Designing the Islamic Integrated University Curriculum Model (IIUC)

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ABSTRACT

The balanced growth of the total personality of an individual through the training of man's spirit, intellect, self-feelings, rational, and bodily senses constitutes the main aim of university education. The education followed by the Greek was mainly based on a philosophy aimed to serve the society through the church. However, more or less, the shift in the outlook of university education occurred in the last several centuries. The philosophy of mainly theology-based education has turned its focus into rationalism, the market economy, and cognitive aspects of life. Consequently, the key purpose of university education, having well-rounded graduates, is missing as it lacks the incorporation of generic aptitudes, disciplinary knowledge, social values, and ethics in the curriculum resulting in outnumbered forgery, deception, crime, violence, intolerance, and corruption in society. Therefore, this study is an attempt to look for an alternative curriculum that would be based on the integration of revealed disciplinary and interdisciplinary knowledge and generic skills in ontology, epistemology, axiology and methodology. Subsequently, the study examines the various ideas and models of the Islamic integrated curriculum, including the model of the American Liberal Arts University curriculum, the First World Conference on Muslim Education Model and so on. It provides an outline of an alternative model of Islamic Integrated University Curriculum (IIUC) with four outcomes as characteristics of its graduates who will be good men, employable and skilled, specialists of a discipline, and social beings.

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Introduction

The origins of modern education could be attributed to the Greeks, whose goals were to attain Kalos K'agathos - 'the wise and good man.'[i] The Greek philosophy, which precedes liberal philosophy in modern times, has made an impact on higher education systems in western world. Therefore, Locke, in mediaeval period, and Dewey in modern times follow and proceed with the same philosophical motion. In the 12th century (between 1150 and 1170 CE), the University of Paris, the 1st university in Europe, was established with the mission to serve society through the church – the primary institution of Christendom. Later, Harvard University (the oldest educational institution in the United States) was established in 1636 with a similar purpose.

Although the foundation of the curriculum at western universities, since its formation until the 18th century, was theological, later the focus had been deviated when the society started to have Christian doctrine, and in turn, started to separate the church's religious activities from other life activities. For example, the focus of the University of Paris shifted from church-centric to scientific thinking and rationalism. Therefore, from the 17th century until now, the focus goes on economic rationalism, while it aims to generate employment for economic production (skill-focused graduates).

However, Harvard scholar Harry Lewis viewed this transformation as a deviation from the university's core objectives. In his book titled 'Excellence without a Soul: How a Great University Forgot Education' (2006), he has explained how America's great universities have abandoned the core value of education and learning. He said that "Society is going to hell in a handbasket, and the great universities are going to get there first" (Lewis, 2006, p.56).

Therefore, in regard to the education system in Muslim countries, two systems of education are always found: the traditional and modern. The traditional system has become a center for theological training, whereas the modern system has taken the place of general education. The modern system imposed by colonial powers or fashioned according to the western system of education is the dominant state education system in every Muslim country. According to al-Faruqi (1980), the current education systems in our schools, colleges, and universities are mostly imported. Our intellect is steeped in the norms and systems evolved by the West. The forces of westernization and secularization and the resultant de-Islamization of teachers and students are worse than it was under colonialism.

Al-Attas (1980) claims that the de-Islamization of the Muslim mind was accomplished gradually through an increasingly secularized education system. He

asserts that the western world view dominates the Muslim world because of its long experience with colonization. He calls for the de-westernization of knowledge. Rosnani (1996) agreed with al-Attas and al-Faruqi's opinion that educational dualism is a main source of malaise in the Muslim world. She highlights that the new challenge Islamic education is facing is globalization, not colonialism. It faces the challenge of keeping up with 21st century modernity. However, Hassan (2009) identifies four major systems of education in the Muslim world today. The first is a completely secular system of education where religious education is non-existent. The second is a predominantly religious system of education that incorporates a few general subjects that are not taught from an Islamic perspective. The third is a predominantly secular system of education where religion is taught, but it has no relevance to the real world. The fourth is an integrated system of education where religious and worldly sciences coexist without any real integration between both.

