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THE CURRICULUM OF ISLAMIC STUDIES AND ISLAMIC STUDIES EDUCATION PROGRAMS IN MEETING THE CHALLENGES OF GLOBALIZATION: A CASE STUDY OF SELECTED MALAYSIAN UNIVERSITIES¹

Rosnani Hashim

Abstract

Islamic studies or religious instruction is a subject that is taught throughout primary and secondary schooling, a period of about twelve years to Muslim students in Malaysia. This testifies its importance for the preservation of the Islamic tradition and as a precursor of change within the Muslim mind and soul. Islamic studies when properly taught, provides a great opportunity to transform Muslims' lives especially in the era of globalization that is filled with challenges including the spread of Islamophobia. This article argues that this transformation is only possible if the curriculum of Islamic studies and Islamic studies education programs, which produce the teachers of Islamic studies, are sound and take into account the contemporary situation. Two important elements that are crucial in meeting the challenge of globalization and are consistent with the aims of higher Islamic studies are intellectualism and relevance of the Programs. Hence, this article examines the curriculum of higher Islamic Studies program in three universities and that of an Islamic Study teacher preparation program in Malaysia for their adequacy in generating Islamic intellectualism and relevance in the context of globalization. The article found that the Islamic Studies Programs at the universities are still traditional, although some changes have been made in order

¹ This article is based on a public lecture presented at the Institute for Islamic Studies, University of Vienna, Austria on May 27th, 2014.

to stay relevant. But the programs still lack the ingredient of intellectualism due to its pedagogical approach. The article proposes some changes in the curriculum for its improvement.

Keywords:

The Challenges of Globalization

The world we are living in has changed drastically since the beginning of this century with the introduction of Information and Communication Technologies (ICT). These digital technologies have enabled texts, images, video and audio files to be transmitted in split seconds from one corner of the world to another; and the world wide web has enabled access to the internet for communication in cyberspace at such a high speed and to the widest coverage. The emergence of new global cultural forms, media, and technologies of communication shapes the relations of affiliation, identity, and interaction within and across local cultural setting. Globalization has also resulted in the knowledge economy, which is information-dependent and requires new skills, thereby creating a high demand for higher education. Knowledge has become a much sought after commodity. This commodification of knowledge has led to the increase and significance of certain disciplines such as ICT, economics and business, at the expense of other disciplines especially in the arts, social sciences and humanities such as philosophy, history and literature. This new change is also being criticized in the American liberal education, notably as what is happening to a great university such as Harvard, a move toward “excellence without a soul.”² Furthermore, the increase in cross border migrations to pursue higher education, international education and to seek jobs has led to greater diversity or heterogeneity of people in most countries unlike before. Globalization has also brought about the ranking of universities to denote quality which has led to the pressure for research and publication. Since a large amount of information in the internet is in English, this language has become increasingly

² H.L. Lewis, *Excellence without a Soul* (New York: Public Affairs, 2006).

important for trade, commerce, economy and education unlike in the past when its importance was limited to the former colonies of Her Majesty the Queen.

In short globalization has brought us close together which inadvertently has given rise to clashes and conflicts of values, identity, cultures and language such as the turbulent Arab spring and many more international demonstrations and protests throughout the world. There is tension between citizenship and identity, attachment to the State and obligations as a citizen and the sustenance of one's identity. The cyberspace is now the arena for those who are articulate especially in writing to influence the minds of millions of people. The influence can be positive such as *da'wah* or propagation of good ideas and values, or negative such as its use to slander or malign individuals or a community as in the case of Islamophobia. Globalization, however has not gone unchallenged. The commodification of knowledge or the marketization of education are being opposed by many academics in the universities as evidenced by a letter to the editor of *The Guardian* signed by about 61 professors of arts, humanities and social sciences in the UK³ and the criticism against Harvard, how one of the oldest institution in the world has evolved from education to consumer satisfaction.⁴

Thus, it is clear that globalization poses a challenge to education today and that includes education in the Muslim world. This raises the question as to whether scholars and graduates of Islamic studies who are the custodians of the Islamic civilization are aware of these challenges and are prepared to face them. This study attempts to answer the questions through a cursory examination of the curriculum of Islamic Studies in three selected universities and that of an Islamic teacher education program in Malaysia.

As teachers are important agents of change it is necessary that the teacher education program for Islamic studies is also examined. In any curricular reform or change, despite the sophistry of the revised curriculum or the amount of money invested, the change will not

3 "Education should be a right for all," *The Guardian*, March 21, 2014 accessed on May 15, 2014 <http://www.theguardian.com/education/2014/mar/21/education-right-for-all>.

⁴ H.L. Lewis, *Excellence without a Soul*.

succeed unless teachers are well acquainted with the new ideas and are gradually convinced into using it. We have many examples of failure in curriculum change in Malaysia due to the oversight on the important role of teachers; such as the change in teaching Mathematics and Science from Malay to English which was introduced in 2003 and axed in 2009. Another major failure is the change in assessment from the centralized, summative-based national public examinations to the localized formative, school-based examination which was introduced in 2011 and put to hold in 2014. In both cases, teachers were the prime movers for the stalled reforms. “Changes in philosophy and curriculum demand a new breed of teachers. It implies that there must also be changes in teacher education programs”.⁵ This is to prepare the preservice teachers to be equipped with the knowledge and skills that are relevant to the present day society and to implement it when they are posted to the schools. In this context, a teacher education program has to be sensitive to the societal changes that are happening around it. Otherwise, it will produce teachers who are obsolete and irrelevant to the classroom and the needs of students and the society of the present day.

The Aims of Islamic Studies Program

From the Islamic perspective, man is created for a mission which is not only of this world but also the Hereafter. The most important mission is the worship of God, the Creator of the universe, the heavens and the earth and all those in between them. Worship has a bigger sense than just the rituals of prayer or performance of the other four pillars of attesting Allah as the God and Muhammad as His Messenger, zakat, fasting, and pilgrimage. It means complete submission willingly and not mechanically. Worship is to regulate his life and makes it more meaningful. Worship will purify man’s life to be elevated from the beastly nature to the angelic nature. Man is also created to be the vicegerent on earth, that is, to bring prosperity and maintain peace on earth, and for this purpose, God has made the whole universe subservient to man. The manuals to help men achieve

⁵ R. Hashim, “The Construction of an Islamic-based Teacher Education Programme,” *Muslim Education Quarterly* (1997): 57.

these aims are the Holy Qur'an and the Prophetic Tradition. Thus, the purpose of Islamic education is not only to fill the students' mind with myriads of information but also to prepare them for life in this world and the Hereafter, to prepare them for a life of purity and sincerity. This total commitment to character-building based on the ideals of Islamic ethics is the highest goal of Islamic education".⁶ Thus a teacher is not only an agent of change, but he or she is a *murabbi*, that is one who exemplifies the good and cherished values not only of society but teachings of the Qur'an and conduct himself or herself accordingly. He not only teaches but also educates. The teacher's character will brush on to the students – that is how large the influence of a teacher on human development.

