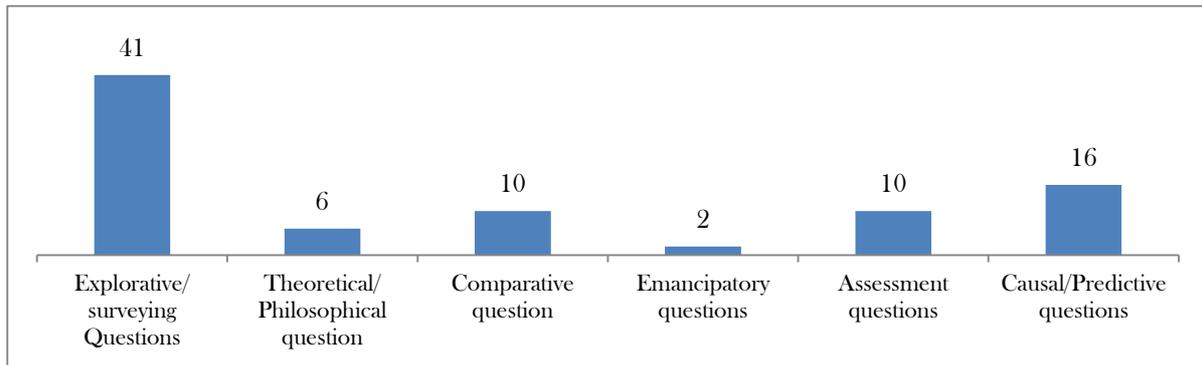
Studies classified as having 'Explanatory Purposes' constitute 27% of the total number of these reviewed. These are studies specifically concerned with issues already known but in need of further explanations or identify reasons. For example, Amjad (2006) examined 'the role of moral-cognitive processes and mechanisms and their association with aggressive behaviour across age groups and across two cultures'.

Baker's study (2009) 'seeks to determine, first hand, factors which influence and affect the Islamic education and development of British Muslim converts within the UK including the cultural and social motivators, as well as existing tensions that may exist between them and established Muslim communities'.

Al-Soraiey-Alqahtani (2-1-) 'examined whether there is an effect of using e-learning and blended learning as compared to traditional learning in the teaching of Islamic culture course'.

4. A classification by research questions

Figure 8 Type of research questions studies have



The formation of the research questions is significantly important in setting the direction of the research conceptual framework and the methodology. In order to make the review of research questions meaningful, we opted to classify these questions in six categories: Explorative/ surveying questions; Theoretical/ philosophical questions; Comparative questions; Emancipatory questions; Assessment questions; and Causal/ predictive questions.

1) Explorative/ surveying questions

The primary aim of the study is to identify and critically examine patterns, attitudes, themes that constitute phenomena. It is not surprising to find out that 41 of these studies used explorative - surveying questions. For example, Ahmad (2006); (Al-Buraidi 2006; Algarfi 2010; Ali 2008; Al-Rashidi 2005; Karmani 2010) are studies of perceptions and attitudes of particular community.

Table 4 offers a list of the theses that were identified as having explorative surveying questions with their research questions as appeared in the thesis.

Table 4 Theses with Explorative /surveying questions

1.	Ahmad Fouzia (2006) <i>Modern traditions? : British Muslim women, higher education and identities.</i>	1. What are Muslim women's motivations and reasons for wanting to pursue a degree? 2. What are Muslim women's experiences, academic and social, of higher education? 3. Do they feel 'Othered' in the university environment? 4. What personal, social and economic benefits do Muslim women perceive they gain as a result of higher education? 5. What are Muslim women's points of entry and routes into higher education? 6. Were there particular preferences in terms of degree and higher education institution? If so, why did this matter? 7. How do their parents and families feel about their higher education? • How does degree level study impact on family relationships and obligations? 8. How does degree level study influence Muslim women's choices and practices in relation to marriage? 9. How useful are certain definitional categories (such as 'modern' and traditional)? 10. In what ways do Muslim women articulate their identities? 11. How do women account for differences between religion and culture? 12. How does the process of studying at university impact on Muslim women's religious and cultural identities, if at all? Did it act to 'secularise' women, cause women to question their religious and/or cultural identities, or reaffirm their beliefs and core identities?
2.	Al-Buraidi Jarallah Abdulaziz; (2006)	1. What is the level of teachers' and students' scores on the study variables, Aims and Objectives of Islamic education, Content of Islamic education curriculum, Teaching

	<p><i>An empirical study of the perceptions of male teachers and students of the Islamic education curriculum in secondary schools in the Kingdom of Saudi Arabia.</i></p>	<p>Methods, Teaching Aids, Students' lack of interest in Islamic education, Skills and Morals and abilities acquired through Islamic education`? 2. Are there any differences among teachers and among students, and between teachers and students, in their scores on the study variables? 3. What are teachers' and students' opinions on the factors that influence the effectiveness of the Islamic education curriculum? 4. What are teachers' and students' opinion' on students' attendance or absence from Islamic education lessons? 5. To what extent does the Islamic education curriculum succeed in developing the skills, morals and abilities, which it should develop in the students? 6. What are the difficulties facing the Islamic education curriculum in terms of the aims and objectives, content, teaching methods and teaching aids? 7. How do teachers and students evaluate the Islamic Education curriculum in terms of Islamic Education curriculum elements, School activities, School buildings, Teacher training programmes? Exploring them in both quantitative and qualitative approaches.</p>
3.	<p>Ali, (2008)</p> <p><i>Perceptions of learning difficulties: a study examining the views of Pakistani and white children with learning difficulties, their parents, peers and school staff.</i></p>	<p>1a. How are children with learning difficulties perceived by themselves and significant others as learners? 1b. What expectations do children with learning difficulties have of their learning and of school? Do these differ amongst different cultural groups? 1c. What expectations do significant others have of children with learning difficulties? What hopes do parents have of their children and to what extent are parents supportive of their children's learning? How do children respond to any special help they receive? 2a. How do children with learning difficulties like to be taught? 2b. What feelings do children with learning difficulties have about school? 2c. What can be said about the self-concept of children with learning difficulties? Do they have a low or high self-concept? Do children with learning difficulties excel in particular activities such as sports? 3a. How aware are children of their learning difficulty? 3b. Do children perceive their learning difficulty to be temporary or permanent? 3c. What if any difficulties do children with learning difficulties experience in school? 4a. How do children respond to labels that are used to refer to them? 4b. Do children have a preference for particular labels?</p>
4.	<p>Al-Otaibi (2005)</p> <p><i>Methods of teaching Islamic education in Kuwaiti secondary schools</i></p>	<p>1) What are the most common factors affecting the usage of teaching aids in teaching Islamic Education? 2) What are the most important factors affecting the usage of current teaching methods of Islamic Education? 3) What are the main reasons discouraging the usage of new methods in teaching the Islamic Education? 4) What are the procedures to be implemented for developing teaching methods for Islamic Education?</p>
5.	<p>Al-Rashidi (2005)</p> <p><i>The perception of childhood in the Muslim educational thought: an enquiry into the views/perceptions of Kuwaiti primary school teachers concerning the child-centred approach in Islamic education</i></p>	<p>. How does Islam view children and childhood education? 2. Is it possible to develop a learner- and child-centred approach in Islamic Education? 3. To what extent is the current Kuwaiti Islamic Education curriculum constructed around the concept of a child-centred approach? 4. To what extent do current Islamic Education teachers understand child-centred approaches to teaching and learning? 5. To what extent are child-centred approaches evident in their practice as teachers? 6. What type of school and Islamic Education class would Kuwaiti children like?</p>
6.	<p>Al-Saud (2009)</p> <p><i>Living in Two Worlds: An Investigation into the Identity of Arab Muslim Women in</i></p>	<p>To investigate what Arab Muslim women in contemporary Great Britain perceive to be the core elements of their identity. To investigate how they think that their identity has changes since their arrival in this country, how they compare themselves to other women resident here; and how they perceive the attitudes of members of the host community towards them. To investigate their perceptions of their legal situation, focusing specifically on aspects of their persona status over which there is a conflict between Shariah injunctions and Arab customs on the one hand and English Family Law on the other hand</p>

	<i>Contemporary Great Britain.</i>	
7.	Al-Zarah, (2008) <i>An investigative study of the female initial teacher preparation programme in Saudi Arabia in an Islamic context: perceptions of the key participants.</i>	What is the nature of the programme for preparing female teachers in King Faisal University? How effective is the programme on the teacher trainees? How far are the objectives of teaching practice applied? What are the viewpoints of the individuals who have a direct relationship with the teacher's preparation programme? How far do the pre-service and in-service teachers believe that preparation Developed the skills of the student teachers as teachers? What do the teachers feel that they would like to learn more about in order to meet the needs of their pupils? * What are the present strengths and weaknesses as perceived by educational supervisors
8.	Azam (2006) <i>How British Mirpuri Pakistani women identify themselves and form their identities.</i>	How British women of Mirpuri heritage identify themselves and how they form their identities. The research intends to explore the social, religious and cultural issues that are important to these women
9.	Becher (2005) <i>Family practices in South Asian Muslim Families: Parenting in a multi-faith Britain.</i>	What are the main issues facing South Asian Muslim parents raising children within a faith community? "What are the distinctive roles and experiences of mothers, fathers and children in South Asian Muslim families?" How do families negotiate tradition and change within a contemporary British context? "What are the belief systems held by South Asian Muslim families concerning family practices? How do these relate to, for example: "Daily routines, in particular those focused on food, dress, leisure, space and time?" The obligations and responsibilities of parents? "The contemporary emphasis on children's rights and agency?" The negotiation of discipline, child autonomy and parental control? A second working aim was to examine the nature and sources of help and support for parenting in South Asian Muslim families, in order to contribute to the National Family and Parenting Institute's aim to develop more culturally sensitive parenting education and support, and to discover: "How do parents go about seeking help for family problems? " What are the main formal and informal support systems available? To what extent are they provided by the faith community? What is the role of extended family members (including transnational kin networks) in providing support? "What is the nature of the support? What are the values it promotes and to what extent does it contain a faith message? "Are these support systems adequate for all family members?
10.	Beckett-McInroy (2006) <i>Bahraini Muslim women and higher education achievement: reproduction of opportunity.</i>	<ul style="list-style-type: none"> • How did a small sample of Bahraini women perceive and explain their educational 'success' (defined as gaining one or more university degrees)? The following sub-questions helped me to develop the central question and reflect my particular theoretical approach. They became the substantive focus for the research and were developed from the literature review: <ul style="list-style-type: none"> • Why did they continue with their education up to degree level, and not drop out of the system earlier, as do many Bahraini women? • What has helped or hindered these women with regards to their educational 'successes'? • Where relevant, how did they manage to push against the tide of influences such as those of their family, social structures, religion, social class, gender and culture? • How do the women feel about their 'successes'? • How applicable is the concept of cultural capital in explaining Bahraini women's educational 'successes'? • What forms of cultural capital did the women in the study appear to possess during their childhood and schooling? • How was this cultural capital used, if at all? Do they

		feel it helped them achieve their educational ‘success’ (i.e. one degree or more)? • What can be learnt from the experiences and characteristics of these ‘successful’ women?
11.	Bin (2006) <i>The teaching of Arabic language at the International Islamic University Malaysia: the instructors' and students' perceptions.</i>	1) What are the perceptions of students in Bachelor of Human Sciences (Arabic Language and Literature) towards the programme? 2) What are the perceptions of students in Bachelor of Human Sciences (Arabic Language and Literature) towards their language skills; listening, speaking, reading and writing? 3) What are the instructors' perceptions towards the students' learning in the Bachelor of Human Sciences (Arabic Language and Literature)? 4) What are the perceptions of students toward the teaching of Arabic language in Bachelor of Human Sciences (Arabic Language and Literature) programme? 5) What are the students' motivation and expectation in learning of Arabic language at the Bachelor of Human Sciences (Arabic Language and Literature) programme?
12.	Dinç (2005) <i>The European dimension in the Turkish history curriculum: an investigation of the views of teaching professionals.</i>	What are the views of Turkish history educators (student teachers, practising teachers and teacher educators) to a potential European dimension in the secondary school history curriculum? In what ways does the Turkish curriculum need to be improved to bring about a better understanding of a European dimension?
13.	Gent (2006) <i>Muslim supplementary classes and their place within the wider learning community: a Redbridge-based study</i>	[What do Muslim students gain from their experiences in supplementary classes? What is the potential contribution of Muslim supplementary classes to the wider educational community?
14.	Hashim (2006) <i>An integrated concept of Islamic education : a study on Islamic education in Muslim religious secondary schools in Selangor, Malaysia</i>	a. What is the position of Islamic Education in the Malaysian educational system? b. What have been the major developments of Islamic Education system in Malaysia since the nineteenth century up to the present day? c. What are the issues and challenges of Islamic Education in the twenty-first century? d. What changes and reforms of Islamic Education curriculum have taken place in the Integrated Curriculum for the Secondary School (ICSS/KBSM)? e. What is the theoretical foundation of an integrated concept of Islamic Education from a Muslim point of view? f. What are the attitudes of Islamic Education teachers and their head teachers towards the implementation of the Integrated Islamic Education in school? g. What is the level of knowledge of Islamic Education teachers on an integrated concept of Islamic Education? h. Are the Muslim religious school objectives compatible Ninth the Integrated Islamic educational concept? i. What is the level of achievement of the overall implementation of the Integrated Islamic Education curriculum and its objectives? Do Islamic Education teachers use a variety of teaching and assessment techniques? k. What are the problems of teaching the Integrated Islamic Education in schools and how can the present state of the Integrated Islamic Education be improved?
15.	Hopkins (2006)	to glean an understanding of how successes and failures of community education programmes in a post-conflict Northern Ireland could be transferred for effective use in discouraging a tiny minority of British Muslims from engaging in acts of terror, and

