Few Reflections on Attempts Towards Integrated Islamic Curriculum

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ABSTRACT

The need of integrated curriculum was raised by the pioneer of the movement of Islamisation of Knowledge (IOK). This article seeks to analyse a few reflections on the attempts towards integrated Islamic curriculum to see its relevance. To achieve this, an overview of IOK is presented analysing the central ideas carving the issue of integrated curriculum. The experience of IOK in IIUM, integrated Islamic Curriculum in selected Malaysian Islamic schools, and integration practices in selected educational institutions in Indonesia and Brunei are also explored and analysed to highlight the relevance or irrelevance of the attempts based on qualitative method of content analysis. Recommendations on how to develop an integrated Islamic curriculum relevant to our time in disciplines such as English, Mathematics and Medical sciences have been made.
Keywords: *Islamisation of Knowledge; Islamisation of Education; Islamic Education; Integrated Islamic Curriculum; Integrated Disciplines.*

Introduction
Since the beginning of the movement of integration and Islamization of knowledge [IOK] many attempts have been made by different scholars in various institutions for integration. There a good number of examples of integrated curriculum which are being used in various international Islamic schools. These integrated curriculum and books have attracted the scholars and educationists for their utility. However, there is a need to review all these attempts to see the relevance of them in terms of the goals of integration and Islamization. Integration and Islamization go side by side. None of them can be sacrificed for the sake of other if we are committed for both.

An Overview of Islamization of Knowledge
Al-Attas has defined Islamisation as a process to liberate man first from "mythological, animistic, national-cultural tradition, and then from secular control over his reason and his language".[1] He maintains that Islamisation is a process of devolution to the origin of nature instead of evolution. He explains this as follows, "the holy Prophet represents the highest and most perfect Example; in the collective, social and historical sense Islamisation refers to the community's striving towards realization of the moral and ethical quality of social perfection achieved during the age of the holy Prophet (may God bless and give him peace!)."[2]
Al-Attas further contends that in order to Islamise the education system, we need to de-secularize the philosophy of education.[3] Al-Attas has explained in detail the perils of secularism and how it adversely affects the education system. For al-Fārūqī Islamization refers "to recast, re-define, re-order, rethink, re-evaluate and re-project the assumptions, sources of information and inspiration in such a way as to make the disciplines enrich the vision and serve the cause of Islam."[4] Whether Islamisation is a process of liberalising man from secular control or re-casting and re-thinking knowledge from a standpoint of Islam, it is clear that IOK is an "alternative" paradigm to the dominant secular framework of knowledge.[5] Thus, both Hassan, and al-ʿAlwānī are justified when they label IOK as an alternative paradigm.[6] Al-ʿAlwānī states that IOK serves "as an alternative to the secular positivist paradigm that presently dominates the arts and sciences." [7] Hassan chooses the same word "alternative' when explaining IOK. He maintains IOK "is an alternative paradigm for pursuing, teaching, developing, organizing, disseminating, utilizing and evaluating contemporary human knowledge [as contrasted with Divinely revealed knowledge]" in order to provide an alternative. This attempt of alternative paradigm in education was responded by many positively. Some other looks at it differently.
IOK indeed is an alternative paradigm of knowledge and education; it rejects the secular framework of knowledge. Hence, it is necessary to understand the philosophical foundation of IOK holistically. Ali quotes Siddiqi in this regard who states that IOK represents a system of knowledge that is derived from the epistemology of the Qur'ān consequently in conformity with the spirit of Islam.[8] Instead of the word "in conformity" Hassan uses the words "in accordance with" the worldview, fundamental principles, ethical values and norms of Islam.[9] To express the same ideological foundation of IOK, Al-ʿAlwānī chooses the words "combines Islamic and universal perspectives… includes

a Tawḥīd-base reconstruction of the concepts of Islam, humanities and the universe"[10] when describing the philosophical foundation of IOK.

This article agrees that whatever the selection of words, all three scholars are aiming to state that the source of information and inspiration for IOK is Islamic Heritage, hereto referred as IH, i.e. the Qur'ān, Ḥadīth, sayings of the companions of the Prophet, and sayings of the companions of the companions, and the body of knowledge contributed by Islamic scholars in both classic and modern periods. While IH is the source of information and inspiration for IOK, it has never totally rejected secular contributions in the field of knowledge as explained by Quṭub.[11] No one in fact reject secular body of knowledge but approach to it with cautions. It is dealt carefully and benefited critically by the experts of IOK. This is because secular knowledge is mostly based upon metaphysical assumptions instead of true, authentic and universal knowledge [Islamic revealed knowledge]; hence, some of these assumptions lead to incorrect understanding of various aspects of natural and human sciences leading to much "chaos" as contended by Islamic scholars.[12] After understanding IOK and the Islamic Educational thought, it is now necessary to delve upon the next evolutionary step in this field i.e. integrated Islamic Curriculum and Integration of Islamic Perspective.