The aims of Islamic Studies or the Traditional Sciences program therefore should consider the nature and stages of human cognitive and moral development. Instilling good dispositions through habituation and shaping behaviour and attitudes is the concern of the early formative years. The subsequent primary years reinforce these habits, form good character and promote the acquisition of facts, both prescriptively and through explanation. Thus, these formative years are apt for Qur'anic memorization, socialization of beliefs and habituation of good character, including prayers and fasting. The secondary years are most appropriate for shaping beliefs and knowledge through reasoning and argument about ideas or actions. At this stage the relationship between motives, acts and consequences become more visible.

Hence, at a stage beyond this, the aims of higher Islamic education, including Islamic studies programs should be focused on the intellect that also includes spirituality, which is Allah's unique gift to man and which distinguishes man from the rest of His other creatures. Thus, the goal of this stage of a Muslim's human development should focus on his or her ability to think critically and creatively based on the Islamic worldview, and to communicate effectively, be it written or spoken. It is at this level that our Islamic

⁶ See S.M.N. Al-Attas, (Ed.) *Aims and Objectives of Islamic Education* (Jeddah: King Abdul Aziz University & Hodder & Stoughton, 1978); and A. Ibrashi, *Dasar-dasar Pokok Pendidikan Islam* [Principles of Islamic Education], tran. H.Bustami A. and Djohar Bahry. (Jakarta: Penerbit Bulan Bintang, 1970).

Studies students should be doing *ijtihad*, at least at a personal level and testing their collective *ijtihad* in consultation with the others at the level of the public. He or she should appreciate the ways in which one gains knowledge and understands the universe, society and ourselves; should be informed of other cultures and other times; should have some understanding and experience concerning moral and ethical problems based on the Islamic world view; should have developed a spirituality from which a good heart predominates and aspires to become an *'ibadur rahman* (a devoted servant); and finally, should have attained depth in some field of knowledge of his or her specialization.⁷

Higher Islamic Education and Intellectualism

Islamic education in the context of higher education means an education to primarily teach this field of scholarship to those who will be teachers in educational institutions whether in the mosques, schools or colleges, or be the administrators of institutions dealing with Islamic shari'ah whether in the shari'ah courts, Islamic banking and finance, departments dealing with fatwa, zakat, hajj or marriage consummation. Thus universities will need to provide Islamic studies for the functioning of the society. Today the number of higher education institutions in the Muslim countries offering Islamic studies has increased to commensurate with the increase in the population and the value of a university education in terms of enlightenment and also economics of return. This is evident especially in Indonesia with the IAINs, STAINs, PTAIN, UINs, and in Malaysia with State Islamic Colleges in addition to Islamic universities. But are these higher Islamic educational institutions providing the right mix of education for the advancement of the ummah? It is pertinent at this stage to reflect on the definition of Islamic education which according to Fazlur Rahman, is

... not the physical or quasi-physical paraphernalia and

⁷ R. Hashim, "Islamization of the Curriculum," *American Journal of Islamic Social Sciences*, 16:2 (1999, Summer): 35. A few goals of American Liberal Education were modified from Tanner, D. & L.N. Tanner, *Curriculum Development: Theory and Practice* (New York: Macmillan Co., 1980), 510.

instruments of instruction such as the books taught or the external educational structure, but what I call “Islamic intellectualism”; for to me this is the essence of higher Islamic education. It is the growth of a genuine, original and adequate Islamic thought that must provide the real criterion for judging the success or failure of an Islamic educational system.⁸

We acknowledge that higher Islamic education has been able to produce many graduates. In fact they were the ones who in most cases led the struggle for the independence of their countries and ended colonialism. Most become teachers in public and also private schools. Others become officials in the State Islamic Religious Department or Council. But today are we able to see Islamic intellectualism around us or are there graduates engaging themselves with non-Muslim groups in resolving societal issues whether in written exchanges on the internet, in books, or in debates? Thus, if we accept Fazlur Rahman’s criterion of “Islamic intellectualism” as “the growth of original and adequate Islamic thought” for the success of higher Islamic education, then we can conclude that higher Islamic education institutions are not as successful today. In fact, in most cases they tended to follow the masses instead of leading the masses with new, fresh ideas.

Many of the Islamic Studies graduates are not analytical or evaluative in their thinking, nor are they creative, innovative or original. In fact they lack knowledge of the broader world but they are knowledgeable in memorized knowledge from the religious texts. They lack the Islamic intellectualism as defined above. As such very few of these graduates are able to give original ideas or articulate the critical issues of today -- democracy, civil society, college ranking, gender, LGBT, human rights, environmental degradation, diversity and globalization to the extent that they can guide the masses. Sometimes they possess the knowledge but are unable to articulate their views to both the Muslim and non-Muslim public due to the poor command of the language or lack of self-confidence. This failure is not only true for graduates of the traditional madrasa as

⁸ F. Rahman, *Islam and modernity* (Chicago: University of Chicago Press, 1982), 1.

asserted by Omid Safi but as indicated above, it is also true for modern Islamic higher education institutions.⁹ In the end, it is the lay Muslim intellectuals and activists who are “stepping into the vacuum created by the marginalization of the traditional Islamic madrasas” due to Western colonization and modernity and the shortcomings of learning in modern higher Islamic education institutions.¹⁰ The problem with higher Islamic education system is its failure to bring the Islamic traditional or shari’ah sciences to bear on other spheres of life.

Academic freedom and intellectualism in the Islamic heritage

It has been explained earlier how important the Qur’an or revelation is to Islamic education. The transcendent and the revealed are pervasive in Muslim thought. Any philosophy which denies or contradicts Islamic principles drawn from the Qur’an and Sunnah is rejected by Islam. One may ask, how can academic freedom and freedom of inquiry thrive within this seemingly rigid context? Nashabi argues that this academic freedom was safeguarded in Islamic history in a manner which can compare favourably with the most liberal traditions of our present day.¹¹ Wan Daud,¹² Rauf¹³ and Tibawi¹⁴ have demonstrated this enlightening experience in their respective works. The first four centuries of the Muslim era were the golden age of Islamic intellectual activity, during which, the free exercise of reason and respect for learned opinion were established practices in academic circles and in society in general. According to Maqdisi there were more than a hundred schools of thoughts (*mazahib*) before the four in existence in the *ahli sunnah wa*

⁹ O. Safi, ed., *Progressive Muslims on Justice, Gender, and Pluralism* (Oxford: Oneworld. (2004).

