

**A Literature Discourse on the Development of Islamisation of Knowledge Models:  
Strategising New Project Based Implementation Approach to Benefit Human Sciences**

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**ABSTRACT**

*The movement of Islamisation of Human Knowledge is no more a new issue among Muslims. This intellectual movement involves a desecularisation of knowledge to show the Muslim Ummah the true path of leading life. A major objective of this article is to identify the problems and prospects in the implementation of Islamisation of Knowledge on human sciences. This article first highlights the proposed methodologies of Islamisation of Knowledge suggested by different prominent Muslim scholars. Then a critical evaluation of all these models is presented. The study concludes that though many scholars suggested many models of Islamisation of Knowledge, implementation of these models is still passing through an early stage with some irregularities to consolidate between Islamic component and human sciences. The article proposes a time-bound project-based approach for the implementation of Islamisation of Knowledge at educational institutions.*

**Keywords:** Educational Institutions; Human Knowledge; Human Sciences; Islamisation of Knowledge; Muslims, Project-based-approach; Revealed Knowledge

**INTRODUCTION**

The concept of Islamisation of Knowledge can be considered as a prominent intellectual movement of the Muslims of the world. This movement acquired its momentum mainly in the late 20<sup>th</sup> century through the activities and publications of the famous Islamic institution – The International Institute of Islamic Thought (IIIT hereafter). In the year of 1982, IIIT published its Islamisation of Knowledge Series No. 1 titled '*Islamization of Knowledge: General Principles and Work Plan*'. In this monograph, for the first time, a relatively clear and general outline of the concept of Islamisation has been discussed. This monograph contains seven chapters and it sets the logic behind the Islamisation concept and suggests with a step by step model of Islamisation process. The monograph also contains the agenda of IIIT in developing and nurturing this concept for the benefits of the *Ummah*. The eminent Muslim scholar Isma'il Raji al Faruqi played an important role to initiate this movement in IIIT.

Using Islamic perspectives in generating and developing knowledge is not a new idea. It is almost a more than thousand-year-old tradition. Many classic Muslim scholars have done it in their works in various disciplines. Over the years, this tradition was continued and nurtured by

several Islamic scholars of different continents in the world. But there is no doubt that the other stream of knowledge, i.e. the secular knowledge, got huge popularity in the last 200 years and the people in the Muslim world also got inspired by this.

In many Muslim countries, this secular education became the mainstream education and Islamic education had to take a back step. The intellectual history of the last 200 years can be characterised as ‘turbulent’. Ideas like liberalism, positivism, Marxism, postmodernism, etc. have abolished the idea of spirituality from the knowledge and gave tremendous importance on individualism, empiricism and science.

Religion suffered from a constant attack from the part of the intellectuals in this era. At this time, we have seen a magnificent development in technology that ameliorated the life standard of the people around the globe. But this fabulous advancement also resulted in a huge decline in humanity. Human beings became competitive, corrupt, isolated, mechanical and feelings-less. Life became stressful. Values got lost.

The Muslim *Ummah* also got affected by all these effects of modern Western secular culture. The Islamic traditions got shattered and the teachings of the Holy Qur'an are getting disappeared from the lifestyles of Muslims. All these are the results of secular education that the Muslims borrowed from the Westerners. Rather than becoming the producers of the knowledge, Muslims around the world became the consumers of the knowledge developed by the secular Westerners. The founders of the concept of ‘Islamisation of Knowledge’ based their arguments for the need of Islamisation on this ground. The pioneers of the Islamisation movement highlighted the present status of the Muslim *Ummah* around the world.

In general, this Muslim world can be characterised as underdeveloped. Suffering in every aspect of life is a common scenario. Intellectual bankruptcy is everywhere. There is no trace of the glorious past that they used to have. They forgot the path towards knowledge that was shown by their ancestors like Al-Farabi, Ibn Khaldun, Imam Ghazzali, Ibn Sina and many more. Muslims are no more considered as the true intellectuals as the Westerners have occupied the thrones of almost all fields of knowledge. The present economic, political, intellectual and social conditions of the Muslims are shameful and need improvement.