An Overview of Integrated Islamic Curriculum

Integration of Islamic Perspective [IIP] and Integrated Curriculum [IC] have been propounded by the pioneers as the second steps in the evolution of IOK.[13] Former IIUM rector, Kamal Hassan, defines integration as, "(when) two streams are brought into meaningful and dynamic interaction with one another to enrich and complement each other.[14] Hidabi has conceptually defined integrated curriculum as "a curriclum which first connects relevant revealed kowledge to real life issues."[15] As mentioned earlier, Ḥidābi has reffered the word "relevant" to stress the importance of revealed knowledge for integrating in human knoweldge.[16] While Hassan has used the word meaningful interaction, Ḥidābi[17] has opted for the words "connect relevant revealed knowledge".[18] Thus, integrated curriculum, according to them, can be defined as a form of curriculum wherein Islamic revealed knowledge is merged with everyday life issues to provide a meaningful and deeper understanding of natural and human phenomena. Hassan offers practical examples of what the outcome of such integration looks like in real life terms:

> (a) the religiously-informed and God-fearing natural scientist, engineers, doctors and social scientists on the one hand, and (b) the scientifically-informed religious knowledge specialists who understand the contemporary realities and changes, and know how those changes impinge on moral, ethical, theological and spiritual values and norms.[19]

Ḥidābi, too explains how this kind of integrated curriculum can be operationalised. He says:

> …the process of integration might also require connection to one or more acquired knoweldge disciplines for engaging studets in activitied, in and outside the educational institutions, which lead go a more meaninigful learnig and achievubg benefits foe the studnets and their community in order ti realise success ain ths life and hereafter.[20]

Thus the operational definition of integrated Islamic curriculum can be a form of

curriculum that simultaneously connects Islamic revealed knowledge to every day life issues and one or more disciplines of contemporary knowdge to create God fearing natural and human kowledge workers for the beneift of society. Ḥidābi employs the example of the story of the Propohet Mūsā and Khiḍr in sūrah al-Kahf to explain how the Qur'ān makes uses of every day life scenario to teach human beings about core issues. This article contends that the idea of relating relevant revealed knowledge to real life problems is very reasonable. Indeed the Qur'ān uses both natural and human phenomenon when bringing home crucial educational points to the readers. In fact according to Western concepts of integration,[21] integration is nothing but using one or more disciplines of knowledge to solve every day real life problems.[22] The views of al-Attas and Ḥidābī seems to be relevant for our time who argue that the purpose of education is to establish peace and harmony in society. An integrated curriculum is that which stands to benefit society for welbeing of people.[23]

Hashim has written extensively on the issue of Islamization of Curriculum.[24] After stressing on the need for re-classifcation of knowledge, based on Islamic classical scholars works such as Al-Ghazālī and Ibn-Baṭūṭā, Hashim has suggested a plan for an Islamic curriculum which is a mixed method between the USA's Liberal Arts Curriculum design and Al-Attas's ideas on curriculum design.[25] It pushes for integration with not just Islamic knowledge but also integration with other subjects so that a subject like Engineering can be tought from the Islamic perspective in addition of taking up Islamic courses but also courses from other subjects such as science and medicne and psychology so that the student is well rounded in his understanding of the natur around him. While this is a very ambituos plan, it has not yet been implemented to study its practical dimensions.

In summary, Muslim thinkers as early as from the time of Quṭūb and Mawdudi and al-Attas and al-Fārūqī to the present time have been speaking about the inherent chaos that lies in the Western education system. Hence, they have been pushing for the idea of IOK and integration. Muslim educationists have led the wave of integration and integrated curriculum. The International Islamic University Malaysia and its Kulliyyah of Education stands as shining examples of the culmination of ideas of important Muslim thinkers. These ideas must be the bedrock philosophy of all Islamic schools and their curriculum. The purpose of education, the concept of IOK, the idea of integration an integrated curriculum all have been presented to provide an alternative framework of education. The coming sections will discuss on the experiences of Islamisation and integration in selected Muslim educational institutions and the reflections of the scholars who have studied these experiences. It is necessary to recount these reflections and attempts because it gives insight into the strategies deployed so far in Islamising and integrating Islamic Perspective into school curriculum.