¹⁰ Ibid. 20.

¹¹ H. Nashabi, “Islam and the Liberal Tradition,” in American University of Beirut, *The Liberal Arts and the Future of Higher Education in the Middle East* (Beirut, 1979).

¹² W.M.N. Wan Daud, *The Concept of Knowledge in Islam* (London: Mansell, 1991).

¹³ M.A. Rauf, *The Muslim Mind: Foundation and Early Manifestation* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1991).

¹⁴ A. L. Tibawi, *Islamic Education* (London: Luzac, 1972).

al-jamaah tradition today. The schools had differences in *usul* (jurisprudence) and *furu'* (its minor branches) and those that disappeared died a natural death following the decline of the number of followers who "were capable of defending the doctrines of its recognized representatives".¹⁵ It also declined if the schools were not patronized by the rulers and also *waqf* (endowment). A certain basic piety and humility existed that prevented any excesses of intolerance or bigotry.

Philosophy and the religious sciences were in direct confrontation, and this contributed to the development of the Arab-Islamic civilization, where Greek, Christian, Hindu and Persian thought interacted freely in the tolerant atmosphere of the Islamic cities. This interaction enriched Muslim thought and broadened its scope and influence. In fact, Islamic civilization had its own form of philosophy before coming into contact with the Greeks. By the fifth century of the *Hijrah*, Muslim thought had developed its unique characteristics. The oneness of God (*Tawhid*) was recognized as the major pillar of Muslim thought and this maturing Islamic thought was a catalyst for the European revival. Ibn Rushd's refutation of al-Ghazali's rejection of philosophy was readily perceived by the Church as a challenge to its intellectual authority. In fact, aside from other internal factors that had brewed within Christianity, Nashabi asserts that the separation of the Church and State owed much to the intellectual initiative of Ibn Rushd.¹⁶ However, this idea did not have as much influence in the Muslim world probably due to the absence of an organized religious institution in Islam whose authority could be challenged. It is this lack of an institutionalized religion that allowed Muslim thought to develop in an atmosphere of freedom.

Intellectual freedom was similarly visible in education, particularly in the educational institutions that were not associated with the defense of a particular school of thought. Thus as long as education was undertaken in the Qur'anic schools or *kuttab*, and the mosque, academic freedom thrived. It was only when educational institutions began to be established for the service of the ruling

¹⁵ G. Makdisi, *Rise of Colleges: Institutions of Learning in Islam and the West* (Edinburgh: Edinburgh University Press, 1981).

¹⁶ H. Nashabi, *ibid.*

authority or in the service of a particular school of thought – for example the Nizamiya madrasah to defend Shafi’i orthodoxy, al-Azhar to propagate *batinite* thought and the Fatimid dynasty – that a certain rigidity in thought began to appear and the liberal, intellectual tradition of Islamic society suffered.

The educational institutions that appeared in the tenth century and later, were almost all supported by the state and with rare exceptions, they espoused the state ideology. Under such circumstances, the *waqf* was the only possible means to secure financial autonomy which, in turn secured the academic freedom of Muslim educational institutions. The history of *jami’ masjid* al-Azhar provides evidence that its academic freedom has always been directly related to its financial self-sufficiency and autonomy. Nevertheless, some *awqaf* were restrictive in the sense that they only provide financial aid for the espousal of certain school of thoughts (*mazahib*) and in fact, due to its exclusory rule, the so called ‘godless’ foreign sciences were often excluded from the madrasa curriculum, being taught privately.¹⁷ But despite this the role of *waqf* in the development of institutions of learning remained crucial especially in the tenth century. According to Maqdisi, “With the *waqf*, institutions of learning were made perpetual, and independent, in some cases, of the donor himself, and in all cases, of the donor’s life span.”¹⁸

The fear of rigidity and commitment to the service of a ruling authority which hampered free exercise of good judgement, led Muslim thinkers to avoid the formation of an order of “learned men” (*‘ulama*), or even of giving any definition of a “learned man” (*‘alim*). This designation was left without a restrictive definition and, in spite of its misuse sometimes, has generally served to prevent any class from monopolizing wisdom, or exercising patronage over knowledge. The autonomy of the *ulama* from the state or ruler is an important point underscored by al-Ghazali when he categorized those *ulama* who associated closely with the rulers for favours as the bad *ulama* (*ulama al-su’*).¹⁹

¹⁷ See A. Shalaby, *History of Muslim Education* (Beirut: Dar al Kashshaf, 1954); and Maqdisi, *Rise of Colleges*, *ibid.*

¹⁸ Maqdisi, *Rise of Colleges*, *ibid.*, 4

¹⁹ Al-Ghazali, *Kitab al-‘Ilm*, tran. Nabih Amin Faris (Lahore: Sh. Muhammad

Nashabi asserts that academic freedom has been preserved in the Muslim tradition due to the following factors: (1) the lack of an organized religious system in Islam; (2) the establishment of *awqaf* to support educational institutions; (3) the call on rulers and ruled alike to hold men of learning in high esteem; (4) the call on men of learning to practice asceticism and humility, to resist the temptation of worldly prosperity and devote themselves to the pursuit of knowledge, and (5) the deliberately vague definition given to the terms '*alim* and '*ulama*'.²⁰ It was in this atmosphere that Islamic thought has achieved the reconciliation between scientific truth and revealed Truth such that there was no dualism between revealed and acquired sciences.

Educational Training of Islamic Studies Professionals: Pedagogy

One of the major factors responsible for the state of affairs of our Islamic Studies graduates is their educational training. It has been found that the method used to train these graduates does not encourage the development of intellectualism. Despite the changing time and the advent of modern technologies, these graduates are still treated as repositories of knowledge, that is, they are stuffed with what Whitehead called inert knowledge.²¹ Thus they are made to memorize not only the Qur'an but also the Hadith, Tafsir, *sharah* (commentaries) and super *sharah* from the Islamic legacy especially jurisprudence, whereas those information could easily be retrieved from books, specific computer applications such as *al-Bayan* or *al-Alim* and downloadable apps from the smart phone for references. Memorization is essential to a certain degree especially of verses of the Qur'an and hadith but that should not be all. Nowhere are they encouraged to question, discuss, debate, challenge or argue over major ideas found in the texts. Maqdisi argues that this sharply contrasted with the methods employed by the early scholars such as *jadat* (the scholastic method of dialectics), *khilaf* (divergence of

Ashraf, 1974).

²⁰ H. Nashabi, *ibid*.