What is the reason behind this decline? Intellectuals tried to find out the causes. Isma'il Raji al Faruqi termed this situation as ‘the malaise of the *Ummah*’ and said that the present-day educational systems prevailing among the Muslims are the main reason for this deterioration (Haneef, 2009). He mentioned that the Muslim education system is a ‘dual’ education system – a mixture of secular (modern) and religious (traditional) education. Secular education is not suitable for the Muslims as it ignores our main guidelines – the Qur'an and the Sunnah. Another leading Islamic scholar Al-Alwani states that the main drawback of the modern positivistic knowledge is that it is a ‘one-book reading’ that is involved only with understanding the universe (Haneef, 2009). Al-Alwani stressed ongoing for a ‘two-book reading’ that involves both revelation and universe. It is expected that a planned and methodical ‘Islamisation of knowledge’ will help the *Ummah* to get rid of this malaise.

Islamisation involves desecularisation of human knowledge and getting involved with revealed knowledge to show the Muslim *Ummah* the right path to live life. Scholars saw Islamisation from different points of view. For example, some tried to establish it as a new movement, some saw it like a mission, some as an idea, some as a process and some as project/programme/activity.

Khalil (1991:3) defined Islamisation of Knowledge as: "The term "Islamisation of Knowledge" means taking part in intellectual pursuits, by examination, summarization, correlation, and publication, from the perspective of the Islamic outlook of life, humankind, and the universe". In the meantime, Al-Faruqi (1982: 15) defined Islamisation as follows:

"to Islamise, is to recast knowledge as Islam relates to it... i.e. to redefine and reorder the data, to rethink the reasoning and relating of data, to re-evaluate the conclusions, to re-project the goals, and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam".

These definitions (and also the ideas of the other scholars) bring to the understanding that Islamisation is an intellectual pursuit that has an objective to put Islamic values and guidelines in the system of education and research. Ultimately it can add values to social, economic and political arenas, and consequently improve the condition of the Muslims around the earth.

Now the question comes, how to Islamise knowledge? Apparently, it may seem that the goal of Islamisation is relatively simple and it is just related to adding Islamic values to the systems of education and research. But in its actuality, this task is not simply because of various reasons. Firstly, Islam itself is a vast concept and sometimes complex too. Not only the revelations but also the Muslim scholars and reformers of different times have added abundant literature over the last many centuries. All these provide several guidelines and explanations related to Islamic thoughts. Secondly, as mentioned earlier, education and research in the Muslim world have already got mixed with the secular philosophies. It is not very easy to remove or reform this education system. So, the process of Islamisation is difficult in many ways.

The terrain of this article is therefore to highlight the proposed methodologies of Islamisation of Knowledge suggested by different prominent scholars of different times. It then follows by a critical evaluation of all these models is presented, before the article proposes strategies for the implementation of Islamisation of Knowledge for Human Sciences. The current step taken by IIIT in IIUM is also briefly mentioned that indicates few steps of Islamisation of Knowledge have taken place.

It is particularly pertinent to inform the readers that this article does not formulate any new model or methodology of Islamisation. It rather suggests that any of the suggested logical models (of the previous scholars) can be taken out, which later can be implemented through a 'project-based' manner within a particular timeframe.

### ***Objectives***

This article therefore proposes two main objectives: (1) to understand the current state of the Islamisation of Knowledge movement; and (2) to identify the problems and prospects of the Islamisation of Knowledge movement.

### ***Methods and Procedures***

Based on these objectives, this article obtained brief yet sufficient literature discussions on Islamisation of Knowledge from various prominent scholars namely Naquib Al-Attas, Isma'il Raji Al-Faruqi, Ibrahim Ragab, Imad Al-Din Khalil, Louay Safi, Taha Jabir Alwani, among others, though may not be exhaustive.

The review of the works of literature was thoroughly digested with a specific reference to find any similarities and/or differences in the model or framework suggested by each scholar. Also, several interview sessions were conducted among the key scholars and academics together with few numbers of students from the *Kulliyah* of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM).