	<i>Reflexive learning: interactions with politically inspired ex-prisoners, community educators, and victims & survivors of paramilitary violence.</i>	for providing a proactive community education framework aimed at reducing distrust between white British and British Muslims, a distrust now more apparent than ever post the London bombings of 2005 and constant warnings from the British government that terror attacks from al Qaeda related groups and individuals is more a probability than possibility
16.	Keblawi (2006) <i>Motivational orientations, attitudes, and demotivation : a case study of Muslim Arab learners of English in public schools in Northern Israel</i>	Question (1): What are the attitudes of MALEI towards learning languages in general? Question (2): What are their attitudes regarding English in particular? Question (3): What are their attitudes towards speakers of English? Question (4): How much are MALEI instrumentally, intrinsically and integratively oriented (to learning English)? Question (5): How will each one of the instrumental orientations be rated by MALEI? Question (6) What attitudes do MALEI hold regarding: a: the English classroom environment in general b: their English teachers C: the textbooks, tasks, and materials d: their peers' `seriousness and honesty Question (7): Is there a link between MALEI attitudes to the learning context (whether considered together or separately) and their attitudes and orientations? Question (8): What are the factors that MALEI perceive as demotivating while learning English?
17.	Macaulay, (2008) <i>Layers of Meaning : British Bangladeshi Children's Engagement with Learning</i>	1. In what ways do British Bangladeshi children (aged 4-10 years) make sense of different instructional events offered in the domains of home, school and community classes? 2. In what ways do the children demonstrate their literacy learning, including understanding the broader meaning and uses of literacy, across these three domains and over the years?
18.	Maslamani (2007) <i>Family background and learning English in the United Arab Emirates: investigating the socio-cultural milieu.</i>	How do the students' socio-cultural environments affect their attitudes and beliefs towards learning English in UAE secondary schools and universities? Associated questions: How do the family and home environments within the UAE affect learning English among secondary students and university students? How does the educational institution affect the student's English learning experience? How does the wider socio-cultural environment shape the student's English learning? Do attitudes and beliefs towards learning English differ among secondary students and university students in the UAE? Do student attitudes and beliefs towards learning English differ among male and female students in secondary schools and universities in the UAE? Do student attitudes and beliefs towards learning English differ among high and low achieving students in secondary schools and universities in the UAE?
19.	Smith (2007) <i>Faiths, friendship and pedagogy: Equipping Christian teenagers for a relevant engagement with Muslim peers.</i>	To understand how Muslim peers are impacting the attitudes and beliefs of those who describe themselves as Christians. To make recommendations for how the church could, more effectively, disciple teenagers.
20.	Tinker (2005) <i>State funded Muslim schools? Equality, identity and community in multifaith Britain</i>	To examine the arguments used for and against the state funding of Muslim schools by the stakeholders involved in the debate. To clarify what the various parties perceive as the barriers to the state funding of more Muslim schools. To explore the relationship between arguments used in the Muslim schools debate and philosophical models of society.

21.	<p>Zubair (2008)</p> <p><i>Pakistani, Muslim and British: Family influence and the negotiation of different worlds at university.</i></p>	<p>How, if at all, a university experience may allow for a change in the cultural identities of these young people, and result in their greater social and cultural integration with the White British majority. To what extent, and in what ways, does the type and extent of family influence affect involvement in various cultural networks at university? To what extent, and how, are the gender, religious and integration ideologies of the family imposed (differently?) on the young British Pakistani Muslim women and men through the women's and the men's dependence on their family for economic, emotional and other practical support? To what extent, and how, are the young women and men able to integrate (differently?) with the various cultural networks at university while being dependent on their family for various forms of support? To what extent, and in what ways, does involvement in particular cultural networks at university affect the way ethnic and religious identities are maintained, reinforced, negotiated, resisted, challenged or changed? To what extent, and in what ways, do the gender, religious and integration ideologies of the cultural networks that the women and the men are part of, at university, differ from those of their family? How do the women and the men negotiate the ideological dissonance between the culture at home and the culture they are part of at university? 3. To what extent, and in what ways, does gender affect the way ethnic and religious identities are maintained, reinforced, negotiated, resisted, challenged or changed? Are there any differences in the type and extent of familial influence on the women and the men depending on their gender? To what extent, if at all, does gender affect the type and extent of involvement in the various types of cultural networks at university?</p>
22.	<p>Flintham, Alan Jenkinson (2009)</p> <p><i>Faith, Hope and Spirituality in School Leadership</i></p>	<p>What are the spiritual and moral bases on which head teachers stand, from whence are they derived, and how do they impact on leadership? What value has the opportunity for head teachers to reflect on critical incidents when spiritual and moral leadership was tested? What sustainability and support structures are deployed and valued by head teachers? What key messages may be drawn to influence the formation, development and support of existing and future head teachers?</p>
23.	<p>Mahama Katumi (2009)</p> <p><i>A good education? The value of formal education in the lives of Muslim women in Ghana.</i></p>	<p>What experiences and perceptions of formal Western education do Ghanaian Muslim women have? What sort of barriers - perceptual, psychological, political, family, and religious prevent the participation of Muslim women in education and public life and how important are these factors in preventing their own daughters from doing differently? How has the level of education influenced women's work and income earning opportunities? In what ways do Ghanaian Muslim women contribute to their local and national economies? How do Muslim women participate in decision-making at the domestic, local and national levels in Ghana? What do Muslim women propose for themselves and their daughters in terms of education and representation?</p>
24.	<p>Algarfi, Abdulrahman (2010)</p> <p><i>Teachers' and pupils' perceptions of and responses to cooperative learning methods within the Islamic culture courses in one secondary school in Saudi Arabia.</i></p>	<p>What were Saudi teachers' perceptions of cooperative learning as an approach to teaching and learning both during and following their professional development? In what ways did Saudi pupils respond to cooperative learning in their classroom? To what extent did experience with cooperative learning influence teachers' classroom practice?</p>

25.	Al-Ghanem Shaikhah Abdulla (2010) <i>Making sense of 'Al-Ru'yah' as a new school philosophy and its implications for curriculum and pedagogy.</i>	What are/were the implications of constructing Al-Ru'yah as a new school subject for teacher and curriculum development? How do/may Al-Ru'yah teachers come to understand Al-Ru'yah as pedagogy?
26.	Bhuiyan Md. Nurul Momen (2010) <i>Creating good Muslims Qawmi madrasa schooling in a rural town of Bangladesh.</i>	This thesis focuses specifically on the processes that are considered by the qawmi madrasa system to be crucial for the creation of a „good Muslim“ persona. This thesis will try to address in relation with the creation of “good Muslim” are the nature of this ideological schooling and schooling around the Muslim body’s piety practices
27.	Karmani Sohail (2010) <i>On perceptions of the socialising effects of English-medium education on students at a Gulf university with particular reference to the United Arab Emirates.</i>	How do Arab-Muslim students at a Gulf Arab university perceive the societal effects of English-Medium education on Arab societies? To what extend do Arab-Muslim students at a Gulf Arab university feel that an English-medium education socialises students in distinct and noticeable ways? To what extend do Arab-Muslim students at a Gulf Arab university feel that an English-medium education has a subtractive socialising effects of students? To what extend do Arab-Muslim students at a Gulf Arab university feel that an Arabic-medium educational socialised students in distinct and noticeable ways? To what extend do Arab-Muslim students at a Gulf Arab university feel that an Arabic-medium education has subtractive effects on students?
28.	Al-Refai Nader Sudqy; (2011) <i>An exploration of Islamic studies: curriculum models in Muslim secondary schools in England.</i>	What are the main ISs curriculum models in different Muslim schools and how different are these models from one school to another? How do different Muslim schools (and types of school) organise their ISs curriculum? How do the stakeholders perceive the teaching and learning of ISs in different types of Muslim school?
29.	Hoque Aminul (2011) <i>The development of a Br-Islamic identity: third generation Bangladeshis from east London (Tower Hamlets).</i>	What does the experience of third generation Bangladeshis tell us about British multiculturalism? Is language a vital component of identity construction? Is birthplace a vital component of identity construction? Can you be born in Britain and still engage in discourse which refers to the ‘motherland’ outside of the British Isles? Is skin colour a major barrier to societal participation? How does racism help form alternative identities? What is the relationship between ethnic and national identity? Are both necessary in the construction of identity? Can you be Bengali (ethnic) and be British (national) at the same time? What is the role of religion (Islam) in this whole debate? Is there a specific Bangladeshi female identity?
30.	Nabi Shaida Raffat; (2011) <i>How is Islamophobia institutionalised?: raci</i>	Seeks to elucidate how Islamophobia is institutionalised in universities through processes of racialised governance. Why are Muslim students actively engaging in political discourse, what are their concerns? How Islamophobia was being institutionalised in Higher Education institutions?

	<i>alised governmentality and the case of Muslim students in British universities</i>	
31.	Almualla Suad (2012) <i>Towards a pedagogy for teaching computer ethics in universities in Bahrain.</i>	How is computer ethics perceived and taught in Bahrain and how can any associated challenges be addressed? Further questions were developed to guide the fieldwork: What are the topics that are being discussed in the computer ethics classes? Which standard(s) of analysis, if any, are being used for the analysis of computer ethics issues? Which analysis method(s), if any, are being used for the analysis of computer ethics issues? Is there any involvement of religion in the teaching of computer ethics? If yes, what role does/do the religion(s) played in the teaching of the subject
32.	Everett Helen Sarah; (2012) <i>Faith schools and tolerance: a comparative study of the influence of faith schools on students' attitudes of tolerance.</i>	The main question is: What effect do faith schools have on their students' attitudes of tolerance? Question A: What differences are there in the attitudes of tolerance between students in faith schools compared with students in non-faith schools in England, and where do any differences lie? Question B: What effect does the school have on the differences in the students' attitudes of tolerance?
33.	Huseyinoglu Ali (2012) <i>The development of minority education at the south-easternmost corner of the EU: the case of Muslim Turks in Western Thrace, Greece.</i>	What were the main reasons for minority group to be in a disadvantaged or underprivileged position within a society? To what extent were these reasons interrelated? And what were the consequences of being disadvantaged for the minority community?
34.	Karayianni Eleni(2012) <i>European history and identity in England's history education. A study of curriculum, policy, textbooks, and teachers' practice.</i>	What is the place of European history and identity in the national curriculum for history in England? In what manner and to what extent are European history and identity represented in Key Stage 3 history textbooks. In what manner and to what extent are European history and identity represented in teachers' practices? To what extent and in what ways do curriculum and policy, history textbooks, and history teachers favour certain form of identity over others? How can the place of Europe in England's history education be explained?
35.	Mohammad Ali Faisal; (2012) <i>The Challenges and Opportunities of Implementing an Islam-Based Education System in Canada's Multicultural Society: The Case of the</i>	What are the goals of the Islamic education program as viewed by students, teachers, parents and policy makers of the British Columbia Muslim School? How does the British Columbia Muslim School deal with the issue of isolation that faith- based schools in general, and Muslim schools in particular, are accused of? Is the Islamic education provided by the British Columbia Muslim School compatible with Canadian multicultural educational practice?