²¹ A.N. Whitehead, *The Aims of Education and Other Essays* (New York: Free Press, 1957).

opinion in the law), and *munazarah* (disputation).²² Consequently, these graduates do not develop the ability to debate and articulate contemporary issues involving Islamic matters in public or in popular writing. In many cases, the mass lecture overrides the smaller class and in some cases the lecturer literally reads from his notes without any discussion. It is common for instructors to depend on one or two books for the course, and worse still on their own notes for the examination. Lecturers who apply this approach has been criticized on the ground that it does not expand students' horizon and knowledge.²³ Instead they would be trapped in the mind of one scholar. Fazlur Rahman made the same criticism of Abul 'ala Maududi who imprisoned the minds of thousands of Muslim youth in his analysis of the failure of the *Jamaat Islami* in education.²⁴ Thus, armed with this model that is exposed to them, the newly-trained teachers of Islamic studies adopt the same method with their students in the schools and colleges. Definitely, the mode of teaching and learning method needs some changes especially in the presence of sophisticated technology and the internet. However, what is more important than the technology is their ability to argue, support and articulate their point more convincingly and rationally.

Curriculum structure of the Islamic Studies Program

The second major factor that promotes inertia among the Islamic studies graduates is the curriculum structure of Islamic studies program for higher education. Although the curriculum has improved slightly at the beginning of the century, there are still problems associated with it. In most institutions with the exception of a few, the curriculum of the Islamic studies undergraduate program continues to be narrow and still too specialized. It focuses on the Islamic traditional sciences. Students are only required to study the Qur'an, Hadith, *shari'ah*, *usuluddin* (*aqidah* or theology), Arabic language and the other auxiliary sciences. Although these subjects

²² Maqdisi, *Rise in Colleges*, *ibid*.

²³ A.Ghoneim, "Pengajian Islam di Peringkat Universiti yang sewajarnya [Relevant Islamic Studies at the University Level]," in A. R. Ismail, *Pendidikan Islam di Malaysia* (Bangi: Penerbit UKM, 1992).

²⁴ F. Rahman, *Islam and Modernity*, *ibid*.

are broad and cover every sphere of human's life here and in the hereafter, the orientation of the subjects is not contemporary and critical but rather of gathering information. Clearly, the curriculum is imbalanced and lacks integration between theoretical knowledge and practical knowledge, between this world and the Hereafter, between the sacred and the profane, and between the perennial and the acquired. Students are unable to see how these sciences can be applied to other spheres of life. The classification of knowledge based on its sources, that is, *al-'ilm al-naqliyy* and *al-'ilm al-aqliyy* has not helped this integration. Similarly, the classification of knowledge according to priority and duty into *fard 'ayn* and *fard kifayah*, albeit with good intention built in it, also works against the unity of knowledge. Yet these are the models adopted by the First World Conference on Muslim Education in Makkah and elaborated by al-Attas in one of the works resulting from the Conference.²⁵

Perhaps, it is time to consider the nature of the core knowledge for those specializing in Islamic Studies Sciences or other models of classifications of knowledge used by early Muslim scholars like Al-Farabi and the Ikhwan al-Safa, who avoided any form of dichotomy in their classifications. The imbalanced knowledge to which our graduates are exposed to has narrowed their minds rather than broadening them as it initially was aspired to do. Because of the nature of the subjects of specialization, that Islamic sciences are received from the authority of the Qur'an and the prophet, our graduates are exposed to only one form of knowledge which presents the nature of the Ultimate Reality with no further need to question its truth. There does not seem to be any debate on great ideas concerning the various interpretations of the signs of God, which was once the landmark of Muslims' learning and discourses in the palaces of the Abbasid Caliph. Respect for the view or the authority of their masters is supreme, the absence of which would be interpreted as arrogance or disrespect to their teachers and scholars. This is in sharp contrast to the Islamic tradition whereby a *murid* (student) could start his own study circle upon the authorization of the master who assessed him from his ability to defend his *ijtihad* even if it differed from the master's as was the case of Wasil ibn Ata, the founder of the

²⁵ Al-Attas, *Aims and Objectives of Islamic Education*, ibid.

mu'tazilite school and his Master, the great sufi scholar, Hasan al-Basri.

Reforms in Higher Islamic Education

The First World Conference on Muslim Education of 1977 heralded a new era in Muslim higher education. It became the precursor of attempts to crystallize the idea of Islamization of contemporary knowledge and the birth of great institutions, namely the International Institute of Islamic Thought (IIIT), The International Institute of Islamic Thought and Civilization (ISTAC) and International Islamic Universities in Pakistan, Uganda and Malaysia. The idea of integrating the dualistic educational system existing in the Muslim countries and Islamizing contemporary knowledge had preoccupied the Muslim minds for a long period and finally the integrated curriculum for higher Islamic education was conceived. For example, the following integrated higher Islamic education curriculum structure having a university core, a faculty core, a departmental concentration, supporting and elective courses is typical of most faculties of Islamic studies in Malaysia and probably in other Muslim countries:

Core university requirement (varies among universities, according to its emphasis. For example, Islam and Asian civilizations, Language proficiency courses, co-curriculum such as leadership and softskills).

Faculty/Kulliyah core requirement (courses on basic Islamic traditional sciences which are obligatory regardless of concentration).

Departmental/Concentration requirement (Traditionally *Fiqh and Usul al-fiqh*, al-Qur'an and Sunnah, *Shari'ah*, *Usul al-din*, *Dakwah* and Comparative Religion)

Supporting courses – from within the faculty (more Islamic traditional sciences).

Electives or Minor- from within the faculty.

Islamic studies in International Islamic University Malaysia (IIUM)

In the case of the International Islamic University Malaysia (IIUM),

in an effort towards integration or relevantization of knowledge, the Kulliyah (Faculty) of Islamic Studies or Revealed Sciences has been combined with the Faculty of the Human and Social Sciences to become the Faculty of Islamic Revealed Knowledge and Human Sciences. As a result of this initiative, students majoring in the Islamic Studies Sciences are also required to minor or have electives in one of the human sciences such as in psychology, sociology, anthropology, political science, communication or history. In this way there is integration between the *'ilm al-naqliyy*, represented by the Islamic Traditional sciences and *'ilm al-aqliyy* represented by the human and social sciences. This curriculum is better than previous curricula in the traditional institutions because it gives rise to a more balanced and informed Islamic teachers or religious personnels.

The missions of KIRKHS are clearly stated that it desires toward²⁶

- Integration of Islamic Revealed Knowledge and Human Sciences
- Islamization of Human Sciences
- Relevantization of Islamic Revealed Knowledge to contemporary issues, and
- Research and innovation in the disciplines of Islamic Revealed Knowledge and Human Sciences

The educational goals elaborate on the nature of the man it desires to produce, namely, students who

- internalize the worldview of Islam in each and every aspect of their life.
- possess knowledge in their chosen fields of specialization and are committed to using their knowledge for the advancement of the Ummah.
- are committed to the ideas of the relevantization of religious sciences and the integration of Human Sciences with Islamic Revealed Knowledge.
- possess the necessary skills for the application of their knowledge in real life situations.