## **METHODOLOGICAL MODELS OF ISLAMISATION OF KNOWLEDGE BY DIFFERENT SCHOLARS**

The scholars involved with the movement of Islamisation of Knowledge have given different models/frameworks for the methodologies that are to be followed to Islamise the current state of knowledge, particularly human sciences, in the Muslim world. Most of them tried to develop logical frameworks that involved step-by-step or phase-by-phase processes to accomplish the goal of changing the present secular education and research trend and introduce Islamic values and guidelines.

A good number of models are proposed by different scholars in different parts of the world in different periods of time. All of them were invariably in support of the desecularisation of current education and research styles. Some of them suggested for a completely new method by completely ignoring what is proposed in the secular system and some of them were in favour of modifying the current secular system by giving Islamic flavour to it. Some of these models are briefly described by listing simply each scholar's suggested steps.

### ***The Process of Islamisation suggested by Al-Attas:***

The famous Islamic scholar Naquib Al-Attas suggested the following two key steps for the process of Islamisation of Knowledge (Hashim & Rossidy, 2009; 115):

1. Isolation of Western elements and key concepts like secularism, dualism, humanism, and tragedy, from the current body of knowledge, and,
2. The infusion of the Islamic ingredients and key concepts in it.

Al Attas formulated simple features of isolating and infusing the Western concepts to match with Islamic ones.

### ***The Process of Islamisation suggested by Al-Faruqi:***

Isma'il Raji Al-Faruqi, in the IIIT publication (2009) on Islamisation, proposed for a twelve-step process of Islamisation. He focused on the education system by emphasising on the importance of producing textbooks. His suggested steps are as follows:

1. Mastery of modern disciplines

2. Discipline survey
3. Mastering the Islamic legacy: the anthology
4. Mastery of Islamic legacy: the analysis
5. Establishment of specific relevance of Islam to the disciplines
6. A critical assessment of modern disciplines: the state of the art
7. A critical assessment of Islamic legacy
8. Survey of the *Ummah's* major problems
9. Survey of problems of humankind
10. Creative analyses and syntheses
11. Recasting the disciplines under the framework of Islam: the university textbook.
12. Dissemination of Islamised knowledge.

Al-Faruqi's blueprint appeared to be more comprehensive with the inclusion of different angles to approach the Islamisation of Knowledge. His strategy is to "use the same weapon as the Western's", that is through producing textbooks, particularly human sciences academic programmes with a specific reference to Islamic perspectives. He also tackled the hard-core issues of Islamic knowledge.

***The Process of Islamisation suggested by Ibrahim A. Ragab:***

Ragab (2009) suggested a two-phase approach to deal with the Islamisation of knowledge. This is described as follows:

*The First Phase: Integral Theorising:*

Step-1: Critical review of human science literature – Involves the following functions:

1. A comprehensive and systematic review of all human science literature.
2. Rigorous critique.
3. Selecting the concepts, observations, and empirical generalisations, which have stood the test of that rigorous critique, from those which failed the test.

Step-2: Critical review of the relevant Islamic material - Involves a search through the Qur'an and the Hadith. It also involves the review of the works of different Muslim scholars and after that to develop a conceptual framework.

Step-3: Development of the unified 'integral' framework – Involves the Islamic conceptual framework.

*The Second Phase: Validation of research through practices:*

It involves researching according to the framework that was set in phase one. It involves common research concepts and activities like hypothesis testing, validation, confirmation or non-confirmation of hypothesis and developing forming theories.

Ragab's suggested process is mainly concerned with the human sciences and it mainly focuses on research activities rather than textbooks and university curriculum.

***The Process of Islamisation suggested by Imad al-Din Khalil:***

Khalil (1991) in the Occasional Paper No. 2, published by IIIT, titled *Islamisation of Knowledge: A Methodology*, suggested the following outline for the methodology of Islamisation of Knowledge:

1. Drawing a broad outline for the methodology of Islamisation of each discipline basing on the works of the academics.
2. These plans should be given to the relevant teachers who teach the discipline/subject.
3. These can be also distributed to the students who can use them as guidelines.