The Experience of IOK in IIUM
It is necessary to discuss IIUM's experience of Islamisation and the lessons learnt from it before proceeding to the discussion on integration approaches for Integrated Curriculum. These experiences will help understanding the ground reality of IOK and how integration of Islamic Perspective into school subjects and standard textbooks may contribute towards the cause of IOK.

AbdAllah, Hussien, & Hisham, have interrogated the experience of IOK in IIUM. They have compared the Islamisation approaches by referring to several academicians including former IIUM rectors ʿAbdulHamīd AbūSulaymān and Kamal Hassan. AbūSulaymān 's main emphasis was on the practical aspects of Islamisation rather than formulating a neat logical/theoretical framework. The practical approach was to establish the Kulliyah of Islamic Revealed Knowledge and Human Sciences to guide the university in its Islmaization process. This approach was followed by his successor, Kamal Hassan.[26] That philosophy can be explained as follows:

> …in addition to changing the nomenclature of the process from Islamisation to Islamicization, is also of the view that the focus of Islamicization should be on producing Muslim professionals who live in accordance with the al-ʿaqīdah, al-sharīʿah, and al-akhlāq al-karīmah. Knowledge is only one part of this process. Our emphasis should be on helping young Muslims to acquire useful knowledge (ʿIlm nāfʿi) which leads to moral action and good behaviour (ḥusnul khuluq). To him, that is the embodiment of the entire mission of Prophet Muḥammad ﷺ who made it clear that "Innamā buʿith tu li utammima makārima al-akhlāq (I was indeed sent to perfect good morals).[27]

Hence the shift was from IOK only to Islamisation of people as well. AbdAllah et al have solely studied the experience of Islamisation in IIUM and have produced an exhaustive and useful study in this regard.[28] AbdAllah et al says:

> Today, the majority of IIUM scholars are not proficient in Islamic revealed knowledge and Arabic language, both of which are crucial for effective IOK. This is complicated by the apparent lack of commitment to the mission of Islamisation by many of the academicians. Second hurdle in the integration process was the curriculum itself. The lack of materials with the Islamic Worldview integrated, is a major obstacle to the implementation of Islamisation.[29]

The authors have quoted one IIUM scholar stating that courses are taught by those who are not having enough Islamic knowledge and hence they are not able to create teaching material with Islamised content. Hence, "what we have now is a hodgepodge of Islamic and secular (Western) ideas. We are producing confused graduates".

Malaysian Islamic Schools Experience with Integration

Baba, Salleh, Zayed and Haris have identified few institutions where Islamisation is being practiced. These schools are National Religious Secondary Schools (SMKA), Ulul-Albab Program for Junior Science College (MRSM), International Islamic University Malaysia and the Islamic Science University Malaysia.[30]

The aim of Baba et al study was to test the hypotheses that the concept of integrating acquired and revealed knowledge is not clear to students and teachers. It was to also test the hypotheses that without the teacher's involvement in the integration process success cannot be achieved and the final hypotheses was that the teacher's role in Malaysia's integrated education institutions is not in line with QMIKE (Baba et al's integration method based on Qur'ānic Methodology).[31]The main findings of this research was that there is only a loose form of Islamisation i.e. The main problem they identify is that the

learning is still dichotomous (i.e., between Islam and general science), which causes problems when the school tries to inaugurate the integration process. This is because there is no real model of integration of Islamic worldview into the curriculum. Lack of teacher's understanding of the concept of Islamisation is playing a vital role for not achieving true Islamisation in a practical way in the institutions. Finally, Baba et al have suggested that teachers must be trained with the idea of IOK.

Status of Integrated Islamic Curriculum in other Institutions

Lubis conducted a qualitative research on the implementation of the Integrated Islamic Education system in the Pioneer Schools (Sekolah Rintis) in Brunei.[32] To Lubis, an integrated education emphasizes on the "unison of knowledge, not merely the installation of one's knowledge but somehow follows after or emulates the approach and method of implementation and techniques used in the teaching and learning in a class room."[33]

Lubis has highlighted the importance of teachers who should be trained to be confident in their way of thinking and possess good Islamic morals. For this purpose, he has suggested that the teachers training academy should focus on the moral character building of the teachers as well. Lubis claims almost all scholars writing on the integration of Islamic worldview into curriculum have expressed the need for textbooks that come with the Islamic worldview instead of leaving it to the teacher to provide an unsystematic armchair speculation based on Islamic perspective to the subject being taught. He further argues this is not easy with the heavy workload teachers have.[34]