Over time, the issue of the education system in the Muslim world was taken seriously by various governments as well as by renowned Islamic intellectuals. The growing concern culminated in the first world conference on Muslim Education held in Makkah al-Mukarramah in 1977. The conference concluded that the root cause of the Ummatic malaise was an inappropriate education system. To address the problem, the conference formally introduced the concept of Islamization of knowledge and education. The conference recommended reforms in the education system by reorienting the objectives of education and integrating and synthesizing "perennial" and "acquired" knowledge (Saqeb, 2000).

The Islamization of knowledge and the education movement subsequently led to a number of international conferences held in different Muslim countries which included Lugano (1977), Islamabad (1980/1982), Dhaka (1981), Jakarta (1982), Kuala Lumpur (1984), Khartoum (1987), Cairo (1987), and Cape Town (1990). All conferences agreed to reform education with Islamic concepts and moral values.

Following this, this study develops an Islamic integrated university curriculum (IIUC) and a blueprint of the features of an IIUC Framework. The ultimate goal of the Integrated Curriculum is to develop an Islamic integrated personality. This requires a balanced growth of spiritual, moral, intellectual, and professional development. Consequently, the Islamic integrated university curriculum (IIUC) emphasizes the importance of Islamic principles and values as a means to transform its graduates into Muslim leaders.

Literature Review

Higher Education in Muslim Countries

Curriculum debate in the Muslim world has gradually gained momentum during the last quarter of the century. A large proportion of this debate stems from the Makkah conference in 1977. A significant number of curriculum-related studies have been conducted with the support of educational institutions throughout the Muslim world. Many Muslim scholars like Al Attas (1978), Al Faruqi (1981), Ali Ashraf (1990), and Rosnani Hashim (1996, 2004, 2011) have contributed to the theory of Integration of Knowledge and Education.

It has been found that Muslim higher education curriculum is not integrated or philosophically grounded. The two systems of education and the educational theories and practices are not uniform. Indeed, it is found that Islamic studies is rarely a part of the curricula of modern universities in Muslim countries all over the world. Therefore, Ashraf (1990) asserts the gradual erosion of the religious sensibility among the young, despite the obligatory teaching and learning of Islamic studies at an undergraduate level. He (1991) also claimed that neither Bangladesh, Pakistan, nor any other Muslim government except Malaysia has taken steps to determine the dangers inherent in secularist philosophy which are at the root of a modern system of education.

However, Al-Faruqi (1981) claims that the materials and methodologies presently taught in the Muslim World are replicas of the western ones but devoid of the vision which animates them in the West. The vision of Islam is therefore truncated - and hence dead - if it is cultivated only in one department or faculty. It must be the guiding and determining principle of every discipline. He argues for a compulsory study of Islamic civilization within the four-year program of all levels of higher education, as the study of civilization is the only way to grow a sense of identity within a person.

Curriculum Integration and Development

The idea of the integration of knowledge and integrated curriculum derives mainly from the concept of unity of knowledge. Ghazali Basri (1989) denies the divorce of any empirical, sensory and intellectual knowledge from 'divine' knowledge. The divorce of knowledge from its unitary form will lead to the compartmentalization of knowledge, which is contrary to the teachings in Islam. Therefore, Narongraksakhet (1995) supports the integration of both religious and modern knowledge. To him, true Islamic education is not merely theological or religious but also covers all branches of knowledge that are taught from an Islamic perspective.

However, Rosnani (2006) found that there are a few inconsistencies between philosophical precepts and design assumptions in Muslim educational curriculum. In another study, she (2011) observed that Islamic private higher education institutions (PHEI) have their own issues and challenges. The most serious of them are preserving the philosophical goal of a balanced and integrated education while also focusing on market demands and sustaining its operation financially amidst a competitive environment.

Following Rosnanis' perspective, Maksoud and Suhailah (2016) found that an integrated curriculum is not an interdisciplinary curriculum which brings together diverse disciplines in a comprehensive manner, but rather it integrates values within the content. Rosnani's model focuses on the formation of learner identities as an ultimate outcome instead of focusing on content acquisition as knowledge input. Consequently, she emphasizes the significance of curriculum foundations in transforming values from curriculum inputs, i.e. content, to a desired output, i.e. identity formation.