²⁶ Kulliyah of IRHKS, IIUM, *Undergraduate Prospectus 2013*.

- possess social skills so that they become responsible and effective contributors to societal harmony and growth.
- possess Islamic values and positive attitudes and professionalism.
- are competent in articulating ideas and communicating with others and become effective leaders and team players in the family, the workplace and the community.
- possess important scientific skills that are necessary in contemporary times.
- possess thinking skills and problem solving capacity to cope with challenges in the real world.
- are prepared for lifelong learning through research and information management skills.

The Faculty (Kulliyah) of Islamic Revealed Knowledge and Human Sciences was set up in 1990 and has ten departments, seven for the human sciences and three for the Bachelor of Islamic Revealed Knowledge (IRK): 1) Fiqh and Usul al-Fiqh; 2) Al-Qur'an and al-Sunnah; and 3) Usuluddin and Comparative Religion. The Department of Fiqh and Usul Fiqh focuses on the study of the concept of Islamic Law, Shari'ah; the body of Islamic Law related to Ibadat, Mu'amalat, Jinayat and the principles of Islamic Jurisprudence as developed by both classical and contemporary jurists. The Department offers two areas of concentration: Fiqh and Usul al-Fiqh. The wide range of courses offered by the Department not only involves mere textual reading and memorization of the juristic legacy but also an analysis of various views and arguments, an evaluation of proof-values underlining each juristic pronouncement, an appreciation of divergent positions, and most importantly contextualization of juristic discourses with the view of providing solutions to juristic needs of Muslims and the global world. These skills equip the students with juridical acumen to serve effectively as competent graduates of Islamic jurisprudence and enable them to be life-long learners and thoughtful citizens of the increasingly globalized world. This program bridges the gap between theoretical discourse and practical demands of the society. Accordingly, the program intends to impart in the students the spirit

of creative articulation of fiqhi thoughts and methodologies to solve present juridical problems affecting Muslims through Fiqh and Usul al-Fiqh.

The Department of al-Qur'an and as-Sunnah aims at producing students with knowledge proficiency and methodological skills capable of dealing with the fundamental sources of Islam namely the Qur'an and traditions of the Prophet (ﷺ), and to make their noble teachings relevant to any condition of human life. It is committed in providing students with specialized courses in both Qur'anic and Sunnah studies in an interdisciplinary nature

The Department of Usul al-Din and Comparative Religion promotes the Islamic sciences relevant to contemporary disciplines of study. It develops an Islamically-based integrated and holistic approach to education and career. Its niche area is "comparative approach in the study of Islamic Heritage, Thought, and Other Religions on the basis of Usul al-Din. A unique feature to be found in all the programs of the Department is the "Relevantization of Islamic Heritage" to contemporary realities. The undergraduate program, normally completed in 4 years, provides students with knowledge in Usul al-Din, Islamic Thought and Comparative Religion. It offers courses emphasizing unity among the races, religious harmony, and moderation in contemporary religious discourse. In addition, it meets the needs of global importance by providing proper understanding of the worldview of Islam.

Curriculum structure of Bachelor of IRK Degree

The curriculum structure of all the three Bachelor degree in IRK programs as shown in Table 1, is similar for all the three departments. The university required courses are meant for all university students to be proficient in English and Arabic for those using the respective language as its medium of instruction, possess a good foundation of Islamic knowledge and are competent in the soft skills. Thus, all university students are to take courses to fulfill these needs. However, the Arabic and Islamic foundations are different for the IRK students because they already had the foundation from secondary education (Table 2).

Table 1 The curriculum structure of the B. IRK Programs

	B IRK	
Course Category	Cr Hours	Percentage
University Required Courses	20	15.63
Kulliyah Required Courses	24	18.75
Department Required Courses	51	39.84
Elective	33	25.78
Total	128	100

Table 2 Differences in University Required Courses (shaded)

IRKH	NON-IRKH
Advanced Tilawah Al-Quran I & II	Tilawah al-Qur'an I & II
Tahfiz al-Quran	
English for academic purpose OR Arabic for academic purposes	English for academic purpose OR Arabic for academic purposes
Malay language for a career OR Advanced Malay Language	Malay language for a career OR Malay Language for foreign student I or II
Spiritual/ leadership/interest-based package	Spiritual/ leadership/interest-based package
Qur'anic and Prophetic Texts	Islamic World View
Arabic for Islamic Studies	Islam, Knowledge and Civilization
Creative Thinking & Problem Solving	Ethics and Fiqh for everyday life

Survey of Islamic History & Civilisation (Arabic)	Methods of da'wah
---------------------------------------------------	-------------------

Kulliyah and Departmental Required Courses

In general, students from every department of the IRK are provided with foundation courses in Islamic studies viz. Fiqh, Usul al-Fiqh, al-Qur'an, Hadith, Sirah, Aqidah, and Ethics as shown in Table 3. This will give them a broad overview of the Islamic studies terrain before they specialize in either of the three areas offered.

Table 3 IRK Kulliyah required courses

No.	Course Title	Cr Hr
1	Dirasah fi al-Qur'an: Study of Qur'an	3
2	Fiqh al-Sirah: Reflections on the Life of Prophet Muhammad	3
3	'Ulum al-Qur'an: Sciences of Qur'an	3
4	'Ulum al-Hadith: Sciences of Hadith	3
5	Al-Madkhal ila al-Fiqh: Introduction to Fiqh	3
6	Al-Madkhal ila Usul al-Fiqh: Introduction to Usul al-Fiqh	3
7	Islamic Aqidah	3
8	Islamic Ethics	3

The departmental courses are tailored for the area of specialization. It is not only actually 50+ credit hours because students may still choose 12 credit hours of departmental courses as electives. Overall students take about 89 cr hrs in IRK courses of the required 127 cr hrs, which is almost 70 percent.

Relevantization of IRK

In the case of IRK, the mission of the university to Islamize is not applicable because the area of knowledge is already dealing with knowledge from the pristine sources, the Qur'an and the Hadith. In its case, what is more applicable with respect to the mission of

integration is its relevantization to the contemporary context in modern discipline of the humanities and social sciences. Thus its graduates would have to know selected modern disciplines to some depth so as to enable them to bring IRK to bear with these disciplines and thus giving an Islamic perspective to the respective disciplines. For this purpose, the 12 credit hours of electives offered to students are basically an understanding of the humanities and social sciences (Table 4). Students might just survey the different areas or study two areas in greater depth. It is important to note that these courses are offered in English whereas the Kulliyah and Departmental courses are offered in Arabic. In this manner, the students of IRK will be equipped with two important languages that will help for scholarly growth and also in intellectual discourse.