Finally, Lubis has mentioned about the importance of extra-curricular activities in fostering Islamic values system and Islamic worldview into student mindsets. "The co-curriculum activities have its own value in helping expand the student's physical and mental potential. It is a set of activities routinely performed at schools to promote development in knowledge, skills, experience, attitude and personality of the students."[35]

While Lubis sought for a qualitative study of the implementation of the integrated Islamic education system in one of Brunei's schools, Suryadi, Ekayanti and Amalia attempted a quantitative study to determine the perceptions of the Hidayatullah State Islamic University Jakarta regarding the concept of an integrated curriculum and the problems encountered during its implementation. The findings of the study suggested that while both students and lecturers had a favourable perception of the concept of an integrated Islamic curriculum, the student's perception were far more positive than their lecturers. As expected, the main hurdles to an effective implementation of the integrated curriculum were lack of clear guidelines for implementing an integrated curriculum, incompetency of teachers in teaching an integrated curriculum and the lack of understanding of the integration concept.[36]

Suryadi et al have also recommended that the concept of integration should be investigated further so that it can be established in a "systematic, integrative, and comprehensive way."[37] Secondly, training workshop are very necessary to train teachers about the importance of an integrated Islamic curriculum and training of how to teach it in the classrooms more effectively.[38] Lecturers should be involved in the curriculum planning, development and implementation "both in content and its technical aspects because their involvement can activate their felt responsibility for implementing the curriculum integration".[39] The situation demonstrated by Lubis and Suryadi about

insufficient integration practices has been reflected by Mualim and Subali who conducted a quantitive survey to investigate if senior Islamic schools in Magelang, Indonesia where integrating Qur'ānic verses and Ḥadīth statements in biology classes were claimed. The study, however, revealed that teachers were not integrating Qur'ānic and Ḥadīth statements in biology lectures.[40] The reason cited for this is what Suryadi and Baba et al had indicated earlier, insufficient knowledge of Islamic teachings with regard to the biology curriculum by the teachers of the surveyed schools. Thus, Suryadi's point about training workshops for training teachers in how to integrate Islamic perspective in their classes and lectures is well taken.

Reflections on Integration of Islamic Perspective in Disciplines

We will now proceed to reviewing literature on the challenges of integrating the Islamic perspective into subjects such as English, Math and Medicine. Hasan has proposed ways to include the Islamic perspective in English literary studies. He is spot on to note that English literature is infused with Western secular worldview and has a strong flavor of Western imperialism as well. He quotes Sanjay Seth who had stated that, "Along with guns and goods, this knowledge travelled to the colonies, and it was in part through this knowledge that the non-western world came to be conquered, represented and ruled".[41] Having observed that English literature is not free of Western epistemological and imperialistic influences, Hasan suggests that Islamic English teachers should look out for un-Islamic ideas in writings taught in schools and explain to students the un-Islamic nature of such writings.[42] "After inculcating moral/Islamic values, the next important task of English literature educators is to identify and separate anti-Islamic ideas in texts and create awareness among their students of the ethical challenges involved".[43]

He further consolidates his views with examples of poems that invite women to accept men's extra marital sexual advances.

> Some notable carpe diem poems are John Donne's "The Flea" (1633) and "The Sun Rising" (1633), Robert Herrick's "To the Virgins, to Make Much of Time" (1648), and Andrew Marvell's "To his Coy Mistress" (1681). These poems constitute invitations to women to respond to men's (extra-marital) sexual advances, which Muslim educators and students may not support. If lecturers do not provide students with the Islamic perspective while interpreting such works, they may end up reproducing and promoting the ideas inherent in them and thus sanction a hedonistic and permissive lifestyle of partying, drinking, gambling, and a variety of sexual behaviors.[44]

After having explained the inherent anti-Islamic ideas prevalent in the writings of authors, he suggests Muslim English writers should be included in English literature studies. He gives examples of Mamaduke Pickhthall, Shakespearean scholar Martin Lings, Rageh Omar and many others who have been writing profusely not only on Islamic topics but on general literature themes as well. He boldly asserts:

> Excluding such writers from contemporary English literature courses is a deplorable and an inexplicable anomaly. By making the case for including Muslim writers, I by no means suggest the exclusion or replacement of

non-Muslim writers. Rather, I argue for the proportional representation of writers belonging to various religious and ideological backgrounds so that students are exposed to various strands of thought and ideas. Marginalizing a section of writers because of their racial or religious orientation is a form of cultural profiling of the human spirit.[45]