Therefore, Rahima's (2011) doctoral thesis entitled 'The Concept of Integrated Islamic Curriculum (IIC): Implications for Islamic Schools' provides a precise concept of IIC and general guidelines for policy makers in designing and developing an integrated curriculum for a contemporary Islamic school system. It underlines four philosophical foundations, i.e. ontological, epistemological, theological, and axiological, and identifies their relation to the curriculum components, i.e. goal, content, and method. Her focus of the study was on the integrated curriculum of Islamic schools, which is why she didn't concentrate on specific subjects of those schools. As a result, the Islamic relevancy to this area of the study is still unidentified. Malkawi (2014) finds that the two sources of knowledge (revelation and the created world) are inherently complementary. The two tools of knowledge (reason and sensory perception) are also complementary. Such integration of sources and tools are easily applicable in the academic disciplines practiced by him.

Hashim (2013) identifies two major parts of the curriculum: the first one is the curriculum foundation which includes belief (spirit or mind), worldview, and the philosophy of education; and the second one is the curriculum component which includes educational objectives, content, method and evaluation. Therefore, she advocates a curriculum integration to prepare a learner possessing high moral standards, excellent at socializing, and capable of achieving an elevated level of well-being.

However, the present study differs in its scope from other dissertations as it focuses on Integrated University Curriculum (IIUC). The designed curriculum and model by those researchers are found not well matched with the aspirations of the graduates of the multicultural society. Therefore, the researchers aimed to develop an alternative model of Islamic Integrated University Curriculum mostly focused on the cultural and social dynamics of multiculturalism. In doing so, the researchers acknowledged the contribution of the previous analysis on the philosophical foundations and structural framework of Integrated Curriculum.

Methodology

This article is a part of a Ph.D. thesis, approved by the International Islami University of Malaysia (IIUM). The study is a systematic analysis of previous works and models on curriculum integration. This qualitative research applied three approaches of educational research, namely philosophical, historical, and curriculum criticism. This article is based on the key findings of that Ph.D. thesis, designing an alternative model, Islamic Integrated University Curriculum (IIUC).

Here, the first method is philosophical, which this research uses to build and understand Islamic philosophical foundations in the university curriculum. It aims to solve the tension between secular and religious education. This approach is necessary to commence the idea of an integrated curriculum from an Islamic worldview to a theoretical framework. It includes an analytical, synthetic, and normative study of the processes, both deliberately and incidental, through which human beliefs, skills, attitudes, and behaviour are acquired and developed, and the ends to which these processes are directed. According to Giarelli and Chambliss (1990), the philosophical method is used to build and understand the context under examination while also trying to bring them into realization. It aims at solving 'the tensions created by problematic situations and the necessity for choice'. This study is related to the philosophy of education in the sense that it involves the explanation of an integrated curriculum and Islamic education concepts. It can also be considered as an analytical study that describes analyses and examines the integration.

The second method is historical, which is used to trace the factors that influence the development of university curriculum in multicultural societies like Bangladesh, Malaysia, Indonesia, and so on. This approach involves a systematic collection and evaluation of data to describe, explain, and thereby understand actions or events that occurred sometime in the past. Gutek (1987) opined that 'the history of education should illuminate the past in order to provide the required

perspectives in time and place that we need to make reflective decisions on the educational choices that face us today' (p.8). Thus, this study critically analysed the historical facts and events from reliable source materials and analyze the symptoms of dualism.

The third method is curriculum criticism, which will be used to determine the meaning and make judgement of the selected curriculum. The strengths and weaknesses of the undergraduate political science program of University of Dhaka will be investigated. This approach allows the researcher to investigate problems in the curriculum. Ross (1990) defines curriculum criticism as a study or research conducted to find the meaning of and make a judgment of the curriculum using a multidisciplinary approach. The major focus of this curriculum criticism will be to describe and discuss how to include philosophy into the curriculum of Islamic education and whether it can be infused into other subject matters or taught as a new subject.

This study largely involves library research and document analysis. The primary sources of reference are the indications from the writings of classical scholars in the exploration of the curriculum and university education. The secondary sources are official documents, journals, articles, especially the books and articles of modern and contemporary scholars.

Theory of Curriculum

Curriculum is a vital component of an education system. The term 'curriculum' refers to the lessons and academic content taught in a school or in specific courses or programs. Depending on how broadly an educator defines or employs the term, curriculum typically refers to the knowledge and skills students are expected to learn. Traditionally, educationists held the view that the curriculum refers to a body of subjects or subject matter set out by teachers for students to learn (Rosnani, 2004). In the 1970s, Pinar (2004) introduced the notion of '*currere'*— the Latin infinitive of the curriculum, because he wanted to highlight the running curriculum (or lived experience). However, the term 'curriculum' is distinctively defined by curriculum theorists.