Table 4 Electives courses from other disciplines

Choose four courses only (12 credit hours)		
No.	Course Title	Cr Hr
1	Introduction to History & Civilization	3
2	Introduction to Psychology	3
3	Introduction to Political Science	3
4	Introduction to Sociology	3
5	Introduction to Mass Communication	3
6	Developmental Psychology	3
7	Islam in the Malay World	3
8	Intensive Expository Writing	3
9	Found for Communication in the Qur'an and Sunnah	3
10	Islam and Industry	3
11	Islamic Principles and Practices of Public Admin	3

Comparison of IIUM Islamic studies with UM and UKM

In the case of the University of Malaya, the Islamic Studies Academy has 9 departments and four programs.²⁷ The departments that are under the category of Shari'ah are: 1) Fiqh and Usul; 2) Islamic Political Science; 3) Shari'ah and Economy; 4) Shari'ah and Law; and 5) Islamic Astronomy. The departments that fall under the category of Usuluddin are: 1) Aqidah and Islamic thought; 2) al-Qur'an and Hadith; 3) Dakwah and Human Development; 4) History and Islamic Civilization. In addition there are four other Bachelor programs, which are: 1) Islamic Education; 2) Islamic Studies and Science; 3) Islamic studies and ICT; and 4) Muamalat Management. The curriculum structure is shown in Table 6. This means that almost 90 credit hours or 70% of the courses are in the area of specialization. The university required courses (Table 7) comprised Communicative English, co-curriculum, ICT, Islamic and Asian Civilizations, Ethnic relations, electives, Community service and entrepreneurship, whereas the Academy core are Arabic language I & II, Qur'an memorization, Introduction to Shari'ah and also Introduction to Usuluddin. The electives consist of fiqh courses on culture, *waqf*, *al-ikhtilaf*, *al-ayman wa al-nuzur* and *fatwa* practices; students are to choose four.

Table 6 Curriculum structure of B. Shari'ah in University of Malaya

Course Category	Credit Hours
University Required Courses	23
Kulliyyah Required Courses	11
Program required courses	42
Department Required Courses	36
Elective	12
Total	124

²⁷ Akademi Pengajian Islam Universiti Malaya, *Under Graduate Handbook 2012-2013* http://apium.um.edu.my/student/undergraduates/handbook/2012_2013/03.pdf, accessed on April 30, 2014.

Table 7 Detail of curriculum of B. Shari'ah in University of Malaya.

Category of courses	Content	Cr hr
University required (23 cr hr)	Islamic and Asian Civilization	2
	Ethnic relation	2
	Information skills	1
	Co-Curriculum	2
	Basic entrepreneurial culture	2
	English language communication	6
	Elective – external of faculty	3
	Elective- Faculty /Academy	3
	Community service	2
Faculty/Academy Core (11 cr hr)	Arabic language I	2
	Arabic language II	2
	Qur'an memorization	1
	Introduction to Shari'ah	3
	Introduction to Usuluddin	3
Department /Major required (93 credit)	Programme core	42
	Dept/Specialized core	36
	Elective -Department	12
	Elective -Faculty/Academy	3
Total		127

Source: Akademi Pengajian Islam Universiti Malaya, *Under Graduate Handbook 2012-13* accessed on April 30, 2014 http://apium.um.edu.my/student/undergraduates/handbook/2012_2013/03.pdf.

Based on the number of departments and the bachelor degrees offered it is evident that the program of Islamic Studies in the University of Malaya is customized to produce professionals. This could also be a good marketing strategy to attract as many students as possible. It could also be interpreted that the Academy is responsive to the needs of the society. Graduates can now enter the economics, business, applied sciences, ICT and social services professions. Definitely, these are improvements in the sense that students'

knowledge especially those related to the applied sciences and ICT is now more integrated and balanced and is more relevant to the time in which they live. This is customized as such, probably in response to the issue of graduate unemployment in which Alias, M., Zulkefli, Z. & Ahmad, N. of USIM in their study of graduate employability of Islamic studies graduates from UKM, UIAM and UM for the 1999/2000 academic sessions found that it is not just a matter of knowledge competency but more importantly the other soft skills.²⁸ It was found that the unemployed Islamic studies graduates were by their own assessment, lacking in many of the soft skills such as communication skills, English proficiency skill, interviewing and ICT skills. This contrasts with the employed graduates who listed in order of importance, academic achievement, communication skills, English proficiency skills, self confidence and field of study as the major factors influencing employability.

The Faculty of Islamic Studies in Universiti Kebangsaan Malaysia has five departments which offer the five bachelor degrees respectively.²⁹ They are Shariah, Usuluddin and Philosophy, Arab Studies and Islamic Civilization, Dakwah and Leadership, and al-Qur'an and al-Sunnah. The Program Curriculum Structure (Table 8) shows that the combined faculty and department core courses amount to 76 cr hrs of the total of 120 hours, lower than in IIUM and UM. But if half of the electives are Islamic studies, then the total is 88 cr hrs or 73 percent which is equivalent to the rest.

Table 8 The curriculum structure of the Bachelor of Shari'ah in UKM

Course Component	No. of Course	Type of Courses	Unit
University Core	1	Islamic and Asian	3

²⁸ M. Alias, Z. Zulkefli & N. Ahmad, "Employability of Islamic Studies Graduates in Malaysia", (Bandar Baru Nilai: Islamic Science University, 2007).

²⁹ Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia, *Struktur Pengajian pra siswazah 2012/13*, accessed on April 30, 2014, <http://www.ukm.my/fpi/akademik-prasiswazah-strukturpengajian.htm>

		Civilization	
	1	Ethnic Relations	3
	1	Self Development Part I	2
	1	Self Development Part II	2
	1	Basic Entrepreneurship and Innovation	2
	1	Soft Skills (Co-Curriculum)	8
			20
Faculty core	2	English Language skills	4/6
	4	Arabic Language skills	8
	1	Research Method	2
	1	Practical/ Industrial Training	2
	12	Islamic Studies Core	24
			40
Department Core / Specialization	10	Departmental required courses	30
	1	Texts analysis	2
	1	Research Paper	4
			36
Elective / Minor	8	Elective – Within Dept/ Outside Dept/ Other Faculties	24
TOTAL	46	TOTAL	120 / 122

Source: Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia, *Struktur Pengajian pra siswazah 2012/13* accessed on April 30, 2014, <http://www.ukm.my/fpi/akademik-prasiswazah-strukturpengajian.htm>