An important work on integration of Islamic perspective into Medical Imaging has been conducted by Zainuddin. He presents a conceptual approach to the integration of Islamic perspective into Medical imaging curriculum using the concept of Outcome based Education (OBE). OBE was developed by William Spadey and associates in 1990s. It's an educational model which lends importance to ends, purposes learning and results. The features of this model are outcome driven where outcomes are defined, and levels of outcomes identified. Hence this model involves a design down approach where the learning content within the discipline is selected based on the desired outcomes. Zainuddin proposes OBE can provide a practical approach towards integrating Islamic perspective into the theories and practice of a medical student at pre-university and university level.[46] Since OBE begins with first stating the practical real-life outcome of the curriculum, Zainuddin has proposed the following outcome of an Islamic Medical Imaging Curriculum:

> The graduate has integrated holistic Islamic essences in their professionalism and working environment. He has demonstrated the Islamic leadership to face and manage contemporary issues related to the discipline in view of the possible/anticipated changes to the discipline and healthcare that is in line with the continuous developments in technologies and professional expectations. It is also expected that the graduates have been able to introduce, promote, change or enhance the mindsets of the professionals in the working environment to the Islamic paradigm and heritage. He should have demonstrated the professional and personal composures in dealing with the realities of the multi-cultural, multi-racial and multi-religious setting both within and outside the professional environments.[47]

Using similar terminology, Zainuddin too refers to the macro and micro aspects of integration of Islamic worldview. Zainuddin seems to be focusing largely on the moral aspects of Islamisation of Medical sciences. He says:

> The concept of safety can be aligned to the various Qur'ānic verses and Aḥadīth that relate to safety. The micro concept of cross infection can be aligned to the concept of cleanliness from Islamic perspective involving ablution and the Ḥadīth that champion cleanliness as part of faith. The experimental set-up by Al-Rāzī (Rhazes) that examined the rate of decay of meat identified the safe place to build a hospital showed the gift of intelligence, and hence the Maqasidic preservation of the mind or intellect in preserving safety to the patients. These are some examples whereby Islamic perspectives can be aligned to the components involving safety in Medical imaging.[48]

However, integration of Islamic perspective into Medical Imaging or Islamisation of it is

not simply about associating Qur'ānic verses with current body of knowledge or informing students about similar body of knowledge presented by earlier Muslim scholars. IOK is really about looking at knowledge from the Qur'ānic perspective. A student of Qur'ān and Islamic heritage may see a phenomenon in a different way compared to a secular student. Both may devise opposite theories to understand a phenomenon. The problem is that most scientific knowledge that we have is based on speculation and our students must be informed that there could be an alternative theory to the one proposed by Western scientists. For example, we have seen that the theory on the movement of light has changed over time, the view on the movement of the sun has changed within few decades. Hence, IOK or integration of the Islamic perspective into a subject is not just about ensuring that it is in consonance with the Qur'ānic spirit but also proposing scientific theories highly influenced and conceptualized based on Qur'ānic teachings and the Islamic heritage. There are more problems with the outcome-based approach that Hashim has outlined. She explains that the focus is on the external value of learning and thus more stress is given to the results of the tests rather than inculcating the subject matter itself.[49] Finally, Zainuddin stresses on the importance of teachers being a murabbī. This is a core of the IIUM teaching philosophy. Based on several sources, Zainuddin describes a murabbī as, "...knowledge deliverer, social engineer, unity nurturer, mind enhancer, character developer and agent of change. The author acknowledges the murabbī as one who educates, with Allāh being the key reference and possesses the self-efficacy to teach and educate within the framework of Islamic Education Philosophy."[50]

Most scholars on IOK do mention the importance of murabbī or the role of the teacher in becoming a perfect model of an Islamic professional. These scholars have then stated that much training needs to be done to ensure that teachers can play the role of a murabbī.