McNeil (2003) concentrates upon the curriculum but takes it further by highlighting the live curriculum rather than the inert, dead curriculum. He contends that the live curriculum is when teachers and students engage in classroom activities in a meaningful way.

Ornstein and Hunkins (1993) define a curriculum as 'a plan of action or written document that includes strategies for achieving desired goals or ends. He specified five basic definitions of the curriculum based on the curriculum theorist's opinions.

First, a curriculum can be defined as a plan for achieving goals.

Second, the curriculum can be defined broadly as dealing with the learner's *experiences*.

Third, the curriculum is a system for dealing with people. The system can be linear or nonlinear. A linear system plots out the means to a desired end.

Fourth, a curriculum can be defined as a field of study with its own foundations, knowledge domains, research, theory, principles, and specialists.

Fifth, the curriculum can be defined in terms of subject matter (math, science, English, history, and so on) or content (Ornstein & Hunkins, 2013).

Stark (1957), cited in Smith, Stanley and Shores (2006) and Rosnani (2013) on the other hand, offers a comprehensive working definition for the curriculum which includes:

1. The specification of what knowledge, skills, and attitudes are to be learned.

2. The selection of subject matter or content within which the learning experiences are to be embedded.

3. A design or structure intended to lead to specific outcomes for learners of various types.

4. The processes by which learning may be achieved.

5. The materials to be used in the learning process.

6. Evaluation strategies to determine if skills, behaviour, attitudes, and knowledge change as a result of the process, and

7. A feedback loop that facilitates and fosters adjustments in the plan to increase learning.

Although several definitions are discussed above, the researcher attempts to apply the definition of Stark (cited by Rosnani in 2013) in this study as it is a comprehensive one and appropriate for the university curriculum.

Curriculum Foundations

Curriculum theory, organization and development are not value-free activities as stated by Rosnani (2013). She asserts that one's approach to the curriculum reflects one's values, perceptions, and knowledge. Curriculum foundations provide the field's external boundaries. These are philosophical, historical, psychological, and social. Philosophical foundation deals with the goals of education which should determine the goal of the university. However, the goals of education should be consistent with the goals of man. Historical foundation refers to how education and curriculum has evolved from the history of a country or of the civilization and examination of the factors influencing it. Psychological foundation provides the basis for the development of the curriculum based on the nature of human development in cognitive, physical, and affective domains. Social foundation illustrates the relationship between the university and the home, the family and the community, how achievement will be affected by the family's economic wellbeing, and how education can help in social mobility. Thus, these foundations provide an external boundary as to how far or how much you can stretch the curriculum according to the age of the learners.

Curriculum Domains

Rosnani (2013) asserts that curriculum foundations define a field's external boundaries. Curriculum domains, on the other hand, define a field's internal boundaries, that is, the accepted knowledge. Generally, the experts agree on curriculum foundations but not on curriculum domains. For example, Beauchamp (cited in Ornstein & Hunkins, 2009; Rosnani, 2013) regards curriculum knowledge to include planning, implementation, and evaluation. However, Glatthorn (cited in Ornstein & Hunkins, 2009; Rosnani, 2013) on hand describe seven types of knowledge – recommended, written, taught, supported, assessed, learned, and hidden.

Curriculum Design

Curriculum design is concerned with the nature and arrangement of four basic curricular parts, i.e., objectives, subject matter, method and organization, and

evaluation. Harry Giles (1942) used the term "components" to demonstrate its relationship and includes learning experiences under "method and organization". The relationship is shown in Figure 1.
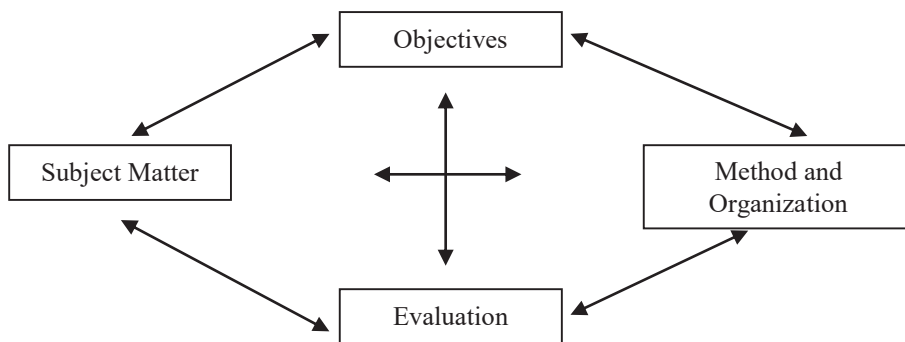