	<i>British Columbia Muslim School.</i>	
36.	Razzaq Jamila (2012) <i>The management of educational change in Pakistani educational institutions.</i>	To study the implementation of educational change in Pakistan. To explore and analyse the views of institution heads. To pinpoint the problem areas and available strengths in the implementation process of the educational change. To create a contextualised emergent model for educational change management for Pakistan derived from the experiences and views of educators involved in the reform implementation process. To situate the specific Pakistani model in the wider global research and theory context while highlighting its particular facets.
37.	Aldossari Ali Tared N. (2013) <i>Classroom management approaches of primary teachers in the Kingdom of Saudi Arabia : descriptions and the development of curriculum and instruction with a focus on Islamic education teachers</i>	What management approaches are used during classroom activities in the upper class teachers in boys' primary schools? What is the preferred approach of classroom management for teachers in the upper classrooms in the primary stage? Are there statistically significance differences between teachers' classroom management in terms of the following variables: degree of qualifications, years of experience, training programme in classroom management, and subject taught? Are there any statistical significant differences between teachers and supervisors resulting from the changes in the variables: the job, degree of qualifications, years of experience, training programme in classroom management, and subject taught? What are the suggestions of the sample members (teachers and educational supervisors) for developing the approaches of classroom management and accordingly, curriculum and instruction for teachers in the upper classes in boys' primary schools?
38.	Hewett Ruth Elizabeth (2013) <i>Muslim girls' aspirations: an exploration of teacher and pupil discourses.</i>	How are Muslim girls' aspirations constructed by teachers and by the girls themselves? What do teachers and Muslim girls gain from these constructions? How are Muslim girls positioned by teachers when talking about their aspirations, and how do they position themselves? How do these constructions open up or close down opportunities for action? What are the consequences of these constructions for the subjective experiences of Muslim girls?
39.	Hudson Paul (2013) <i>Tiptoeing through the minefield: teaching English in Higher Educational Institutes in the United Arab Emirates.</i>	What are the attitudes of a group of native speaker ELT professionals working in HEIs in the UAE towards the social aspects of the environment in which they are working? In what ways and to what extent do these native speaker ELT professionals consider that their teaching materials and pedagogy are affected by this environment? In what ways do these native speaker ELT professionals deal with potential classroom conflicts that may stem from their interactions with the local environment? How do these native speaker ELT professionals construct their professional identities with regard to the potentially conflicting ideological forces that impact upon their working lives?
40.	Noor Habiba (2013)	How mediated accounts of the war on terror framed political understanding for Muslim youth in the US and the UK? How do the visual and verbal aspects of news narratives

	<i>Making Muslims, making news: mediating political identities in the war on terror.</i>	frame political understanding? How have young Muslims responded to the mediation of their religion? And what does the method of making news tell us about audiences and identity?
41.	Alice Pyke (2013) <i>Assessing and understanding young people's attitudes toward religious diversity in the United Kingdom.</i>	The overall research question which this dissertation will address is to understand what the attitudes of young people aged 13-to 15-years old toward religious diversity in the United Kingdom are. This research question is derived from addressing the religious affiliation of young people from the 2001 census is and looks to develop these results into understanding attitudes toward religious diversity. The first sub research question which will assist in addressing this overall research question is whether the nation of the United Kingdom in which a young person lives affects their attitudes toward religious diversity. This also develops from the discussion of the different national patterns within the 2001 census data and the review of the literature which illustrates the religious diversity which is now evident across the United Kingdom. The second sub research question will address whether the type of school which a student attends can affect their attitudes toward religious diversity. This research question arises from the discussion of the religious heritage of the education system and the discussion of its influence on beliefs and values within the literature.

2) Philosophical questions:

Table 5 Theses with Philosophical questions

1.	<p>Meer N (2007)</p> <p><i>Citizenship and double consciousness: Muslims and multiculturalism in Britain.</i></p>	<p><i>How Muslim-consciousness connects to the sorts of 'civic status' that Muslims in Britain are seeking? It is argued that an exploration of what is termed Muslim consciousness, within and amongst some Muslim communities themselves, alongside the way in which this consciousness is understood politically (at both an official, governmental, level as well as discursively in public and media commentary), allows us to observe the operation of at least two types of minority consciousness</i></p>
2.	<p>Farid Panjwani (2009)</p> <p><i>Rethinking the educational case for schools with Muslim religious character: critical analysis of the conceptions of knowledge and autonomy</i></p>	<p><i>The thesis aims to engage with this incompatibility assumption. The 'Islamization theory of Muslim education' as well as recent debates about autonomy within liberal tradition are critically assessed through an exercise in discourse analysis, philosophical criticism and 'hermeneutics of retrieval'.² serve as the basis for rethinking the theory. It assesses the concepts of knowledge and person found in the Islamization theory of Muslim education in relation to intellectual history of Muslims, asking in what relation it stands vis-à-vis the Muslim historical experience. Does the claim about knowledge and personhood it makes take account of the major positions in Muslim history on these concepts? Does it privilege some positions over others? If so, why? What is appropriated from Muslim historical experience; what is rejected? Why? What educational possibilities emerge and what gets suppressed because of a particular appropriation? At the same time, new modes of understanding individual-community relations have emerged as a result of the liberal-communitarian debate. What new avenues for understanding individual-community relations are opened by this debate? Can we rethink the distance between the stress on individual in liberal theory and on community in Muslim approach? At the conclusion of such an enquiry one may be able to assess whether the Muslim and liberal theories of education must necessarily be incompatible – as the Islamization theory claims – or that possibilities of 'overlapping consensus' can be expected.</i></p>
3.	<p>Mohd Zuhdi Bin Marsuki (2009)</p> <p><i>The practice of Islamic Environmental Ethics: A Case study of Harim and Hima</i></p>	<p><i>This study has the following objectives: a. To examine philosophically the weakness of environmental conservation programmes in Muslim society in the face of their inheritance of holistic environmental ethics and environmental regulations from the Islamic tradition. To this end, this research will take forestry programmes as an example of environmental conservation in Muslim society b. To discuss in detail the relationship between ethics and regulations in Islamic jurisprudence in order to establish new dimensions of contemporary Fiqh. In order to achieve this objective, the discussion will look specifically into the role of Usūl al-Fiqh (principles of Islamic jurisprudence) in overcoming contemporary environmental issues, which will be of interest to contemporary Muslim scholars. c. To compare the practice of Islamic Environmental Ethics with the modern environmental conservation programmes. This objective will be attained by viewing some similar practices in modern conservation programmes like national parks, forest reserve zones and wildlife sanctuaries from an Islamic perspective. 6 d. To formulate an application plan for Islamic Environmental Ethics as an extension to the theoretical and philosophical discourse. This objective will be accomplished by detailed examination of specific cases in Islamic environmental practice, called Hamm and Kmj.</i></p>
4.	<p>Eriksen, Lars Laird (2010)</p>	<p><i>"How is religion mobilised in the construction of national identity? How is religion connected to national identity in formal curriculum documents (Chapter 11)? How is religion presented in the formal curriculum documents (11.2)? How is national</i></p>

	<i>Learning to be Norwegian: a case study of identity management in religious education in Norway</i>	<i>identity presented in the formal curriculum documents (11.2). - How are religion and national identity connected in classroom interaction (chapter 12)? - How is religion done and presented in classroom interaction? - How is national identity done and presented in classroom interaction?"</i>
5.	Teece, Geoffrey (2010) <i>A religious approach to religious education: the implications of John Hick's religious interpretation of religion for religious education.</i>	<i>How can religious educators best conceptualise the study of religion in state maintained school religious education in a plural and secular context? To what extent might John Hicks 'religious' interpretation of religion contribute to a new understanding of the distinctive character of modern multi faith religious education? Research question 1: What is the current self-understanding of religious education? Research question 2: Why might this understanding need refining/enriching? Research Question 3: How might John Hick's religious interpretation of religion contribute to a new understanding? Research question 4: What are the implications of applying Hick's second order explanatory framework of religion as human transformation in response to a transcendent reality for religious education?</i>
6.	Habib, Muhammad Rafiq (2012) <i>A critical analysis of the ideology of Dr. Muhammad Tahir-ul-Qadri with special reference to Islamic revivalism</i>	<i>The present study is aimed at addressing the following: 1. Introduce Al-Qadri and his academic background as well as the process of establishment and expansion of Minhaj-ul-Qur'ān International, a revival and reformative movement set up by him. 2. Discuss, examine and critically analyse Al-Qadri's own developed ideology 'The Qur'ānic Philosophy of Revival', its elements and strategy. 3. Investigate, analyse and examine the meaning and definition of the term 'Revival of Islam' and discuss various views and approaches of contemporary scholars in this regard. 4. Compare and contrast the ideologies and strategies of contemporary scholars, revivalists and reformers regarding the revival of Islam and its values coming up with any similarities and differences of their thoughts and ideologies</i>

3) Comparative questions

Studies with comparative questions usually ask for differences or similarities between two groups, concepts and practices.

1.	<p>Ahmad Nordin (2005)</p> <p><i>The development of Reading Comprehension skills in Arabic Language for non-native speakers : A comparative study of Arabic programme between International Islamic University Malaysia (IIUM) and School of Oriental and African Studies</i></p>	<p><i>1. Are there any significant differences in the students' objective in their taking the Bachelor of Arabic degree between HUM and SOAS? 2. Are there any significant differences in the students' opinion about the Classical Arabic textbooks that they read in the classroom between HUM and SOAS? 3. Are there any significant differences in the students' opinion about Modern Arabic textbooks, that they read in the classroom between IIUM and SOAS? 4. Are there any significant differences in the students' reading habits in the reading of Arabic reading materials between HUM and SOAS? 5. Are there any significant differences in the students' reading strategies i.e. before reading, while reading and after reading between HUM and SOAS? 6. Are there any significant differences in the students' score of their reading comprehension test between HUM students and SOAS students in the Arabic programme?</i></p>
2.	<p>Al-Busafi Majid (2011)</p> <p><i>Investigating issues related to developing coach education in Oman.</i></p>	<p><i>1) What is the nature of the current coach education situation in Oman? 2) What are the perceptions of stakeholders on the Omani coach education situation? 3) What can be learned from an exploration of selected international coach education models in Western and Middle Eastern countries? 4) What Coach Education Framework can be proposed to improve coach education in Oman?</i></p>
3.	<p>Awan Mahe Nau Munir; (2012)</p> <p><i>When Muslims read Milton: an investigation of the problems encountered by teachers and students in a sample of British and Pakistani universities.</i></p>	<p><i>The research focuses on the key issues of how Muslims read Paradise Lost. It examines the scenarios pre- and post-fall in the Quran, the Bible and Paradise Lost. The Christian narrative contextualised in Paradise Lost blames Eve for the human fall, while in the Quranic narrative Satan is blamed for the "original sin" of tempting Adam to eat the fruit. The Christian narrative contradicts the Quranic narrative by blaming Eve for the fall and this can be an anathema for Muslim students. ~ Paradise Lost, unlike the Biblical and Quranic narratives, portrays Eve's nudity in sensuous ways. Milton's minute description of Eve's nude body can be visualised and that might disturb Muslim readers because of their religious affiliation with Eve. ~ Other than portraying Eve as a seductress, the other female mythical and fictional figures who experience rape and incest in the poem are presented as mirror images of Eve. Such narratives in a mixed-sex group can create embarrassment and anxiety for students due to their religious and cultural commitments. Satan's speeches against God are very challenging and it makes God and Satan seem equal rivals. This issue can be politically dangerous as in the Muslim world such an approach is considered blasphemous; it can stir students' emotions and might put Pakistani academics in a difficult situation. Redemption is one of the key concepts of Paradise Lost, and Jesus as God's Son is believed to redeem all that Eve has lost. This Christian concept challenges the ultimate supremacy of the Muslim God, as Jesus is not considered His son but only a prophet in Islamic belief. As such, Muslim students might find the central theme of the poem difficult to analyse.</i></p>
4.	<p>Breen D (2009)</p> <p><i>Inside Muslim schools: a comparative ethnography of ethos</i></p>	<p><i>What is the influence of independent or voluntary-aided status on ethos in: 1. The independent Muslim primary school? 2. The voluntary-aided Muslim primary school?</i></p>