Islamic Studies Education Program

It is a well known fact that many graduates of the Islamic Studies program finally become Imam or teachers in various public and private institutions such as schools and mosques. They might pursue a Post Graduate Diploma in Education or none at all. Would graduates who take up the PGDE or undertake a Bachelor of Education (Islamic Studies) be a better preacher or teacher? The Bachelor of Education (Islamic Studies) from the Kulliyah of Education IIUM is used for the comparison.³⁰ The curriculum structure is shown in Table 9 whereby the number of credit hours for the university and kulliyah required courses are 20 and 24 respectively which is similar to that of the B. IRK, the difference being in the four Islamic studies university required courses (Table 2). What is striking is that the total credit hour for the B. Education is 147 which exceeds B. IRK by 19. This is due to the 73 credit hours for Islamic Studies component (Table 10) and 30 credit hours of a minor either in Arabic, Instructional Technology or Moral Education. The Kulliyah required courses provide a broad Education component that is relevant for teachers and also for Islamic Studies graduate. It covers the foundations of history, philosophy, sociology, psychology, testing and assessment, counseling, special needs children, instructional technology, curriculum and thinking (Table 11). Between these two programs, we can be sure that the graduates of Islamic Studies Education Program will be more equipped with the skills to deliver the subject matter effectively, to deal with students more and to better assess them in contrast to the Islamic Studies graduates.

Table 9 Bachelor of Education (Islamic Studies) Curriculum structure

Course Category	B. Education		B. IRK	
	Cr Hr	Percent	Cr Hr	Percent
University Required	20	13.61	20	15.63
Kulliyah (Ed)Required	24	16.33	24	18.75

³⁰ Kulliyah of Education, IIUM. *Undergraduate Handbook 2014*.

Department (Spec) Required	73	49.66	51	39.84
Elective/Minor (Conc. 2)	30	20.41	33	25.78
Total	147	100	128	100

Table 10 The Departmental required courses

Area	No of courses	cr hr
Arabic (+1 jawi)	4	13
Fiqh	6	18
Qur'an	4	10
Aqidah & theology	2	5
Philosophy of Islamic Education, Ethics & mantiq	3	6
Nature of Da'wah	1	3
Teaching Methods	2	5
Practicum I&II	2	10
Research Method	1	3
Total		73

Table 11 Kulliyah of Education Required Courses

Course Title	Cr Hr
The Organization of the School Co-curriculum	2
Curriculum and Instruction	3
Historical & Philosophical Foundations of Malaysian Education	3
Sociology of Education	2
Counseling Skills for Teachers	2
Educational Psychology	3
Understanding Students with Special Educational Needs (SEN)	2
Tools of Thinking (Mantiq for B. Ed Islamic Studies)	2
Testing and Assessment in Education	3
Instructional Technology	2
Total Credit Hour	24

Analysis and Discussion

One factor that is related to the decline of intellectualism in Islamic Studies discussed earlier is the pedagogy applied in the courses. It has been found that the traditional methods of rote learning and lecture is still prevalent in this discipline despite the complexity of society, the advances in technology and the varieties of available methods in teaching and learning. This is very unlike the instructional methods employed during the early period of the establishment of madrasa in the twelfth century. Therefore, it is critical that new instructional methods such as debates, intellectual deliberation or discourses for the sake of truth, scientific discourses on contemporary matters such as food, drink, health, the environment and economics, problem-based learning, case studies, community of inquiry which focuses on group discussion. The application of advanced technologies and scientific knowledge could also make instruction interesting, easier to understand and opening the door to

new methods. These new methods are very useful for effective da'wah and also for teaching and therefore should be made required courses for Islamic Studies students.

The second factor relating to the decline of intellectualism in higher Islamic Studies is the curriculum structure and content. Comparing the respective faculties from the three universities, it can be concluded that all have credit hours in the range of 120-128. UKM and IIUM categorization of Islamic Studies are almost the same with three and five departments respectively. However, UM is more diverse with more specializations to respond to the contemporary needs. The Kulliyah of IRKHS of IIUM has the least number of departments probably because it already has 7 other human sciences departments to manage. In terms of the courses, probably the program in IIUM is better in terms of integration and relevantization. It has more direct bearing on the humanities and social sciences because its students are required to do 4 courses on these. In addition, it helps students from the Humanities and Social Sciences in terms of Islamization and integration of their fields with the knowledge of Islamic sciences.

It is very glaring that none of the program offers its students a strong foundation for empirical research with basic courses on statistics or research. Aside from those majoring in Usuluddin, the rest do not have strong grounding in philosophy or Islamic thought, philosophy of science and religion as observed from the KIRKHS Faculty in IIUM, required courses common to all departments. A deeper understanding of natural science and its methodology is very useful and appealing as an approach to Aqidah especially for primary school children.

Another glaring fact is the absence of a course on economics especially for B.IRK program in IIUM. This course is necessary for understanding the supply and demand in the market forces, how financial institutions work in the country and the operation of the k-economy. In general the curriculum is heavily laden with the Traditional Sciences but not intellectual sciences. Unless students fill in the gaps through their own initiative, Islamic Studies graduates will be devoid of aesthetic imagination and taste, will lack philosophical and scientific analysis, and will not be able to appreciate cultural

diversity. The relationship of arts and aesthetic and the refinement of the human soul has been articulated by many Muslim scholars and sufis. “If Islamic arts were only accidentally related to Islam, one could not observe and feel the unmistakable fragrance of the Islamic revelation in the mosques or handicrafts of lands as far apart as Bangladesh and Senegal.”³¹ This lacks of arts and aesthetics has hardened the soul. One can relate this to the radicalism in Muslim youth as well as their yearnings to be fulfilled by Western music. It is important to study foreign languages and cultures to sensitize students and help them appreciate their own Islamic civilization. Finally, all the Islamic studies programs lack any element of teaching pedagogy to help them in teaching or da’wah. An exception is UM which offers a teacher education program within its faculty of Islamic studies. What is suggested here is probably a minor, because it will be useful for all even if the graduates do not end up in the teaching profession.

Aside from new interdisciplinary courses involving business, banking and insurance, none of the courses offer issues related to globalization or contemporary thoughts and challenges such as Islamophobia, human rights from the liberal perspectives, political ideologies, feminism, and male chauvinism. Only those in the department of Usuluddin and Comparative Religion and Thoughts are given the exposure. But not for the rest.

Thus, it is proposed that a more holistic curriculum model for Islamic Studies that is more relevant for the present time be designed. The American liberal arts education model of higher education (Figure 1) provides students with a taste of various disciplines to understand the various ways knowledge are acquired – social science, humanities and science and mathematics, with the exception of revealed sciences. On the other hand, Al-Attas’ model (Figure 2) focuses on a core of only the revealed knowledge which is complementary for those specializing in the acquired sciences but is not adequate for those specializing in the Islamic Studies. I would like to propose a model that combines the strength of both models discussed, that considers a core of both models (Figure 3).