Imad al-Din Khalil mainly focused on the educational system and the methods of teaching and learning.

***The Process of Islamisation suggested by Louay Safi:***

Louay Safi suggested a step by step model for producing Islamised knowledge. His proposed steps are (Haneef, 2009; 86):

1. Mastery of substantive knowledge (both western and Islamic) by individual scholars.
2. Mastery of analytic and synthesis techniques by individual scholars.
3. Producing university textbooks.
4. Critical review by the scientific community.
5. Produce Islamised knowledge.

It can be understood from these suggested steps of Safi's model that he wanted to focus more on the university textbooks and emphasised on the efforts of individual scholars.

***The Process of Islamisation suggested by Taha Jabir Alwani:***

Taha Jabir Alwani suggested the following six discourses for Islamisation of Knowledge (Haneef, 2009; 86):

1. Articulating the Islamic paradigm of knowledge;
2. Developing a Qur'anic methodology;
3. A methodology for dealing with the Qur'an;
4. A methodology for dealing with the Sunnah;
5. Re-examining the Islamic intellectual heritages; and,
6. Dealing with the Western intellectual heritage.

Just like the other authors, he also emphasises on dealing with both western and Islamic aspects of knowledge.

## **AN EVALUATION OF THE METHODOLOGIES OF THE DIFFERENT SCHOLARS**

Those models and outlines for the Islamisation of Knowledge were mostly presented in the last section. Critically going through these models, it is found that most of these models have many similarities.

Firstly, most of these models talk about the mastery of both secular/western and Islamic knowledge. Secondly, they want to remove the western ingredients that are not compatible with

the teachings and guidelines of Islam. Thirdly, they suggested going for research from an Islamic perspective and including Islamised knowledge in the textbooks and education systems. In short, these are the main agenda for the movement of Islamisation of Knowledge.

It is to be noted here that though these models are suggested by different scholars in different periods, the differences in these models are relatively insignificant. As a result, confusion may arise on the fact that why so many models were developed. However, a new model is needed when it experiences at least one of the following situations:

1. There is no other existing model and the proposed model will be the first one on the issue under discussion.
2. There are existing models but there are logical faults in those models or these models are not feasible to implement mainly in terms of cost, time and other resources.
3. There are existing models and when they were implemented, these were not successful.

However, considering the above situations with the development of different models of Islamisation of Knowledge, the first ground in developing a new model in the current situation is invalid as there are many existing models at this point.

The second ground may be a bit logical as when the new models are suggested by a new scholar, there were some changes from the previous one. But there was no deliberation on any criticism of the previous model as suggested in the articles of those scholars where they have presented the new models. In many cases, though they mentioned the works of the other authors, they did not try to find out any loopholes or drawbacks of the previous models rather they only suggested their new one. So, on this ground, there is no strong logic to form new models.

The third background of forming a new model depends on the success of the implementation of the previous models. Whether a model was successful or not can be identified through proper assessment and measurement of performance. Firstly, there were very few examples concerning the implementation of Islamisation of Knowledge. Secondly, there was no evaluation or assessment on the implementation of this Islamisation effort. As a result, it is difficult to ascertain that the existing models are not working properly and we need a new model for that.

So, it can be said that from these three grounds, any establishment for creating new models of Islamisation of Knowledge is rather unnecessary. The big question is, do we need so many models? There is no harm in proposing many models for academic discussion. But at the implementation level, may be the answer to this question is 'no' – not need that many models. If these models are considered as plans for the implementation of Islamisation, it can be said that the intellectual people in the *Ummah* are mainly busy with making too many plans rather than the implementation of plans. This 'abundance of models', in the future, can create confusion among people who want to implement Islamisation of knowledge.

Rather than producing more similar models, now the main concern of the Muslims scholars should be to implement any of these proposed models and thus try to find out the real-life problems concerning implementation. If the Muslims only make the plan and do not perform

according to the plan, they will never be able to identify the real-life complications of the implementation process.