Integration Models by Muslim Thinkers

This section will discuss models of integration as suggested by al-'Alwānī, Baba et al, Hassan and al-Ḥidābī. Al-'Alwānī who have explained integration as a process whereby Islamically compatible parts of western knowledge are merged to produced Islamised Knowledge. He calls this as "eclectic" Integration. The problem with this explanation of Integration is that it does not have room for epistemological integration. Baba et al have explained the shortcoming of this integration by stating that taking the best of secular knowledge in light of revealed knowledge is not epistemologically integrated knowledge.[51] Baba et al explain that while in the short term this method can be used to bring some kind of IOK experience, in the long run a more robust approach to integration of Islamic worldview is needed. They explain the reason for this as follows:

> …when acquired knowledge simply explains the "what factors or aspects"
> of an event or phenomenon, it remains unconnected to the event's true
> nature. In order to connect knowledge of events with revealed knowledge,
> the "why aspects or factors" of events or phenomenon must be integrated
> with the knowing of "what aspects." This is how both types of knowledge
> are ultimately integrated.[52]

This article agrees to the ideas of Baba et al and states that it echoes the reflections of Mawdudi who had clearly cautioned that a singular integrated curriculum is not about

wrapping *dīniyyāt* [Islamic teachings] over a secular curriculum.[53] He further explained that an Islamic educational system should have the spirit and worldview of Islām at its core.

After identifying problems with al-ʿAlwānī 's model of integration, Baba et al have introduced their approach to integration of Islamic worldview into curriculum which is heavily influenced by the Qurʾānic methodology. They have termed it as Qurʾānic Methodology for Integrating Islamic Knowledge and Education or "QMIKE". Their methodology starts with the teacher who must be well versed with the concept of IOK.

> According to the relevant literature, integration begins when teachers start to instil the Islamic worldview in their students' minds. And, given that the teachers must have the resources that have been Islamic epistemologically integrated, the learning materials must also be Islamised.[54]

After explaining the importance of the teacher's role in their approach, they make clear that teachers must be able to develop appropriate materials and integrate the underlying Qurʾānic principals with conventional and acquired knowledge. Apart from this, the teachers must encourage the student to read the Qurʾān both textually and contextually; observe, think, and take lessons; and gather comparative advantage from of all possible sources. Baba et al further elaborate their process as follows:

> After this, they set the goals of learning, among them attaining personal salvation through satisfying Allāh and collective salvation through building civilization. In order to help them reach the goal, they employ the sequential steps of teaching: memorization, understanding, articulation, internalization, and manifestation. Teachers empower students by connecting them with the resources they need to continue learning from the Qurʾān, the Prophet's life and teachings, and the Companions, as well as from the global Islamic community's leading intellectuals.[55]

Former IIUM rector, Kamal Hassan, has also propounded a model of integration that he has termed as Ulu al Albāb, hereto referred as "UA". Similar to Baba et al, Hassan also opined a "sincere and deep study' of the Qurʾān" is needed to understand and offer solutions through educational means for the maladies plaguing the society. He has urged for the development of the holistic personality of "the possessors of sound intellect," Ulu al Albāb. The word albāb in Arabic is the plural of lubb which means ʿaql (intellect or reason) or the purest and best part of any substance. It also connotes the meaning of the intellect that is set in one's heart. With reference to the Qurʾān, Hassan has explained the characteristics of Ulu al Albāb.[56] In other words, similar to al-Attas and al-Ḥidābī, one of the main purposes of education according to Islam, IOK, and integrated Islamic curriculum is to develop and nourish the personality of a student as conceived by Islamic standards. The main characteristic that Hassan identifies is that UA are able to look back at the life and struggles of the Prophet Muhammad ﷺ and verses from the Qurʾān especially those pertaining to natural and human sciences phenomenon to infer lessons of deep value. This notion has also been explained by al-Ḥidābī who has defined integrated curriculum as a form of curriculum that links relevant revealed knowledge to everyday real-life problems.[57] This article too agrees to this very crucial point because integration

even according to several secular scholars is about employing one or more disciplines of knowledge to address a real-life problem and learn the relevant knowledge from the disciplines while solving the problem at hand.[58] Another important characteristic that Hassan identified is that UA hold the injunctions of Allāh to their heart and uses the Qur'ān and Sunnah as a criterion to evaluate advices and suggestions offered by secular scholars. This reflection is the consensus of several IOK scholars such as al-Attas, Nasr,[59] Fārūqī[60] and al-'Alwānī.[61] Some have used the word in accordance with, while some have used the term in conformity and yet others have said based on Tawhidic interpretation. Overall, there is no place to argue against this specific characteristic because the main purpose of IOK or integrated curriculum is to serve Allāh and follow his injunctions.