	<i>in independent and voluntary aided contexts.</i>	
5.	Hanley Pam (2012) <i>The inter-relationship of science and religious education in a cultural context: teaching the origin of life.</i>	<i>1. What are Science and RE teachers' opinions about teaching scientific and religious explanations of the origin of life? 2. What are students' opinions about the scientific and religious explanations of the origin of life? 3. What are the differences, if any, between how the origin of life is dealt with in Science and RE classrooms? 4. Are there differences between students' own religious or cultural beliefs about the origin of life and what they are taught in school? If so, how do they accommodate these?</i>
6.	Mah-E-Rukh, Ahmed (2008) <i>Comparative Perspectives on Initial Primary Teacher Education and Training in England and Pakistan.</i> : University of Hull.	<i>To what extent does the initial teacher training programme in England and Pakistan provide an adequate preparation for all the needs of teachers? To what extent does the provision for pre-service teacher education and training meet the needs of teachers for continuous professional development? To what extent can a comparative study of these issues between two countries help to identify the problems involved?</i>
7.	Mellor J (2007) <i>Parallel lives? Working-class Muslim and non-Muslim women at university.</i> : The University of York (United Kingdom).	<i>The project explores how faith and ethnicity intersect with class to shape identity and experience, paying attention to class experience, identity, mobility and stability. Subsidiary research questions include: what are the constraining and enabling factors involved in women's applications to university? What are the roles played by family members in this? How do women experience class at university? How is class cross-cut by other positions and identities, such as faith, ethnicity, gender and sexuality? Do the women 'fit in'? How do the women negotiate relationships with family? How do they balance employment and their degree? What kind of futures do the women see for themselves after graduation? Where do they hope to settle? What kind of career do they seek? What type of partner are they looking for? And what do they hope for their children's lives? Centrally, class identities are explored: where do the women place themselves on the class 'hierarchy'? How do the women envisage their class position in the future? How is this cross-cut by faith and ethnicity</i>
8.	Nordin, Z S. Bin (2010) <i>Human rights education in England and Malaysia: faith and secular schools knowledge and practice.</i>	<i>a. What are the curricula relating to human rights education in Malaysia and England? b. How is human rights education delivered in faith and secular schools in Malaysia and England? c. How do teaching staff in England and Malaysia feel about delivering human rights education? d. What is the knowledge of human rights amongst students in England and Malaysia? e. In what ways are students' understandings of human rights reflected in their practice? f. Is it possible to teach effectively about human rights in a faith context?</i>
9.	Yi L (2005) <i>Education, cultural difference and social mobility in multiethnic northwest China.</i>	<i>1. How did Chinese culturalism historically shape ethnic community boundaries and membership, what is its educational legacy and how has this legacy determined the educational experiences of ethnic minorities? 2. What do the existing literature and policy documents tell us about the way in which the mainstream society treats ethno cultural minorities with regard to schooling? 3. How does the mainstream cultural group in state schools perceive Muslim and Tibetan students and their ethnic communities? 4. What are the attitudes of Muslim and Tibetan students towards the curriculum, their ethnic communities and their own identity in schooling as well as the larger society? 5. What are the</i>

		<i>Muslim and Tibetan parents' evaluation of schooling, socioeconomic status and cultural identity of their ethnic communities as a whole?</i>
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4) Participatory questions

The questions are grounded on the researcher's belief in bringing immediate change, empowerment and engagement for those who participate in the study. Usually, these questions are driven by the principles of critical theory.

Table 6 Theses with Participatory questions

1.	Contractor, Sariya (2010) <i>De-mystifying the Muslimah: exploring different perceptions of selected young Muslim women in Britain.</i>	<i>To explore, through a series of narrative interviews, the perceptions of young Muslim women of their identity, rights, aspirations and opinions. To understand how young Muslim women are perceived in the media, academic literature and in communities other than their own within Britain. To examine the use of Digital Storytelling (DST) as a narrative tool to encourage women to tell stories that challenge media stereotypes and which represent the identity of young Muslim women to audiences from outside their own community in order to develop alternative perceptions.</i>
2.	Thompson, D. W. (2007) <i>Articulating widening participation practice, policy and theory. Realities of the micro - project accounts; rhetoric of the macro - policy and theory.</i>	<i>What makes widening participations succeed and how does this impact upon the student, the institutions, and other participating organisations etc? (The micro). How does widening participation change the role of the university, and education generally, in society and indeed should it be changed? Is it for the better? (The Macro). How can research from the Muslim Women Project, at micro level, be compared to other similar projects and converted into the macro world of policy, politics and theory, in order to advance knowledge?</i>

5) Assessment /evaluative questions

Table 7 Theses with assessment / evaluative questions

1.	Al-Shudaifat Sadeq Hassan Ali (2005) <i>The teaching and learning of Islamic education at the lower basic stage in Jordan.</i>	<i>What are the attitudes of teachers and pupils towards the teaching and learning of Islamic Education at the lower basic stage in Jordan and the UK? What teaching methods, instructional materials, activities and assessment methods are used by Islamic Education teachers? What opinions do teachers hold regarding the factors that would contribute to the successful design of 'ideal' Islamic Education textbooks for use at the lower basic stage with respect to their aims, content, format, language, and the illustrations, suggested activities and questions used? What opinions do teachers hold regarding the design characteristics of the actual Islamic Education textbooks which are used at the lower basic stage with respect to their aims, content, format, language, illustrations, activities and questions?</i>
2.	Colin Robert Lawrer; (2010) <i>The construction of Islam in religious education at key stages 3 and 4.</i>	<i>To explore the extent to which the construction of Islam in the classroom is determined by outside influences such as exam boards, curriculum mongers, text books and other resources. In this context to investigate whether the construction of Islam leans towards a Western-Christian construction. To assess whether a community cohesion agenda leads to a construction of Islam that is diverse and fluid, or one which is consensual and static and to examine whether, in a bid to dispel negative stereotypes, and for the purpose of community cohesion, a 'socially acceptable' Islam is constructed. To explore whether this constrains teachers, or whether they willingly accommodate or reject this construction. To investigate the extent to which pedagogy influences construction and whether the dominance of a phenomenological approach leads to a consensual construction of Islam which ignores the controversial and disregards conflicting issues of truth.</i>
3.	Halim Adlina Binti (2005) <i>A study of the students' perceptions of the impact of globalisation on Islamic values in Malaysia.</i>	<i>How does the researcher perceive globalisation from the Islamic perspective? How does the researcher define values from the Islamic point of view? What are the levels of students' knowledge of the impact of globalisation? What are the students' perceptions of the impact of globalisation on Islamic values in Malaysia? How do the students perceive the positive and negative impacts of globalisation on Islamic values? What are the students' suggestions about ways to mitigate the impact of globalisation? What are the factors within globalisation that have an overall negative effect on Islamic values? Are there relationships between the forms of students' perceptions of the impact of globalisation on Islamic values? Are there relationships between the forms of students' knowledge of the impact of globalisation on Islamic values? What are the demographic variables that affect the students' perceptions of the impact of globalisation on Islamic values? What other factors influence the students' perceptions of the impact of globalisation on Islamic value? This study has one hypothesis, that: 'The globalisation phenomenon has overall negative effects on the Islamic values of the university students in Malaysia'.</i>
4.	Hammad Ibrahim Mohammad Saleh; (2005) <i>The function of mentors in teacher training programmes: toward a new mentoring model for student teachers teaching the subject of Islamic education in Jordan.</i>	<i>What is the most appropriate mentoring model for student teachers teaching the subject of Islamic Education in the University of Jordan? What exactly do the mentors of the UoJ do? How do tutors view the functions of mentors in the UoJ? How do mentors view the functions of mentors in The UoJ? • How do the STs view the functions of mentors in the UoJ. How much training (if any) have mentors received in The UoJ? How are mentors selected in the UoJ? What is the nature of the relationships that exist between STs and their mentors in the UoJ? How do STs evaluate the contribution of the mentors in their personal and professional development in the UoJ?</i>
5.	Josephine M Cairns; (2007) <i>Changing Perspectives on</i>	<i>Should plural societies operate common schools which will ensure the full educational entitlement of all students, from whatever social, cultural, ethnic or religious background or a plurality of schools, in which religious groups are accorded the right to their own schools? To what extent does the existence of faith schools negate the social and educational principles on which the common school is</i>

	<i>Faith School Cultures: Practice Informing Policy.</i>	<i>founded? On the other hand, are there some forms of pluralism which militate against the very existence of the common school? In the main, the discussion surrounding this question will focus on two interconnected questions: Are there educational purposes which morally, socially, religiously and culturally support the existence of faith schools in a plural society? What kinds of individual school cultures foster the types of human development which are needed, and will flourish, in a plural environment? What kinds of experience and attitudes has faith-based education promoted in these students? To what extent has the school been an influence over and against their homes and families? What values and attitudes do the students hold in relation to their personal and social lives and their future roles in their own countries? What are their attitudes to religion and the faiths of others? The study, then, comprises an intellectual statement of the problems and opportunities posed by the maintenance of faith schools in plural societies, with case studies based on quantitative and qualitative approaches.</i>
6.	Juhari Mohamed Shamsuri (2011) <i>Perceptions of Singaporean Malay-Muslim youths participating in community outreach programmes: capacity building for critical thinking?.</i>	<i>How do Malay-Muslim youths perceive their community and their places in it? - To what extent are there feelings of pride, frustration, disappointment or disdain shown by the respondents? 2. What changes did the youths see in themselves as a result of their participation in the programmes? To what extent was there rejection or refusal of prevailing ideas, beliefs and concepts? Or - To what extent has there been receptivity and accommodation of new ideas, beliefs and concepts? How were new ideas, beliefs and concepts presented during these sessions experienced, interpreted and rationalized by these participants? - What was the environment in which the exchange of ideas took place? - Did active communication take place? - Did the subsequent decision-making process take place in an open and well-informed manner? 4. How were the programmes enacted? - Was the approach taken perceived by the participants as appropriate for building capacities for critical thinking? What can participants suggest as improvements to these programmes?</i>
7.	Mohd Isa Hamzah; (2007) <i>The impact of educational change in Malaysian Smart Schools on Islamic Education Teachers and Students.</i>	<i>What are the views and attitudes of Islamic Education teachers and students in Smart Schools regarding the use of computers and ICT in their school? Are there any differences between these attitudes and the backgrounds of Islamic Education teachers and students? 2- What kind of barriers do Islamic Education teachers and students encounter in the use of computers and ICT in Smart Schools? What are the needs of Islamic Education teachers and students in Smart Schools regarding the use of computers and ICT in their school? What lessons can be learnt from the views of Islamic Education teachers and students about the use of computers and ICT in this pilot project of Smart Schools which can be used to enhance the use of computers and ICT in Islamic Education and can be used as guidelines for Islamic Education teaching and learning in the next roll-out phase of Smart Schools?</i>
8.	Pg Haji Muhammad; Dk Norhazlin (2010) <i>A critical study of the educational system in Brunei Darussalam in the light of Al-Attas; philosophy of education.</i>	<i>How is the educational system being practiced in Brunei Darussalam? What is the educational system proposed by Al-Attas in accordance with his philosophy of education? What are the perceptions of academicians, senior officers, imams, headmasters, teachers and parents of the acquisition of knowledge? Do the academicians, senior officers, and headmasters are acknowledge of the national education system? Are academicians, senior officers, headmasters and teachers aware of the issue of dualism of knowledge in education that is happening in some Muslim countries? Do they view Brunei as having a problem with dualism of knowledge? What initiatives are available to improve the educational system in Brunei? What difficulties are being encountered, by the Ministry of Education, Department of Curriculum Development and Department of Islamic Studies, headmasters and teachers, in implementing an integrated educational system?</i>
9.	Ali, Sajid (2009) <i>Governing education policy in a globalising world: the sphere of authority of the Pakistani State.</i>	<i>What does the recent review of education policy, contained in the White Paper, tell us about the SoA of Pakistan in making its education policy? What evidence is there of tension between national and global interests in this process? 2. By what means does the government of Pakistan attempt to manage such tensions? Which factors support, and which reduce the independent action of the government of Pakistan?</i>
10.	Wilkinson Matthew L. N (2011) <i>History curriculum, citizenship and</i>	<i>To explore and map Muslim boys' experiences of NCH and to understand the extent to which they feel the NCH that they receive in school is useful and relevant to their lives and nurtures and supports the development of their sense of selfhood. In other words, this research aim will consider whether the aspiration that NCH helps pupils</i>