Another crucial drawback of these models is that these are considered as applicable to all situations or to the total Muslim *Ummah*, which they are not. These models do not cover the political and cultural aspects of the implementation of these models in different countries. For example, there are political and cultural differences among an Islamic country, a Muslim majority country, and a Muslim minority country. A single system cannot be applied to all these situations. There will be different contingent factors in these different environments that will make the process of implementation challenges.

The next section of the article presents with one of the prominent cases of implementation of Islamisation of Knowledge.

### **ISLAMISATION OF KNOWLEDGE: THE CASE OF INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM)**

The original work plan of Islamisation of Knowledge was developed by IIIT and later this philosophy was adopted by some other universities in Malaysia, Pakistan, Bangladesh, Niger and others (Ali, 2010; 19). In 1983, Ismail Raji al-Faruqi visited the International Islamic University Malaysia (IIUM) to promote the concept of Islamisation of Knowledge, and later his work plan (Hussain, 2009; 9).

Now the issue of Islamisation is included in the vision and mission of IIUM. According to Abdallah, Hussien, and Hisham (2011):

“Different conceptions of Islamisation have co-existed at IIU. Some of the scholars at IIUM follow the approach of Syed Muhammad Naquib al-Attas which focused on liberating the Muslims from the grip of secularism. This approach was mainly used and propagated at the International Institute of Islamic Thought and Civilization (ISTAC) from its inception in 1989 until it became an integral part of IIUM in 2002. The most widespread approach, however, which held sway at IIUM during its formative years was that espoused by al-Faruqi, Abu Sulayman, al-Alwani and in the IIIT.”

Over the years, IIUM tried to attract and hire Muslim academics from different parts of the world to contribute to the process of Islamisation of knowledge. During the leadership period of Dr. Abdul Hamid AbuSulayman (1988-1998) the *Kulliyyah* (Faculty) of Islamic Revealed Knowledge and Human Sciences was established. The curriculums of different disciplines of the University were also Islamised. Islamic perspectives of different disciplines are taught to the students along with the Western methods. Students around the Muslim world are coming to IIUM for higher studies.

The academics and the students of IIUM have performed a good amount of research on different issues from the Islamic perspective. The greatest success came mainly in the fields like Islamic Economics, Banking, Finance and Insurance (Abdallah, Hussien and Hisham, 2011).



Abdallah, Hussien, and Hisham (2011) interviewed eleven key scholars of IIUM found that the university is facing different kinds of problems in the implementation of Islamisation of Knowledge. The first problem is that scholars do not agree with applying one particular model for the implementation of Islamisation. Different scholars like different models and it creates a problem in the implementation. The second problem is that it becomes difficult to hire enough teaching staffs who are committed to this Islamisation movement and have knowledge in both modern sciences and Islam (Abdallah, Hussien and Hisham, 2011):

“Hence many western educated academics do not know much about Islam and many of the graduates of Islamic institutions are ignorant of modern sciences.”

Moreover, there is a dearth of textbooks containing Islamic values. One of the respondents in this research commented that what is taught to the students at this moment is actually a ‘hodgepodge’ of western/secular and Islamic knowledge and thus IIUM is producing confused graduates. Many of the students are also not committed to this Islamisation movement. According to Abdallah, Hussien and Hisham (2011):

“Considering the knowledge side of Islamisation, more and more students enrol in IIUM today without knowing even the basics of Islam. Many do not seem to have the desire and commitment to acquire an Islamic character. Given the increasingly competitive higher education market, it is becoming increasingly difficult for IIUM to be selective.”

The current empirical findings with the interviewees of this research found that success concerning research and publications is also not that praiseworthy. In most of the cases, theoretical writings are attempted and the practical problems related to Muslim *Ummah* get unnoticed by the researchers.