Many a times the ideas and reflections of several IOK scholars fall on the same note. Often, ideas and reflections are repeated yet with a deeper shade of meaning or in manner that immediately strikes to the heart of the reader. In Hassan's model, the use of UA and the following Qur'ānic verse quoted by Hassan is worth mentioning. It is probably the most comprehensive instruction to Muslim educationists about why and how to teach natural and human sciences to students.[62]

> Verily, in the creation of the heavens and the earth, and in the succession of night and day, there are indeed signs for the Ulu al Albāb who remember Allāh when they stand, and when they sit, and when they lie down to sleep, and thus reflect on the creation of the heavens and the earth: 'O our Sustainer! You have not created all this without meaning and purpose. Limitless are You in Your Glory! Keep us safe, then from suffering in Hell! O our Sustainer! (Al Qur'ān; 3:190-191)

What Hassan is trying to bring to reader's attention is that the purpose of natural and human sciences should be primarily to help students understand the Creator through studying His creation. Al-Ḥidābī calls it integrating the '*ṣifāt*' or names of Allāh in textbooks where applicable so as to better appreciate His names and thereby His characteristics.[63] The second characteristic that Hassan's model seeks to inculcate in student is not just to understand Allāh but also see Him in awe of His magnificent power of creation and henceforth glorify Him. It is human nature that mankind praises whom it is impressed by. The third feature of this model is to inculcate *taqwā* [God consciousness] in student which al-Ḥidābī calls developing student's *akhlāq* [morals]. Hence the student is growing from intellectuality i.e. appreciating the *ṣifāt* of Allāh through His creation to spirituality i.e. glorifying Allāh to morality i.e. living a life of piety as Hassan terms it or *akhlāq* as al-Ḥidābī states or as a man of *adab* i.e. discipline as al-Attas mentions.[64]

Both Baba et al and Hassan have used the Qur'ān as a source of inspiration. Hassan stresses for a deep and sincere study of the Qur'ān while Baba et al propounds for a contextual reading of the Qur'ān. Both notions are very similar, and the point is well taken in this article. However, Baba and others' model of integration seems to be more comprehensive because it emphasizes on the role of teachers and the need for Islamised learning materials, a call that was echoed earlier by AbdAllah et al. In this regards al-Ḥidābī has offered an almost 360 degrees integrated model because it provides not only

components as Baba et al and Hassan's models but also shares its standards or criterions to integrate Islamic perspective into textbooks and details the process so that it can be emulated by Muslim educationists in this field. This model also provides a teaching methodology and thus figures out it as a holistic and detailed model of integration.[65]

As noted earlier, al-Ḥidābī defines integrated curriculum as a form of curriculum that "connects relevant revealed knowledge to recently acquired knowledge of the course and real-life issues in a consistent manner".[66] Al-Ḥidābī contends that the integrated curriculum should attract the student's "heart, mind, acts and ethics" and that this learning should benefit student and community for success and prosperity in this life and the here-after.[67]

According to al-Ḥidābī there are four phases of integrating Islamic perspective into textbooks which provide a summary of integration:

Al-Ḥidābī has argued for several criteria in each phase out of which the most relevant and important one is that before writing the materials, the author has to ensure that he has successfully completed a survey of the literature relevant to the required materials written by Muslim scholars across history. His phases explain the following:

•   Author is well acquainted with the relevant revealed knowledge from the Qur'ān and Sunna and their interpretations.

•   He knows what the relevant textbooks written by world scholars for the particular age group and the students' level of education are.

•   He evaluates the content critically and the Western textbooks in the light of Islamic world view to know if there is any conflict with the Islamic teachings.

•   Having done all the above, the author has to come up with a new structure of the proposed textbooks before authoring. He can share the new structure with experts in the area and improve it on the basis of their feedback.

This is a well thought of plan but it may be argued to make it explicit that instead of the first step as suggested by al-Ḥidābī, first revealed knowledge as in the Qur'ān and Ḥadīth, should be studied and analyzed in context of the discipline and the textbook to be Islamised. This should be the first criteria. The second criteria should be as al-Ḥidābī noted to survey what classic and modern Islamic scholars have written about the discipline. Again, it is very reasonable to say that al-Ḥidābī is spot on when he contends that only after the first two criteria are met that relevant secular body of knowledge be studied. The fourth criteria where al-Ḥidābī stresses that the secular knowledge should then be critically evaluated from the standpoint of Islamic worldview is also a valid point. The fifth criteria of completely re-structure the textbook based on the learning needs and outcomes from IOK perspective demonstrates that one needs to understands IOK and secular paradigm of knowledge. He also needs to understand the difference in between the learning needs and outcomes of both the perspectives.

In phase two the following standards have been highlighted:

•   Understanding Higher Goals of the *Shariah* (Maqāsid), the goals of higher education institutions, and aims of the university academic particular program.