Figure 1: The Components of Design

Source: H. Giles, McCutchen and Zechiel (1942)

The design suggests four components to the curriculum maker: instructional strategies, resources/instruments, activities, and methods. According to Giles, the four components interact with each other and decisions made about one component depend on the decisions made about the others. Giles's paradigm is very similar to the model that Tyler developed several years later. Tyler's model, however, pays attention to the key elements of the curriculum, whereas Giles's paradigm shows ongoing interaction among the components (Tyler, 1986).

Curriculum design involves various philosophical and theoretical issues, as well as practical issues. A person's philosophical stance will affect his or her interpretation and selection of objectives, influence the content selected and how it will be organized, affect decisions about how to teach or deliver the curriculum content, and guide judgments about how to evaluate the success of the curriculum developed.

Design Dimension Relationships

When designing a curriculum for a program, one should consider the design relationships so that he/she can develop an optimum curriculum. Rosnani (2013) considers the following elements (Figure 2):

1. Scope of the subject matter, that is, breadth and depth. We need to consider all experiences that will engage individuals in learning and their cognitive, affective, and psychomotor domains.

2. Sequence of the subject matter arranged so that it is logical;

3. Balance among all subjects;

4. Continuity between each topic;

5. Integration between theory and practice, knowledge and values;

6. Articulation of the curriculum, i.e., the interrelatedness of the vertical (across levels) and horizontal aspects (within a level).
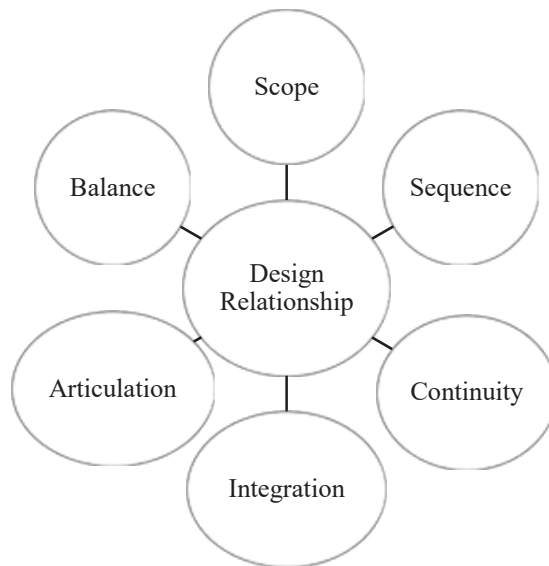
Figure 2: Design Relationships of a Curriculum

Source: Rosnani (2013)

According to Rosnani (2013), there are three basic designs of the curriculum described as follows:

i. Subject-centred design. This is the focus on subject matter or discipline. Other names for it are discipline, broad field, correlation, and process design.

ii. Learner-centred design. This is where the focus will be on the learner. Hence, the learner will play an active role in constructing meaning of the design for himself. The experience-centred design, romantic/radical, and humanistic design all fit under this category.

iii. Problem-centred design. This is where the focus is on a problem and learners will attempt to solve it. This includes life situation/core design or social problem/re-constructionist design.
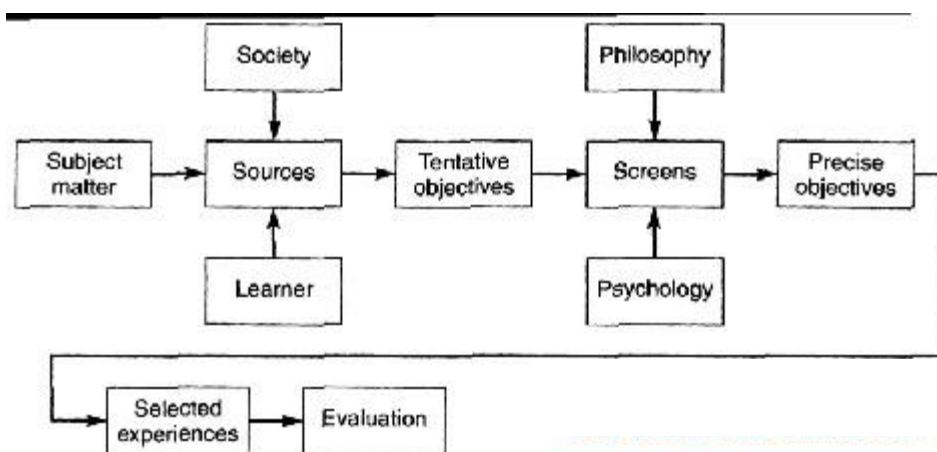
Curriculum Development