## **STRATEGIES FOR IMPLEMENTATION OF ISLAMISATION OF KNOWLEDGE FOR HUMAN SCIENCES**

After discussing several problems of the models of Islamisation and the problems relating to their implementation, it is important now to find out some strategies that will help in implementing the idea of Islamisation of Knowledge onto the curriculum of human knowledge.

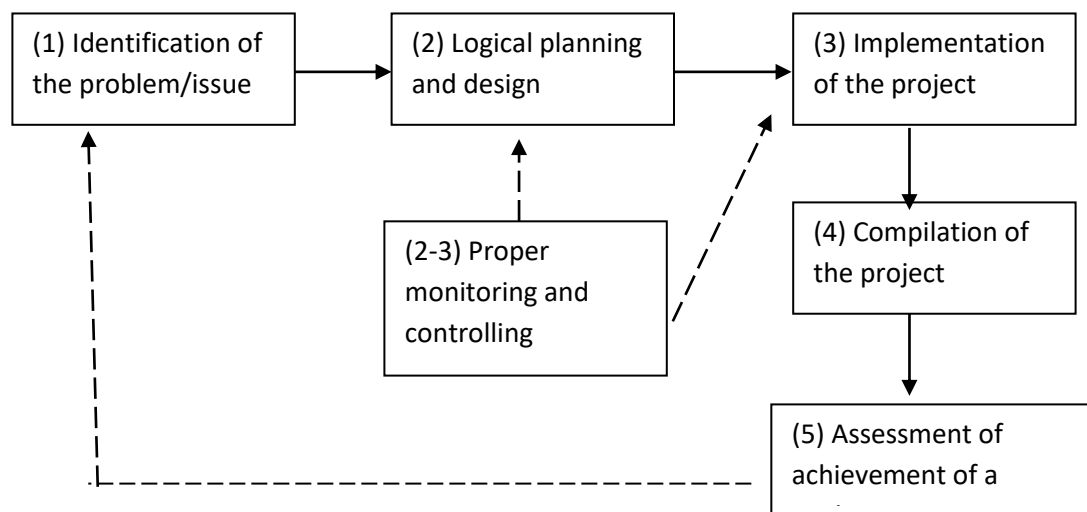
Different scholars tried to define Islamisation in different ways. As mentioned earlier, some wanted to recognise it as a philosophy; process; project; programme; idea and movement.

As the objective of this particular article is to highlight the implementation process of Islamisation, this article sees the issue of ‘Islamisation’ as a ‘project’ that has to be implemented through ‘educational institutions’. That means these projects should be undertaken by educational institutions that have a distinctive niche for Islamisation. The rationale behind considering Islamisation as a ‘project’ is that a project needs to be managed and implemented. It needs a commitment from the part of the human resources for proper implementation and achievement of the goals. This project has to be undertaken by an educational institution because it will give the project an organisational base that will ensure commitment, control, and accountability.

Identification of a subject matter as a project means it needs to be managed through proper steps. A project is a plan or scheme that needs to be completed within a timeframe. A project needs proper planning, organising, resourcing, directing and controlling to achieve a particular goal or objective within a particular time. At the end of the project, an assessment of the achievement or the appraisal of the value addition from the project is also needed. A typical project may involve the following logical steps (see Figure 1):

1. Thinking of the problem/issue under consideration.
2. Making logical planning and design to achieve the project goal within a specified time and cost.
3. Implementing the project that also includes continuous monitoring and controlling.
4. Ending the project and assessment.

**Figure 1: Typical Steps in Managing a Project**



The existing models of Islamisation seem to mainly cover steps 1 and 2 (i.e., identification of the problem and logical planning and design) and other steps are ignored. The issue of timeframe mostly remains absent. The issue of cost and finance is not highlighted in a detailed way. As these models do not cover the timeframe, they ultimately ignore the issues of control and assessment.