<p><i>Muslim boys: learning to succeed?</i></p>	<p><i>develop their own identities through an understanding of history at personal, local, national and international levels (QDCA, 2009) is realised for Muslim boys. This research aim will focus on intellectual, spiritual and affective facets of „success“. To investigate the extent to which NCH fulfils its stated core objectives with regard to equipping pupils for engaged and informed democratic citizenship in relation to Muslim boys. In other words, this will consider whether the NCH aspiration History prepares pupils for the future, equipping them with knowledge and skills that are prized in adult life, enhancing employability and developing an ability to take part in a democratic society (QDCA, 2009) is realised for Muslim boys. This research aim will focus on civic and instrumental facets of „success“. To understand what factors encourage or discourage Muslim boys to continue with history at GCSE. This will consider whether and why Muslim boys are motivated to continue with History in the face of competing GCSE options. As a result of the above, to come to a judgement whether NCH can help Muslim boys succeed academically and as engaged, motivated, informed individuals, Muslims and British citizens. This will focus on a holistic model of „success“. To make recommendations for policy and practice with regard to the content, structure and delivery of NCH in relation to Muslim boys.</i></p>
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6) Causal/ predictive questions

The researcher asks whether a change in one variable will bring a change to another variable. There are at least 16 studies with causal/ predicting questions

<p>1.</p>	<p>Al-Saadi, F (2008) <i>The effect of 'Our Brothers and Sisters in Humanity' programme on Omani secondary school girls' cultural tolerance.</i></p>	<p><i>1. Are there any differences in the level of tolerance toward religions between the experimental group which studies the —O.B.S.H programme and the control group which studies the usual school curricula? 2. Are there any differences in the level of tolerance toward Western cultural values and customs between the experimental group which studies the —O.B.S.H programme and the control group which studies the usual school curricula? 3. Are there any differences in the level of tolerance toward Westerners between the experimental group which studies the —O.B.S.H programme and the control group which studies the usual school curricula?</i></p>
<p>2.</p>	<p>Al-Soraiey-Alqahtani Awadh A. Y; (2010) <i>The effectiveness of using E-learning, blended learning and traditional learning on students' achievement and attitudes in a course on Islamic culture: an experimental study.</i></p>	<p><i>Is there an effect of using e-learning and blended learning as compared to traditional learning in the teaching of Islamic culture course (101) on the achievement and attitudes of Umm Al-Qura university students? The following sub-questions originate from the main question: 1. Is there significant difference between the achievement of students who used e-learning (studying through the asynchronous virtual classroom only), and the achievement of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning)? 2. Is there significant difference between the achievement of students who used e-learning (studying through the asynchronous virtual classroom only), and the achievement of students who used traditional learning (attending classroom lectures)? 3. Is there significant difference between the achievement of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning), and the achievement of students who used traditional learning (attending classroom lectures)? 4. Is there significant difference between the attitudes of students who used e learning (studying through the asynchronous virtual classroom only), and the attitudes of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning)? 5. Is there significant difference between the attitudes of students who used e-learning (studying through the asynchronous virtual classroom only), and the attitudes of students who used traditional learning (attending classroom lectures)? 6. Is there significant difference between the attitudes of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning),</i></p>

		<p>and the attitudes of students who used traditional learning (attending classroom lectures)? This study will be initiated with the following null hypotheses: There is no significant difference (at the 0.05 level) between the achievement of students who used e-learning (studying through the asynchronous virtual classroom only), and the achievement of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning). There is no significant difference (at the 0.05 level) between the achievement of students who used e-learning (studying through the asynchronous virtual classroom only), and the achievement of students who used traditional learning (attending classroom lectures). There is no significant difference (at the 0.05 level) between the achievement of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning), and the achievement of students who used traditional learning (attending classroom lectures). There is no significant difference (at the 0.05 level) between the attitudes of students who used e-learning (studying through the asynchronous virtual classroom only), and the attitudes of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning). There is no significant difference (at the 0.05 level) between the attitudes of students who used e-learning (studying through the asynchronous virtual classroom only), and the attitudes of students who used traditional learning (attending classroom lectures). There is no significant difference (at the 0.05 level) between the attitudes of students who used blended learning (studying through the asynchronous virtual classroom besides traditional learning), and the attitudes of students who used traditional learning (attending classroom lectures).</p>
3.	<p>Amjad, N (2006)</p> <p><i>Role of Moral Beliefs in Aggression - An Investigation across two cultures</i></p>	<p>The first aim of the thesis was to examine non-native beliefs about retaliation and aggression across age groups and across two cultures the second aim of the thesis was to examine the association between normative beliefs about aggression and aggressive behaviour in interpersonal as well as inter-group context. A further aim of the research was to examine the association between self-censure and normative beliefs about aggression.</p>
4.	<p>Baker, A (2009)</p> <p><i>Countering terrorism in the UK: a convert community perspective.</i></p>	<p>This empirical study is aimed at examining and evaluating a convert community's approach in countering the effects of extremist and terrorist propaganda in the UK. The study seeks to determine, first hand, factors which influence and affect the Islamic education and development of British Muslim converts within the UK including the cultural and social motivators, as well as existing tensions that may exist between them and established Muslim communities</p>
5.	<p>Bali Maha (2013)</p> <p><i>Critical Thinking in Context: Practice at an American Liberal Arts University in Egypt.</i></p>	<p>1. What are the factors (internal and external to AUC) that aid/hinder the development of CT for (different categories of) AUC students? (see chapter five) 2. How do some of these factors (internal to AUC) work in practice, for the diverse student body coming in to AUC, taking diverse pathways during their university life, and graduating with diverse goals? (see chapters 6-9 for analysis of four themes)</p>
6.	<p>Clutterbuck, A. H. (2005)</p> <p><i>Structural knowledge elicitation in a religious domain: Muslim children's</i></p>	<p>The objectives for the thesis flow from and elucidate these two aims. With regard to concept mapping techniques, the objectives are to: A Utilise a range of elicitation techniques to evaluate their usefulness in accessing data on the nature and structural relations of religious concepts. B Experiment with and evaluate techniques for the representation of the structural relations of religious concepts to support the readability and comparability of concept map representations. Through exploring the conceptual constructions of religions and their representation, the objectives are</p>

	<i>understandings of Islam.</i>	<i>to: C Support the basic premise of Jackson and Nesbitt's work that religions are appropriately viewed as structures which, although possessing a central relatively stable core of concepts, are phenomena related to human beings and as such are variously constructed and possess a dynamic for change and interpretation. D Support the work of Cooling and his concern with the internal concepts of a religious tradition rather than the generic terminology and categories of a phenomenological approach and to illustrate the complex interrelations between concepts and the means by which they become, within and between themselves, a language capable of sustaining meaningful analysis of the university</i>
7.	Fadzly Mohamed Nazri; (2010) <i>Values and moral development of undergraduate accounting students at an Islamic university and a non-religious university in Malaysia</i>	<i>The first research purpose is "to explore and develop a description on the ways in which IIUM - an Islamic university, may be distinguished from MMU – a non-religious university, in its general approach to develop the students' moral character." What are the values that are emphasized within the context of education in IIUM and MMU, particularly, with regard to developing the students' moral character? How are the values conveyed to undergraduate accounting students at the respective university? The second research purpose is "to examine and compare moral reasoning ability and personal value preferences of accounting students in IIUM and MMU". Analysis of the quantitative data is focused on answering the following research questions: Is there a difference in moral reasoning ability between accounting students in IIUM and MMU? Does moral reasoning ability of accounting students in IIUM and MMU increase with year of study? Is there a difference in personal value preferences between accounting students in IIUM and MMU? Do personal value preferences of accounting students in IIUM and MMU change with year of study?</i>
8.	Frearson, E. (2013) <i>A Q-methodological study to explore Muslim girls' viewpoints around how a secondary school setting can promote and support their inclusion.</i>	<i>1. What are the viewpoints of female secondary-school aged Muslim pupils on how a secondary school can promote and support their inclusion? 2. How do the viewpoints within the current study relate to previous research and literature? and, 3. What are the implications for schools and EPs in relation to the viewpoints provided by the participants in the current study</i>
9.	Gillani, Samia (2005) <i>The English language needs of Islamic studies students.</i>	<i>1. What are affect and cognition and how are they interlinked? 2. What is meant by the affective phenomenon called 'Motivation'? 3. Is there a relationship between motivation and students' religio-cultural convictions, and if so, what is its nature and how is it formulated? 4. How is 'Motivation' interrelated with cognitive language learning, particularly in the context of ESP? 5. What are the pedagogical implications of accepting a model of motivation that is bound up with the learners' 'needs' and wants' ensuing from their religio-cultural commitments in ESP situations? 6. In the given context what can be the proposed general framework of teaching English to students of Islamic Studies Group at the International Islamic University Islamabad?</i>
10.	Gogonas, N. (2007) <i>Ethnolinguistic vitality and language</i>	<i>How high is the objective ethno-linguistic vitality of the Albanian and Egyptian migrant groups in Greece? What are the differences or similarities between the two groups as regards each of the vitality variables (demography, status, institutional support)? What are the Albanian and Egyptian pupils' linguistic skills in their ethnic</i>

	<p><i>maintenance in second-generation migrants: a study of Albanian and Egyptian pupils in Athens.</i></p>	<p><i>languages in relation to Greek? What are Albanian and Egyptian parents' attitudes to language maintenance? Do the actual language transmission measures they employ (the degree to which they use the language in the home or teach the language to their children) reflect these attitudes? What is the relation between the pupils' language skills in the parental language and use of this language with parents, relatives, siblings and co-national friends? How close to objective vitality are the vitality perceptions that Albanian and Egyptian pupils have about their own groups? How congruous are Albanian, Greek and Egyptian pupils' ethno-linguistic vitality perceptions about each group? To what extent do pupils' perceptions about the status of languages determine their motivation for learning these languages? To what extent does mainstream education in Greece promote inter-culturalism among Greek and migrant pupils? Is migrant pupils' cultural and linguistic capital affirmed in the school? What are the impressions and expectations of immigrant parents about Greek education and to what extent will their children's education in Greece affect their own migratory project and overall plans for the future?</i></p>
11.	<p>Jahan, Monira (2010)</p> <p><i>Educational Influences on Student Academic Attainment: A Multi-level Analysis in the context of Bangladesh.</i></p>	<p><i>How much variation in student academic attainment and in academic self-concept exists and ii) what is the interrelation between the attainment and self-concept of the students at an individual and at school level? • How much do student characteristics and background factors influence- i) grade 10 student attainment and academic self-concept and ii) progress (taking account of prior attainment)? • How much do teacher characteristics influence student attainment or self-concept controlling for the influence of prior attainment and background factors? • After taking into account prior attainment, which school, class and pupil characteristics contribute to student attainment in grade 10?</i></p>
12.	<p>Khan, Muhammad Jehangir (2012)</p> <p><i>Improving school attendance by raising school quality.</i></p>	<p><i>This thesis shows that school quality enhancement is very highly valued by the average rural Pakistani family, and by those below the official poverty line. Corollaries are that quality enhancement will be an effective policy for boosting school attendance and that subsistence poverty is not a major reason for keeping children out of school.</i></p>
13.	<p>Krisztina Domjan (2012)</p> <p><i>Recent immigrant Muslim students in U.S. high schools: A study of sociocultural adjustment and multicultural provision.</i></p>	<p><i>What kinds of provision have been implemented to support a culturally sensitive education in public high schools in the U.S., and how effective have they been? (2) If any, what was the effect of the reform paper No Child Left Behind? (3) How could the role of teachers as culturally responsive educators be further enhanced regarding first/heritage language and cultural heritage maintenance? (4) Which steps would have to be taken in order to move towards a culturally responsive system?</i></p>
14.	<p>Pathan, Habibullah (2012)</p> <p><i>A longitudinal investigation of Pakistani university students' motivation for learning English.</i></p>	<p><i>RQ1: What factors motivate Pakistani University students to learn English at the start of their university study? RQ2: Is there any motivational change in students after they complete their English course at university? RQ3: What are students' perceptions about this motivational change? RQ4: Is there any difference in motivation for learning English in students from varied backgrounds?</i></p>