Figure 3: Tyler's Curriculum Development Model

Source: Ornstin and Hunkins (1998) and Rosnani (2013)

Tyler's model indicates that these can be decided based on the needs of society, the learner, and the subject matter itself. However, these aims and objectives aren't concrete and final and have to be screened by the philosophical and psychological foundations of the system. Once these are determined, the types of learning experience and methodology of teaching or constructing knowledge, skills, or values are explored. Once instruction has occurred, students are evaluated to determine if the aims and objectives have been achieved.

Theory of Curriculum Integration

Since this study is an effort to design an integrated university curriculum, following the conceptual analysis of curriculum domains, design, relationships, and

development, this section discusses curriculum integration from varied perspectives.

The Concept and Meaning of Curriculum Integration

Curriculum integration consists of two words, curriculum and integration. The term 'curriculum' refers to the lessons and academic content taught in a school or in specific courses or programs. In the 1970s, Pinar (1975; 2004); Doll and Gough (2002) introduced the notion of '*currere'*— the Latin infinitive of the curriculum, because he wanted to highlight the running curriculum (or lived experience).

However, Ornstein and Hunkins (2009) define a curriculum as 'a plan of action or written document that includes strategies for achieving desired goals or ends. The second term is integration that refers to a conflation or combination of two or more things. According to Lexicon dictionary, the word 'integrate' comes from the Latin word 'integrat' means 'made whole', or from the verb integrare, from integer means 'whole'. According to Lexicon dictionary, the word is first used in mid-17th century[1]. Cambridge English Dictionary defines integration as the combination of two or more things in order to become more effective [2].

There are many definitions found in curriculum integration. However, in this article the author defines curriculum integration by being motivated by four models that advocate an integrated Islamic curriculum. In doing so, it first clarifies the idea of curriculum integration from a general perspective and then points out to an integrated Islamic perspective.

From a general perspective, the term 'curriculum integration' refers to the nature of the interplay between two or more disciplines that are accordingly included in an interdisciplinary unit (Lonning, 1998). Similarly, Drake and Burns (2004) emphasize that curriculum integration refers to a multidisciplinary and interdisciplinary curriculum along with core aspects of the curriculum.

According to Beane (1993; 1997); Jacobs (1989) found that curriculum 'integration refers to an outline of education which can provide an engaging, purposeful, relevant, and meaningful approach to teaching and learning'. Beane (1993, 1997, 2005) sees curriculum integration is the involvement of meaningful learning organized around issues important to teachers and students; this way, curriculum integration promotes the learning of democracy. He outlined four aspects of integration that mostly stresses issues and aligns with democratic principles: integration of experience, social integration, integration of knowledge, and integration as a curriculum design.

Therefore, the curriculum could be organized around "...real-life problems and issues significant to both young people and adults, applying pertinent content and skills from many subject areas or disciplines" (Vars, 1997, cited in Rahim, 2014, p.122).

According to Rafique (2012), the integrated education curriculum should incoporate 10% - 15% related to Islamic Studies and History of Islam, 10% related to Arabic & any other foreign language, 15% Inter Disciplinary courses and the rest 60% - 65% related to the field of specialization.

According to Lonning (1998), the term 'curriculum integration' is used to refer to the nature of the interplay between two or more disciplines that are accordingly included in an interdisciplinary unit. Similarly, Drake and Burns (2004) emphasize that curriculum integration refers to multidisciplinary and interdisciplinary curriculum design along with disciplinary curriculum.

Disciplinary Curriculum

When exploring the meaning of disciplinary learning, Dressel and Marcus (1982) describe discipline as a systematic way of organizing and studying phenomena. Turner (2000) argues that disciplinary education has the potential to train people in a specific way to master a specific skill at a greater depth. Henkel (1999) professes that engagement with the core values of discipline enables learners to develop their specific skills for both community development and career self-empowerment.