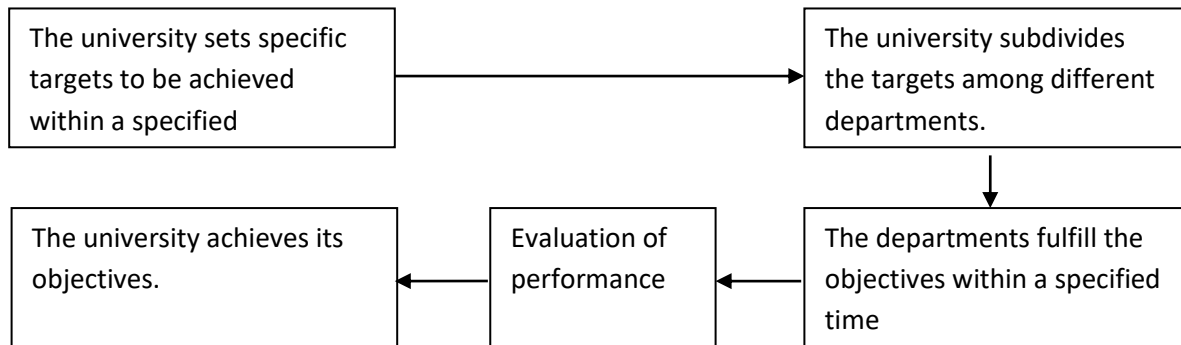
A hypothetical analogy may provide a better understanding of this matter. For example, if an educational institution i.e. a university, selects Ismail al-Faruqi's twelve-step model for implementation, it should implement it within a particular timeframe through a project-based approach by setting proper objectives and goals. The university should go through the following steps:

- (1) Firstly, the university should decide the period within which they have to finish these twelve steps. The organisation may decide to complete these twelve steps within a time of twelve years.

- (2) After that, the time frame for completing each of these steps may also be decided. If each of these steps will take one year, in each year, one particular step will be completed, step after step throughout the subsequent years. In this way, they will complete the twelve steps in twelve years. At the end of the first year, they will complete the first step (i.e., mastery of modern disciplines) and in the second year, they should start the second step (i.e., Discipline survey). Thus, at the end of the twelfth year, they will complete the last step (i.e., dissemination of Islamised knowledge).
- (3) These same targets should be subdivided among the different departments teaching different disciplines. That is, at the end of the first year, each department should complete the first step (i.e., mastery of modern disciplines) and in the next year, they should start the second step (i.e., discipline survey).
- (4) At the end of each year, the departments should complete their respective targets and report to the university. The university should evaluate the performances of the departments. If all the departments can complete their tasks, in total, the university will be able to achieve its objective of that year. If any particular department fails to achieve the goal within that particular time, the university should concentrate more on that department and take corrective measures.

Thus, the department's goals should be tied together with the goal of the university and thus the target should be cohesively achieved. This total process can be depicted as follows (Figure 2):

**Figure 2: Strategies for Implementation of Islamisation of Knowledge Project**



It has to be remembered here that in this project-based implementation process, the whole authority of the university should be committed to one particular model of Islamisation (say, in this example, the twelve-step model of al-Faruqi). Running a project with divergent thoughts and philosophies can lead to contradiction and the ultimate failure of the project. Also, the selection of a particular model should be compatible with political and cultural contingencies of the particular country as well as the particular institution. The university may modify a model (of course by maintaining the original philosophy of Islamisation) to make it compatible in a particular situation. But whenever the model is set and selected, the total institution should be committed to maintaining the requirements of that model.

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The project should be well monitored and well-funded. In the Muslim world, the presence of both very rich countries and very poor countries are strikingly contrasted. These Islamisation projects should be funded by the people and organisations of the rich country. The governments, the organisations and even the individuals can help in this respect. It has to be remembered that proper fund management should be taken as a serious issue and efficient budgeting should be done with the help of qualified professionals (not by the academics). The professionals should discuss with the university authority to understand the fund requirements for the activities of the project and then come up with the budget. The budget should be communicated to the different departments to restrict the misuse of funds.

So, at this moment, to implement this strategy, the following core themes should be followed:

1. Choosing a particular educational institution where the project will be implemented.
2. Committing to a single model by the higher authority of the university.
3. Defining and communicating the targets and goals to everybody in the university.
4. Specifying a timeframe.
5. Continuous monitoring, control and measurement/evaluation of performance.
6. Ensuring efficient fund management.