•   The learning outcomes of the specific course have to be based on the previous goals and aims. The author has always to remember them while developing and writing the textbooks for the course. Any reader of the materials can see the consistency and the

connection between them all.

•   Relate relevant Islamic knowledge to all content whenever possible.

•   Make the materials relevant to the Muslim environment and societies as well as the time. These materials have to be implemented and evaluated regularly and improve them continuously in the light of the results of the evaluation process.

•   ICT is an effective tool to be utilized in enhancing both teaching and learning. Many applications are available in most of the topics of educational textbooks at universities.

•   Integrating of a*qīdah*, ʿ*ibād*ah, transactions, *akhlāq* is necessary as they are relevant to the written content.

•   Authors have to give more attention to the benefits which might be realized by applying knowledge to either realize interests or protect people from harms.

•   Core concepts such as *tawhid*, ʿ*ibādah*, *tazkiya*h, *khalīfah*, and ʿ*imar* have to be reflected in the writing of the materials.

•   The shaping of Muslim personality who is an obedient person and of community and humanity in a positive, constructive and productive way has to be fostered.

•   The uniqueness of the Islamic worldview has to be shown in contrast to other worldviews in a logical manner.

It is contended that these selected criteria are very much necessary for an integrated curriculum. Of special relevance are the first four criteria. Indeed, the *Maqāsid al Shariah* must be thoroughly understood by the textbook author together with aims and objectives of the university and the related discipline and academic programmes and these must be adhered to in the textbook learning outcome with relevance and consistency. The suggestion to add relevant revealed knowledge suggested earlier by al-ʿAlwānī and integrating key concepts of *tawhid, ʿibādah, tazkiyah, khalīfah*, and ʿ*imar* as outlined earlier by Hassan are also very valid points. The criteria of relating revealed knowledge and content of the textbook to every day real life problems and integrating other disciplines including ICT is an important addition of al-Ḥidābī's model and is well taken. This is a very important criterion especially about relating to real life problems and in particular those affecting the Muslim society. This not only is the methodology of the Qur'ān to bring home core learning issues to its reader, but it also helps to develop in students a sense of duty and responsibility towards their society. It is a shift from current purpose of studying because it's a means of livelihood to acquiring education to address society's woes.

In the third and the fourth phases, al-Ḥidābī suggests that:

•   Once the first draft of the textbooks is prepared, it has to be reviewed by subject specialists and educationalists. Then, the authors will improve their materials in light of the feedback of both specialists and educationalists.

•   Then, authors have to improve it in the light of its piloting and evaluation. All materials have to be reviewed every four years to issue a new version to ensure updating it due to many factors.

Indeed, feedback from educationists of the related discipline and pilot testing the Islamised textbook will address the issues that might have been overlooked by the author.

Conclusion

This article has presented how the aftermath of the 1977 Muslim World Conference on Education led to the discussion rejecting dualism in education and propounding a theory of integrating Islamic education. Reflections of al-Attas, Quṭub, al-Fārūqī, and al-ʿAlwānī and many others were encouraging. Some of them have been analysed here leading to a conclusion that IOK is, as opposed to secular framework of knowledge, an alternative Islamic paradigm of knowledge and education whose source of information and inspiration is the IH. Furthermore integration and integrated curriculum, as the next step forward in IOK, was defined as a form of learning where relevant revealed knowledge is connected to different disciplines of knowledge to address real life issues and problems and for the purpose of serving humanity to seek success in the eyes of Allāh in this life and hereafter. A re-count of IIUM's experience in IOK and integration, and the status review of selected educational institutions with integrated Islamic curriculum were also presented to depict the ground reality of Islamisation. The suggestions by AbdAllah et al and Baba et al for the need of Islamised textbooks to further the cause of Islamisation was found to be a very valid argument as it stemmed from conversations with IOK and integrated Islamic curriculum professors, lectures and teachers in IIUM and selected Malaysian Islamic schools. Various recommendations towards integrating Islamic perspectives to disciplines and models of integration by al-ʿAlwānī, Baba et al, Hassan and al-Ḥidābī were analysed and discussed. The issues with al-Awāni's model were highlighted with arguments from Baba et al's model. This article finds al-Ḥidābī's model closes to being operational because it details evert step in the attempt to integrate Islamic perspective into textbooks. The main limitations of these models and the reflections of authors is that they have not yet been implemented in real life scenarios whereas integration by definitions entails claiming real life scenarios in teaching methodology.

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