15.	<p>Prideaux, Melanie Jane (2008)</p> <p><i>Faiths together? Muslim-Christian co-working on a publicly funded project in Beeston Hill, South Leeds.</i></p>	<p><i>When public money encourages faith communities to work together, as in Faith Together in Leeds 11, what impact is there on relationships between individuals and between faith communities?</i></p>
16.	<p>Prokopiou, Evangelia (2007)</p> <p><i>Understanding the impact of Greek and Pakistani Community Schools on the development of ethnic minority young person's cultural and academic identities.</i></p>	<p><i>What does it mean to the young people to attend their community school and how do they perceive themselves as participants in their school's academic and cultural context? b) How do the young people perceive themselves as ethnic minority pupils in both community and mainstream education? c) What are young people's modes of engagements with their cultural communities and what is the impact of that on their developing cultural identities? d) In what ways do parents' and teachers' expectations of the young people's academic and cultural development influence the construction of young people's identities?</i></p>

5. Conceptual frameworks: how do researchers construct and frame their study?

Another approach in reviewing the theses was to classify them as being *theory centred*, *policy-driven* or *practice-oriented*. Of course, there were some studies with more than one strand (Bhuiyan 2010; Al-Ghanem 2010; Contractor 2010). Generally, a study is classified as theory-centred if ‘it is driven by an incentive to explore the feasibility of a theory in relation to a research problem, or, it builds upon the work of certain scholar(s).

A study is classified as policy-driven if ‘it is driven or influenced by existing, changing or proposed educational policy’.

A study is classified as practice-oriented if ‘it is *primarily* driven by issues emerging from practical concerns, and/or towards immediate practical change/intervention. This is particularly relevant to studies where the researcher is looking at grassroots initiative and aims towards immediate change. Table 8 is an indicative of variations among the studies reviewed so far accordingly.

Table 8 Major strands in conceptualizing a study in Muslim education

The study conceptual framework	Count
Theory-centred	51
Policy-driven	13
Practice-oriented	5

When a study is classified as **theory-centred**, it does not suggest absence of actions, or policies of its context; rather, the criterion of such classification was primarily its incentive (Al-Busafi 2011; Ali 2008; Al-Zarah 2008; Algarfi 2010; Halim 2005; Al-Shudaifat 2005; Al-Refai 2011; Aldossari 2013).

The studies that were **policy-driven** were concerned with ‘educational’ policies, in formal institutions. As an example, the study examines its implication on the culture and interactions, and the constructions of relations among its members in one institution (Nabi 2011). Everett’s study (2012), was primarily concerned with the impact of classifying schools as faith/non-faith school on tolerance among its students and community cohesion. She concludes that:

Although not generalisable to the whole population of faith schools, the findings suggest that the categorisation of schools into faith/non-faith has little relevance when considering their effect on tolerance. (ibid; abstract)

Thompson’s study (2007), is a vivid example of a study with **practice-oriented** framework. It was primarily:

A result from ‘Widening Participation Project’ initiated in 1999 and concluded in December 2002 ... the project aimed to develop "new sites of learning" for Muslim women in a major English city.

Through engagement with participants in practice, Thompson’s study offered insights on the kinds of actions that were seen necessarily in securing widening participation. The study concludes with some interesting implications for introducing further changes to the role of the university, and education generally, in society.

6. Study designs

Figure 9 shows that, in general mixed methods and case study design are the most common commonly used designs in theses reviewed so far. We have clearly observed variations among these studies in levels of justifying the selection of certain design, how it developed, and the ethical issues encountered during the field study.

Figure 9 Distribution of theses according to the study design

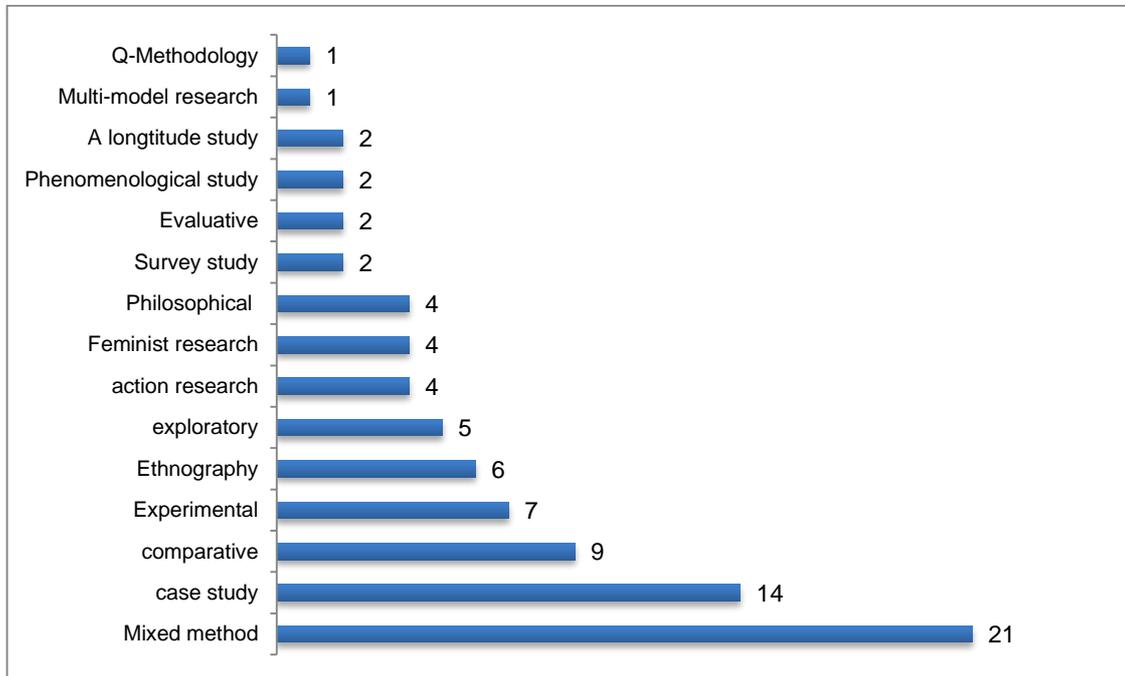
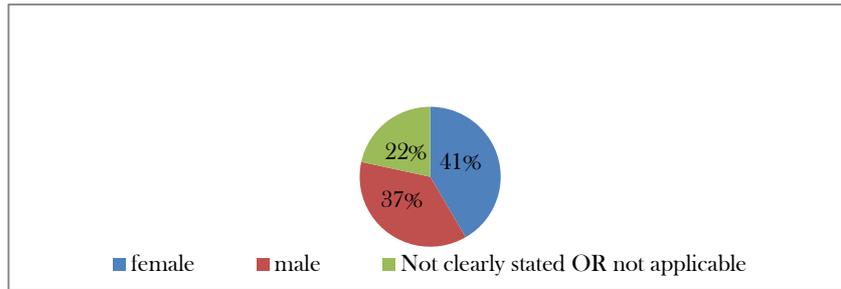


Figure 9 shows the various contexts and their popularity in these studies. While it's quite understandable to see that schools and universities are the popular contexts for conducting an educational study, we can also observe that other sites (e.g. family, youth centres, and Mosques) are also important research environments. The accumulative data from these sites deserves further critical and academic investigation. Conducting studies in contexts other than formal institutions is a distinctive feature of Muslim education and might count as a significant aspect of the educational experience of Muslims.

7. Characteristics of participants

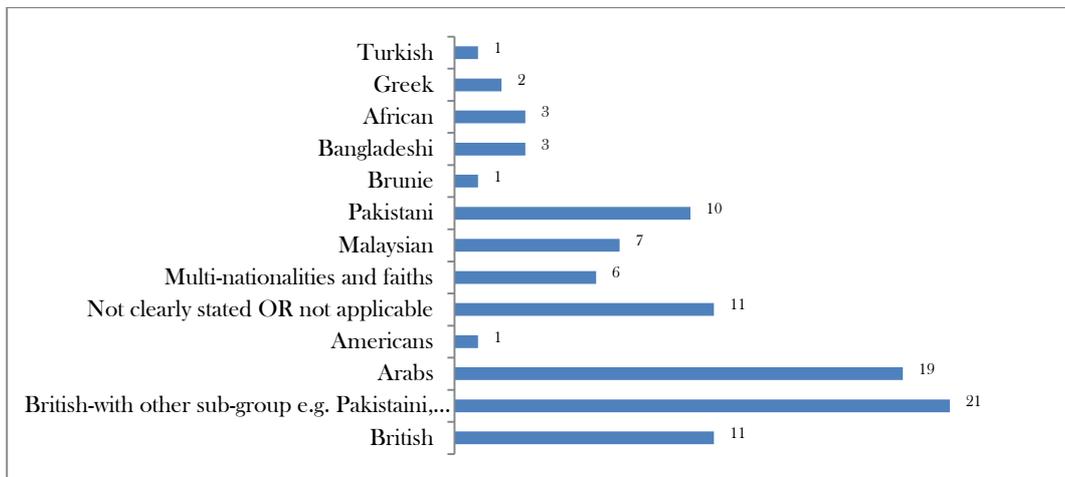
The review also looked at some demographic data related to the participants. Figure 10 shows that, generally speaking, the number of studies that have been conducted with male participants is slightly higher than the number of studies involving female participants. The review also shows that in 22% of the studies, the gender of the participants was either unclearly stated, or not applicable to the study.

Figure 10 Percentages of participants according to gender



In terms of ethnicity, given that the review involves PhD studies conducted in UK universities, Figure 11 shows the number of studies where participants specifically selected as being *British* and *British from various ethnic groups* are higher than other ethnic groups or nationalities. It is also interesting to see that studies involving participants from Arabic countries comes second, followed by studies involving participants from Pakistan.

Figure 11 Distribution of participants according to ethnicity



We can cautiously conclude here that when Muslim education is examined, it is usually conceptualised (restricted by) within particular ethnic groups or region. Perceptions about these groups and regions may have been the reason why ‘human rights’, ‘identity’ and ‘social justice’ are becoming increasingly topical when researching issues related to Muslim education.