It has to be remembered that the end of the project does not mean the end of Islamisation process. Islamisation is a life-long commitment (Hussain, 2009) and thus even after completing one full cycle of the project, there should be a continuous effort for improvement.

**TEXTBOOK PROJECT BY THE INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT (IIIT): THE REALITY SO FAR**

It is significant to mention the recent efforts of Islamisation of Knowledge which was undertaken by IIIT at the International Islamic University Malaysia (IIUM). The project is mainly concentrated in producing textbooks in Human Sciences and Revealed Knowledge. It was started in 2017 and expected to complete its cycle in 2019.

Around forty academics from mostly the *Kulliyyah* of Islamic Revealed Knowledge and Human Sciences took up the project. Financial allocation along with agenda briefings, workshops, writing retreats, report presentations, and writing, were made available.

As the project comes to its end, implementing such a project seems to suffer hiccups too. Among the problems are: 1) A textbook is a reference book, neither book chapters nor edited books nor empirical reports; 2) Not all course outlines can be transformed into textbook projects.

In short, producing a textbook is not a one-year project. It requires time, energy and concentration. To maintain the flow of knowledge continuation, the Islamised textbooks if not at par, at least, in line with or unique from the westernised one.

Having said so, the International Islamic University Malaysia (IIUM) is fortunate to be selected by the IIIT to get involved in the production of the textbook project. Strategising small perhaps brings big consequences in the future. Al-Faruqi IIIT's model so far shows a particular positive product. By the end of 2019, several Islamised textbooks of human sciences and revealed knowledge will come into existence. It will provide choices and alternatives to the current westernised readings.

## CONCLUSION

The twofold main objectives were achieved. Firstly, the current state of Islamisation of Knowledge movement indicates that Muslim scholars are actively discussed and disseminated their ideas via particular models. Secondly, the problems of Islamisation of Knowledge have been identified with a variety of non-performance models. Another side of the coin, however, indicate the prospects of effectively utilising those models.

The movement of Islamisation of Knowledge is suffering from the absence of role models. In the business world, there are some very popular concepts of business management like lean manufacturing (introduced by Toyota), just-in-time (also introduced by Toyota), six-sigma (introduced by Motorola), the very recent one, the plug-in hybrid (introduced by Volvo), etc. that were actually introduced and implemented by particular companies. By applying this model in their company, they could ensure better quality control of their products. When this effort became successful, the other companies in different business fields followed this management model and has a bright potential to become successful too.

In the case of Islamisation also, there is a need for a successful role model. One successful implementation of Islamisation model in a particular university will show paths to others. After that, this model will become popular and may also be adopted by many others. Thus, the movement of Islamisation of Knowledge can be successful. Thus, only a time-specified, project-based implementation process can ensure the success of a role model.

The article concludes that the Islamisation movement is mainly revolving around the development of theories. This is not solving the practical problems of the *Ummah* properly. Though there are logical models of Islamisation proposed by different scholars at different points of time, because of the lack of a time-specified project-based approach, these models are not being implemented properly. That is why not many cases of successful Islamisation of Knowledge are seen.

Throughout the globe these days, there is a huge decline in the Islamic values among Muslims. Moreover, in world politics, Muslims are becoming victims of the wrongdoings of the Western world. Muslims are lagging in terms of politics, economy, education and many others. Rather than generating knowledge in light of the Qur'an and the Sunnah, Muslims are getting attracted to the secular knowledge and becoming the consumers of that knowledge. The only way to revive from this continuous decline is to include Islamic values and teachings in the education systems and also produce new knowledge with the help of the revelation. In the past,

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many Muslim scholars have followed the guidance of the revealed knowledge and became the successful producers of knowledge. Strategising the Islamisation of Knowledge by synthesising the human knowledge such as in Anthropology, Communication, History, Political Science, Psychology and Sociology that exist in IIUM human knowledge academic programme, is the way to do.

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