³¹ O. Leaman, *An introduction to Medieval Islamic Philosophy* (Cambridge: Cambridge University Press, 1985).

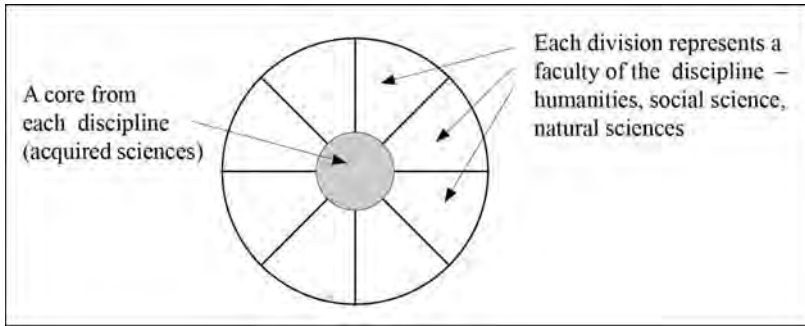


Figure 1: The USA Liberal Arts curriculum model

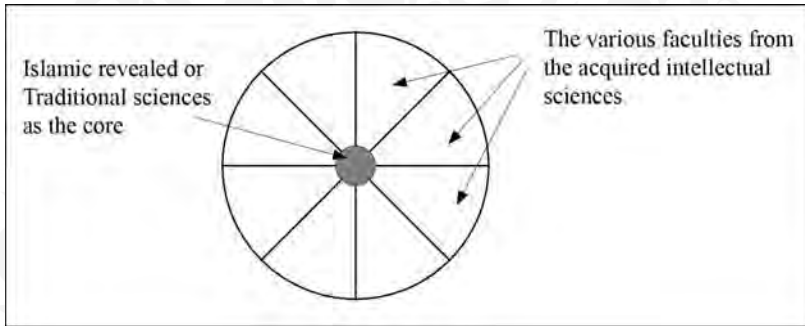


Figure 2: Al-Attas' curriculum model of an Islamic university

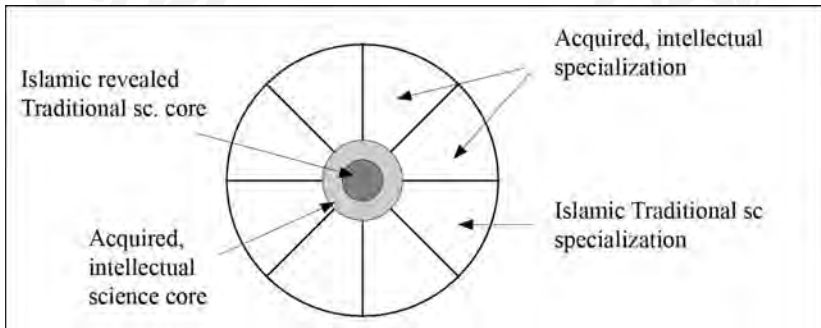


Figure 3: Rosnani's proposed curriculum model of an Islamic university

Conclusion

In this paper an attempt to examine and analyse the Islamic Studies Program in three universities in Malaysia and a comparison with a Bachelor of Education (Islamic Studies) was made. It was found that the Islamic Studies Program followed the Malaysian Quality Assurance framework of at least 120 credit hours but their content varies. Two institutions UKM and IIUM kept to the traditional ways of categorizing Islamic studies into Shari'ah, Fiqh and Usul Fiqh, al-Qur'an and al-Sunnah, and Usuluddin with Comparative Religion and Da'wah being added. But UM offered a more diverse and specialized program that offer degrees customized to the demand of the society. It is able to integrate Islamic studies to other fields such as ICT, Applied Sciences, Finance and Management. However, only IIUM is concerned with the relevantization of Islamic studies with the Humanities and Social Sciences and the Islamization of these sciences since graduates are studying both fields. Also its graduates are required to take courses in both Arabic and English.

It is also found that these programs are too heavily laden with Islamic studies but lack knowledge of science and the scientific methods, statistics and empirical research methods which would expose the students to other means of knowledge acquisition, instructional technology for teaching, and even philosophy, especially philosophy of religion and science.

Consequently, a comparison of the Islamic studies program was made with the Bachelor of Education Program in the Kulliyyah of Education, IIUM. It was found to have a greater number of credit hours (147) and was able to meet the shortcomings mentioned above. Thus it is recommended that faculties offering Islamic Studies re-examine their curriculum to continue to be relevant for this century and to produce quality graduates.

TRANSLITERATION TABLE

CONSONANTS

Ar=Arabic, Pr=Persian, OT=Ottoman Turkish, Ur=Urdu

Ar	Pr	OT	UR	Ar	Pr	OT	UR	Ar	Pr	OT	UR	
ء	'	'	'	ز	z	z	z	گ	—	g	g	g
ب	b	b	b	ژ	—	—	ř	ل	l	l	l	l
پ	p	p	p	ژ	—	zh	j	م	m	m	m	m
ت	t	t	t	س	s	s	s	ن	n	n	n	n
ث	—	—	ṭ	ش	sh	sh	ş	ه	h	h	h'	h'
ث	th	th	th	ص	ş	ş	ş	و	w	v/u	v	v/u
ج	j	j	c	ض	ḏ	ḏ	ž	ی	y	y	y	y
چ	—	ch	çh	ط	ṭ	ṭ	ṭ	ة	-ah	—	—	-a ²
ح	ḥ	ḥ	ḥ	ظ	ẓ	ẓ	ẓ	ال	al ³	—	—	—
خ	kh	kh	kh	ع	'	'	'	—	—	—	—	—
د	d	d	d	غ	gh	gh	ğh	—	—	—	—	—
ڈ	—	—	d	ف	f	f	f	—	—	—	—	—
ذ	dh	dh	dh	ق	q	q	k	—	—	—	—	—
ر	r	r	r	ك	k	k/g	k/ñ	—	—	—	—	—

¹ – when not final
² – at in construct state
³ – (article) al - or l-

VOWELS

	Arabic and Persian	Urdu	Ottoman Turkish
Long	ا	ā	ā
	آ	Ā	—
	و	ū	ū
	ي	ī	ī
Doubled	ي	īy (final form ī)	īy (final form ī)
	و	uww (final form ū) uvv (for Persian)	uvv
Diphthongs	و	au or aw	ev
	ی	ai or ay	ey
Short	ا	a	a or e
	ا	u	u or ū
	ی	i	o or ö
	ی	i	i

URDU ASPIRATED SOUNDS

For aspirated sounds not used in Arabic, Persian, and Turkish add h after the letter and underline both the letters e.g. جھ jh گھ gh

For Ottoman Turkish, modern Turkish orthography may be used.

AL-SHAJARA

Special Issue

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