Figure 12 Occupations of participants

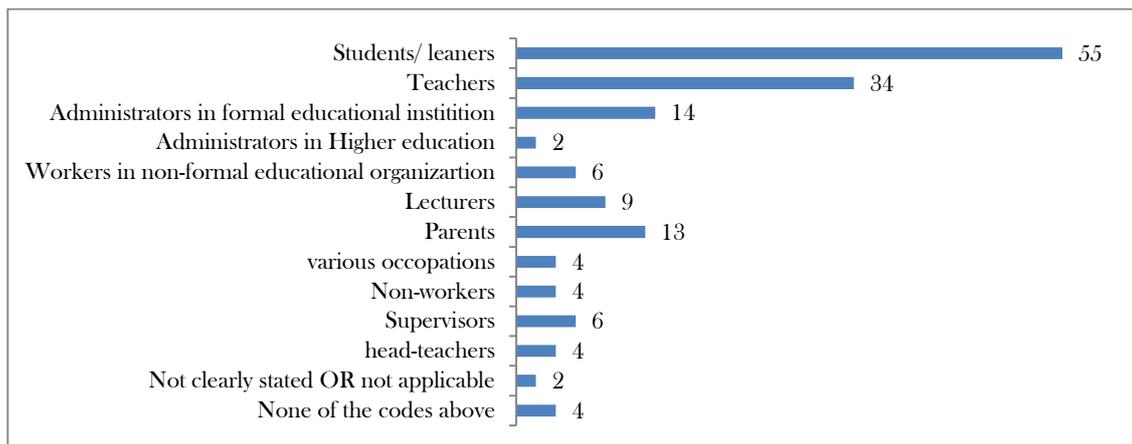
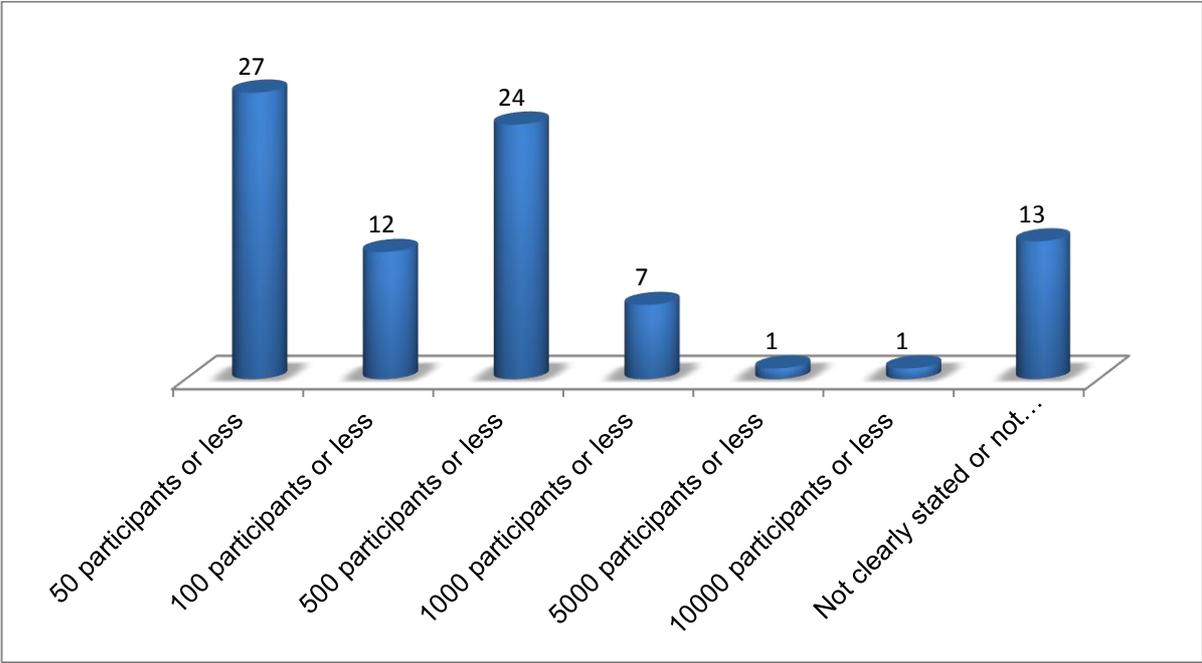


Figure 12 shows the distribution of participants in relation to their occupation. Students and teachers are more frequently selected as participants than people in other occupations. However, we should not underestimate the significance of data coming from studies involving parents (usually involved in studies alongside other participants). In general, the variety of educational occupations of the participants may not appear as a distinctive character in the study of Muslim education, as the variety of participants may also apply to other educational topics or fields.

Figure 13 Number of participants in the studies reviewed

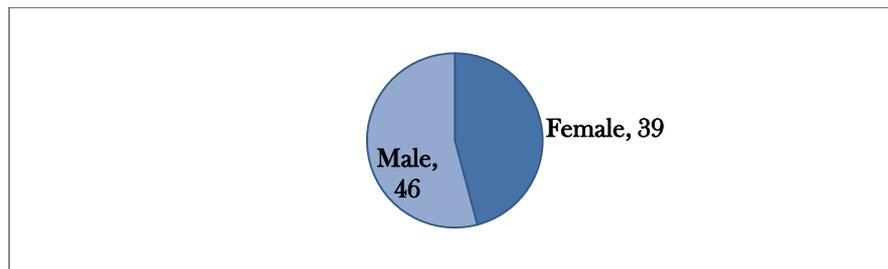


One striking remark, as shown in Figure 13 is the varying scale of numbers of participants involved. It was necessary group them as shown in the figure, despite the fact that most of them have different a group of participants (e.g. 20 students, 5 teachers, 3 school leader etc.). We can see that studies with a small number of participants constitute 27% of the total number. A relatively high proportion of studies were labelled as ‘not clearly stated or not applicable’.

8. The researcher: gender, affiliation and degree of involvement

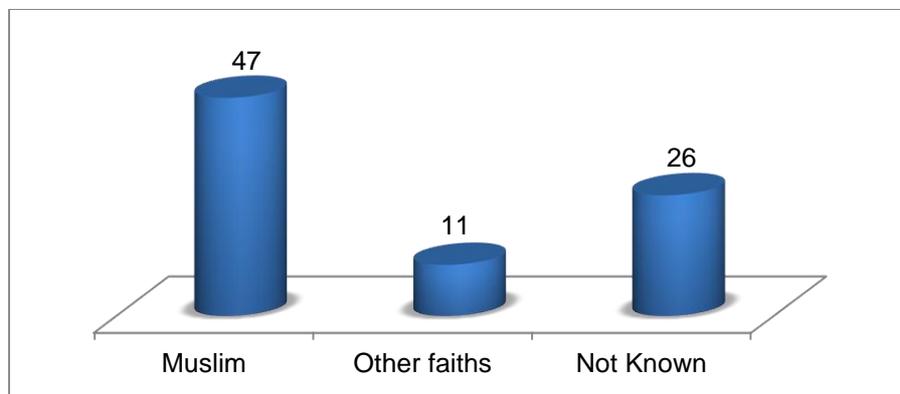
The review also looked at some generic data about the researchers in relation to gender, religious affiliations, and how *they* presented their roles and degree of involvement in collecting data during the field study.

Figure 14 The distribution of studies according to the gender of the researcher



In terms of gender, Figure 14 shows the number of male researchers carrying studies in the field of Muslim education is slightly higher than the number of female researchers.

Figure 15 Distribution of studies according to the researcher's religious affiliation



It was also interesting to map the distribution of studies according to the researcher's religious background and affiliation. Figure 15 suggests that 56% of the total number of researchers declared that they are Muslims, 13% of the researchers declared their religious affiliations that were other than Islam, and 31% of the total number of the studies were conducted by researchers who choose not to declare their religious affiliations.

Figure 16 Researcher's involvement in the field study

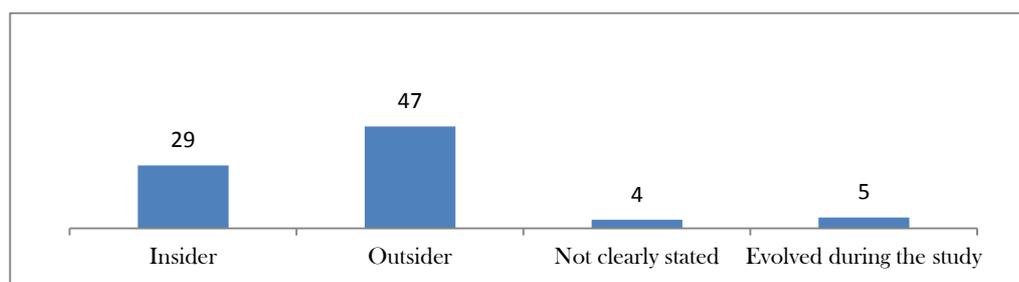


Figure 16 shows the distribution of studies according ' (a) the researcher's declaration of how far they consider themselves as actively involved in data production, and how far their interpretation of the distance between what they observe and collect in the field, and themselves.

Appendices

Appendix 1

Codes and Code set developed specifically for this review using the EPPI centre software

Stage One: Key-wording
<ul style="list-style-type: none">• What country has the study been conducted? Please insert the name of the country where the study has been conducted including any particular description of the setting
<ul style="list-style-type: none">○ Europe<ul style="list-style-type: none">▪ Norway▪ UK▪ Greece▪ Turkey
<ul style="list-style-type: none">○ Africa<ul style="list-style-type: none">▪ Ghana
<ul style="list-style-type: none">○ Middle-east<ul style="list-style-type: none">▪ United Arab Emirates▪ Kuwait▪ Saudi Arabia▪ Jordan▪ Oman▪ Bahrain▪ Qatar▪ Israel
<ul style="list-style-type: none">○ South-Asian<ul style="list-style-type: none">▪ Malaysia▪ Pakistan▪ Bangladesh▪ Brunei▪ China
<ul style="list-style-type: none">○ North-America<ul style="list-style-type: none">▪ Canada
<ul style="list-style-type: none">○ Bi-regional
<ul style="list-style-type: none">• What was the date of thesis Publication
<ul style="list-style-type: none">○ Please insert the date of thesis publication
<ul style="list-style-type: none">▪ 2005▪ 2006▪ 2007▪ 2008▪ 2009▪ 2010▪ 2011▪ 2012▪ 2013
<ul style="list-style-type: none">• Which Institute granted the thesis?
<ul style="list-style-type: none">○ University of Hull○ Institute of Education-London○ University of Manchester○ Cambridge University○ Oxford University○ University of Birmingham○ University of Warwick○ University of Nottingham○ University of York○ University of Derby○ University of Gloucestershire○ University of Bristol○ University of Reading○ Oxford Brookes University○ University of Abertay Dundee

○ Durham University
○ University of East Anglia
○ University of Glasgow
○ University of Exeter
○ University of Nottingham
○ University of London King's college
○ University of Leeds
○ University of Portsmouth
○ University of Wales, Bangor
○ University of Aberdeen
○ University of Southampton
○ University of Huddersfield
○ Goldsmith College University of London
○ De Montfort University
○ Canterbury Christ Church University
○ Brunel University
○ University of Leicester
○ University of Sussex
○ University of Bath
○ University of Bedfordshire
○ University of Edinburgh
○ University of Surrey
○ University of Sheffield
○ University of Liverpool
○ University of East London
○ Cardiff University
○ Manchester Metropolitan university
● What are the aims of the study? identify or classify the aim of the study
○ To explore the goal is to formulate more precise questions that future research can answer.
○ To describe to describe characteristics of a population or phenomenon. Focus on who, what, when and where , and how questions.
○ To explain it build on the above goals of research, by looking at causes and reasons. determine the accuracy of a theory; build a theory, extend a theory or a principle
● What are the research questions?
○ Please add research questions
● What was the type of research questions? Please select the type of research question
○ Descriptive Questions to precisely describe general patterns, tendencies or a set of facts. a descriptive question is : 'what happened' question
○ Theoretical/ Philosophical question
○ Causal question ask whether a change in one variable will bring a change to another variable (require hypothesis)
○ Policy argument ask whether one policy is better than another
○ Predictive question ask whether the likelihood is that X will occur
○ Analytical questions
○ Comparative question
○ Emancipatory questions
○ assessment questions
● What was the focus of the research?
○ Policy
○ A program
▪ Islamic studies curriculum/ program
▪ A course of friendship in Evangelical Church
▪ The application of 'concept mapping' technique in religious domain
▪ An educational program offered at non-formal educational institution
▪ Faith Together in Leeds 11' is a unique project in Beeston Hill, Leeds, UK
▪ Mentoring program for student-teacher in Jordan
▪ Coach education
▪ English course for Islamic studies students
▪ A Comparative Study of Arabic Programme
▪ Teaching methods in Islamic culture course
▪ Human rights education in schools
▪ School based intervention programme
▪ "New sites of learning" for Muslim women

▪ The digital technologies
▪ Smart schools
▪ History national curriculum
▪ Muslim Women Project
▪ English language learning at secondary public schools
▪ Electronic brainstorming in classrooms
▪ Moral education curriculum
▪ The origin of life
○ Organisation
▪ University context
▪ Faith schools
▪ International university in Arabic country
▪ Mosque supplementary classes
○ Individuals/Groups among others
▪ Women (Muslim and Non-Muslim)
▪ Arab Muslim women
▪ Teenagers (youth)
▪ South-Asian Muslim
▪ University students
▪ English language teachers at universities in Muslim countries
▪ African Muslim Women
▪ Second generation migrants
▪ Bangladeshi children in UK
▪ Arab Muslim
○ Theory
○ Action/practice
▪ Perceptions (about) of the participants
▪ Classroom management approaches
▪ Learning methods
▪ Teaching methods
▪ Moral development
▪ Action of tolerance
▪ Cultural exclusion
▪ Learning difficulties
▪ Participation
▪ Leadership in schools
▪ School attendance
○ Concept clarification
● The study conceptual framework
○ Theory informed
the study is driven or influenced by a literature review on one or more areas of a selected field of a study
▪ Name of the theory
● Multi-culturalism
○ Liberalists, multi-culturists and hybridists
○ discourses of equality, social cohesion and identity
○ theories of cultural capital and social capital, and by the theory of multiculturalism
● The researcher's own ' conceptual framework'
● The context of Islamophobia
● Political philosophy
● Race, ethnicity, class and faith
● Feminism
● The philosophical roots of Islamic education
● Theological reflection on discipleship (church)
● Family practices in multi-faith societies
● The context of faith schools
● Educational change
● Theories on socialisation
● School effectiveness research
● Computer assisted learning and teaching, the deconstruction of religion, concept mapping technique
● Classroom management
● Theories on mentoring approaches
● Theories on learning
● Applied Linguistic; learning English as second language
● Theories on teaching
● Theories on curriculum development
● Globalisation

• Theories on Moral development
• Citizenship and human rights
• Theories on computer ethics
• Personal construct theory
• Theories on motivation
• Teacher education
• Islamic Environmental ethics
• Critical realism
• Proposed model for the life cycle of a convert's post conversion process
• Human Capital
○ Policy-driven The justifications underpinning the study are mainly driven or influenced by existing, changing or proposed policy
▪ Name/ type of the policy
• Discrimination legislation
• Educational policy on faith schools
• Curriculum framework and books
• ELT teacher professional development
• National educational policies
• Widening participation movement and models
○ Practice-oriented The justifications underpinning the study are driven by issues emerging from practical concerns, and / or towards immediate practical change / intervention
▪ Identify the specific practice
• Emancipatory research
• Methodology The study approach and design
○ The context of the study
▪ Classrooms
▪ Schools
• Islamic school as a whole
• Primary schools
• Middle schools
• Secondary schools
• Special schools
▪ University
▪ Public and media discourses
▪ Youth centres (including Mosques)
▪ Specific centres (e.g. Islamic organization ; Arabs organization or centres
▪ Families homes
▪ Philosophical / theoretical
▪ Not applicable
• The author has clearly classified the study design describe how the study were conceptualised according to the researcher
○ Yes
▪ Case study
▪ Ethnography
▪ Experimental
▪ Action research
▪ Comparative
▪ Exploratory
▪ Feminist research
▪ Multi modal research
▪ Quantitative study (with qualitative elements)
▪ Mixed methods
▪ Survey study
▪ Evaluative
▪ Phenomenological study
▪ A longitudinal qualitative and quantitative study
▪ Philosophical
▪ Q-Methodology
▪ Policy research 'continuous policy cycle'
▪ Discourse analysis
○ No
○ Broadly classified the researcher tends to position the study within the grand approaches e.g. qualitative vs. quantitative

<ul style="list-style-type: none"> • Selected methods for data collection
<ul style="list-style-type: none"> ○ Interviews
<ul style="list-style-type: none"> ○ Questionnaire
<ul style="list-style-type: none"> ○ Document analysis <ul style="list-style-type: none"> ▪ Policy documents on formal school curriculum ▪ Media and public discourses ▪ Work of renowned Muslim scholars ▪ The content of the course ▪ Library , primary and secondary sources
<ul style="list-style-type: none"> ○ Attitude scale
<ul style="list-style-type: none"> ○ Self-check
<ul style="list-style-type: none"> ○ Socio-metric personality/ attitude profile
<ul style="list-style-type: none"> ○ Observation
<ul style="list-style-type: none"> ○ Journal entry
<ul style="list-style-type: none"> ○ Field observation
<ul style="list-style-type: none"> ○ Focus groups
<ul style="list-style-type: none"> ○ Digital storytelling
<ul style="list-style-type: none"> ○ Auto-ethnographic voice
<ul style="list-style-type: none"> ○ Oral history interview
<ul style="list-style-type: none"> ○ Achievement tests
<ul style="list-style-type: none"> ○ Future projected drawings
<ul style="list-style-type: none"> ○ By-Person factor
<ul style="list-style-type: none"> ○ School Mentor (Online professional development tool
<ul style="list-style-type: none"> ○ Individual case studies
<ul style="list-style-type: none"> ○ Pre- and post-tests
<ul style="list-style-type: none"> ○ Workshops
<ul style="list-style-type: none"> • Type of data describe the nature of the data obtained
<ul style="list-style-type: none"> ○ Vocal data obtained upon verbal communication
<ul style="list-style-type: none"> ○ Primarily literal data obtained upon written accounts by the participants themselves <ul style="list-style-type: none"> ▪ Participants' vignettes ▪ Digital storytelling ▪ Questionnaire ▪ Attitude test ▪ By-Person factor ▪ School Mentor ▪ Governmental, state-published survey
<ul style="list-style-type: none"> ○ Imagery data based on images or primary documents e.g. policies and formal documents
<ul style="list-style-type: none"> ○ Observed and interpreted data obtained upon direct observation to events or behaviours
<ul style="list-style-type: none"> • How was the data analysed? the theory/ strategy/ software used in data analysis
<ul style="list-style-type: none"> ○ Data analysed according to theory <ul style="list-style-type: none"> ▪ Describe the theory <ul style="list-style-type: none"> • Critical discourse analysis • Feminist pragmatist methodology • Thematic framework • Grounded theory (Glaser and Strauss) • Faith development theory • Applied textual analysis • Analogical reasoning • An analytical comparative tool developed by Lecompte & Preissle • Conceptual analysis and relational analysis • Explanatory critique of Roy Bhaskar • The framework of 'discursive repertoires' • Hermeneutics • Socio-cultural analysis' • Symbolic interaction
<ul style="list-style-type: none"> ○ Data analysed using computer software <ul style="list-style-type: none"> ▪ Nvivo ▪ SPSS ▪ Others ▪ NudIST

▪ Imovie
▪ Inspiration
▪ PQ computer software
▪ Atlas.ti
○ Not clearly stated
• The researcher position/ relation to the study
○ Gender
▪ Female
▪ Male
○ Involvement
▪ Insider
▪ Outsider
▪ Not clearly stated
▪ Evolved during the study In some cases the researcher indicates variations in their role and involvement according to each site or group of participants
○ Religious affiliation
▪ Muslim
▪ Other faiths
▪ Not applicable this applies on the case where the researcher indicate being non-believer or being not clear about his/ her religious affiliations
• What was the timing and duration of the fieldwork
○ Pilot study has been conducted
○ Mains study conducted
▪ One single visit
▪ Two or more visits
▪ Not clearly stated
○ Please mention the duration of the field study if mentioned
▪ One month
▪ Three months
▪ Less than six months
▪ One year
▪ More than one year
○ Not clearly stated OR Not applicable
• How was the data presented? decisions related to the type of the data, its presentation in terms of style, order within the various chapters of the thesis
○ In terms of style
▪ Mainly quantified (tables and figures)
▪ Mainly qualitative The data derived from an interpretive / constructive approach
▪ Almost equally combined
○ Organisation and presentation
▪ Combined findings with discussion Findings/ result are discussed in one or more chapters
▪ Findings are presented in the form of themes emerging
▪ Findings are presented and discussed in accordance to the research questions
▪ Findings are presented and discussed according to each research methods
• Are ethical issues in collecting data considered?
○ Yes
▪ Before the conduct of the study
▪ During the field study
▪ After the completion of field study
○ Ethical issues are clearly stated in making sense of data
▪ No
• What are the sub-fields of the study? describe the number of cross -disciplines or sub-fields that the study is concerned with
○ Teacher education
○ Feminism Muslim women
○ Schools
○ School curriculum
○ Higher education
○ Primary education
○ Secondary education
○ Non-formal education
○ Teaching and learning
○ Classroom (e.g. management, interactions, organisation etc.)

○ Sociology of education
○ Philosophy of education
○ Evaluation and assessment
○ Child development
○ Parenting
○ Identity formation
○ Religious education
○ Media and education
○ Youth Culture
○ Educational change
○ Bilingual education
○ Curriculum development
○ Moral development
○ Language and religion
○ Community schools
○ Special needs
○ History curriculum
○ Educational policy
○ Human rights
○ Peace education
● What was the study's theoretical framework? identify key fields, theories, themes by which the study is contextualised
○ Sociological perspective
○ Psychological perspective
○ Educational perspective
▪ Theories of curriculum development
▪ Educational philosophy from an Islamic Epistemology
▪ Theories of educational change
▪ Theories of classroom management
▪ Learning and motivation
▪ Theories on pedagogy
▪ Values and Islamic education
▪ Theories of school leadership
▪ Creativity and motivation
▪ Identity and school curriculum
○ Philosophical
○ A literature review on research on the specific research question
○ Historical account of the research problem/ context
● What kind of limitations that has been acknowledged? limitation of the scope of the study, limitations in generalisability of the findings, limitations in methods of data collections, limitations in data interpretation, limitations (Others) in ..
○ Limitations of the scope of the study
○ Limitations in data collection
○ Limitation in generalisability of findings
○ Limitations in data interpretation
○ Limitation in the selection of participants
○ Not clearly stated
● What were the findings from the study?
● What kind of implications this study has? describe these implications in terms of implications for practice, implications for policy, or/and implications for research
● The participants the characteristics of participants in the study
○ Gender
▪ Female
▪ Male
▪ Not clearly stated OR not applicable
○ Ethnicity
▪ British
▪ British-with other sub-group e.g. Pakistani, Bangladeshi, Arabs
▪ Arabs
▪ Americans
▪ European
▪ Indian
▪ Not clearly stated
▪ Multi-nationalities and faiths
▪ Malaysian

▪ Pakistani
▪ Brunei
▪ Bangladeshi
▪ African
▪ Greek
▪ Turkish
○ Occupation the broad category under which the participants have been selected
▪ Students/ learners
• University- level students
• High school students
• Primary school students
• Middle school
▪ Teachers
▪ Administrators in formal educational institution
▪ Administrators in Higher education
▪ Workers in non-formal educational organization
▪ Lecturers
▪ Parents
▪ Various occupations
▪ Non-workers
▪ Supervisors
▪ Head teachers
○ Age-group
▪ University students
▪ Varied age according to various group
▪ Between 12-18
▪ Between 29-52
▪ Between 9-10
▪ Not applicable
▪ Between 17-30
○ Sampling procedures
▪ Convenience or opportunistic sampling a technique uses an open period of recruitment that continues until a set of number of subjects ,events, or institutions are enrolled
▪ Purposeful sampling subjects are intentionally selected to represent some explicit predefined traits or conditions
▪ Snowballing sampling making use of participants as referral sources
▪ Quota sampling selecting numbers of subjects to represent the conditions to be studied rather than to represent the proportion of people
▪ Random sampling all individuals in the defined population have an equal and independent chance of being selected for the sample
▪ Stratified sampling selecting a sample in such a way that identifies subgroups in the population are represented in the sample in the same proportion that they exists in the population
▪ Cluster sampling groups not individuals are randomly selected
○ Number of participants
▪ 10 participants or less indicate the total number of participants regardless of gender
▪ 60 participants or less
▪ 20 participants or less more than 10 but less than 20
▪ 30 participants or less more than 20
▪ 90 participants or less
▪ Not clearly stated Or not applicable
▪ 50 participants or less
▪ 40 participants or less
▪ 200 participants or less
▪ 100 participants or less
▪ 300 participants or less
▪ 400 participants or less
▪ 500 participants or less
▪ 600 participants or less

▪ 80 participants or less
▪ 70 participants or less
▪ 700 participants or less
○ Not applicable
● Excluded based on full screening

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