Despite the advantages of discipline learning, arguments against disciplinary learning have emerged. Opponents of this learning approach argue that "discipline learning has a tendency to lose sight of the amount of knowledge accessible to it by limiting its own boundaries" (Chettiparamb, 2007, p.9).

Multidisciplinary Curriculum

The term 'multidisciplinary' has been defined in different ways depending on the research focus and interest. Hammer and Soderqvist (2001), for example, state that multidisciplinary generally "refers to when people bring separate theories, skills, data, and ideas to bear on a common problem".

Newhouse and Spring (2010, p. 309) provide a closer understanding of a multidisciplinary curriculum, concluding that "multidisciplinary represents the

basic effort of multiple disciplines working together to solve a problem without challenging disciplinary boundaries".

With these points in mind, adopting a multidisciplinary learning approach is deemed a legitimate way for higher education students to learn more information and develop skills while focusing on one specific study discipline.

Figure 4: Multidisciplinary Approach

Source: Drake and Burns (2004), cited in Rahim (2014)

Figure 4 demonstrates the relationship between different subjects linked to a common theme. It indicates that multidisciplinary approaches focus primarily on disciplines. According to Drake and Burns (2004), multidisciplinary learning enables students to understand the interplay between the different subdisciplines and their relationships to the real world. Drake and Burns also believe that teachers may integrate students' skills, knowledge, and attitudes through a multidisciplinary approach.

Interdisciplinary Approach

The term 'interdisciplinary' refers to the application of a few approaches to study one specific issue. Jacobs (1998) defines the term more academically as "a knowledge view and curriculum approach that consciously applies methodology and language from more than one discipline to examine a central theme, issue, problem, topic, or experience".

Interdisciplinary curriculum helps teachers deal with the inherent complexity of the world, overcomes rigid perceptions of subject boundaries, and supports the claim that all knowledge is interrelated (Martin-Kniep, Fiege & Soodak, 1995).

Integration is also regarded as a core concept in the interdisciplinary process (Lattuca, 2001). It combines discipline-based knowledge and ways of thinking to generate a better understanding of the objects being studied (Mansila & Gardner, 2003).
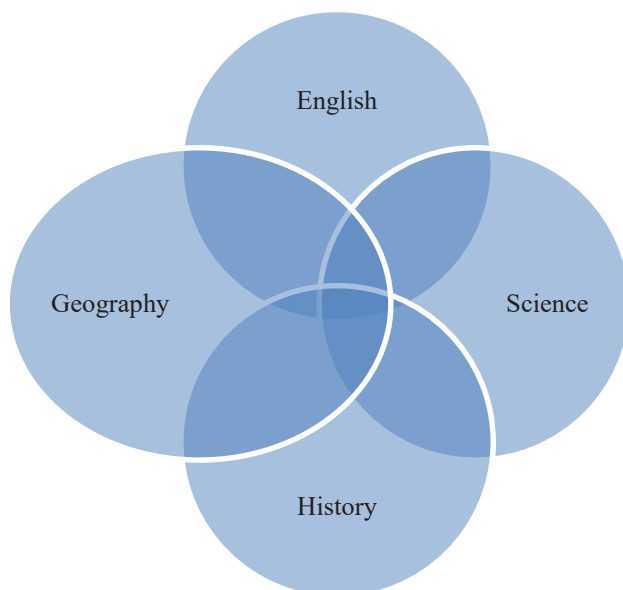

Figure 5: Interdisciplinary Curriculum Approach

Source: adopted from Drake and Burns (2004), cited in Rahim (2014)

Drake and Burns (2004) illustrate in Figure 5 how interdisciplinary learning works. Drake and Burns argue that using this interdisciplinary approach, students learn significant generic attributes related to cooperation and working together, conducting research, design, and construction.

Curriculum Integration: An Islamic Perspective

The curriculum foundations of each education system differ from one society to another, which have diverse beliefs and values (Rosnani, 2011). However, all education systems design and develop curriculum in the same manner. It is

linear: belief is the starting point, followed by the worldview, then the philosophy and aim of education follows. Thus, curriculum development is a natural result of those three foundations as shown in Figure 6.
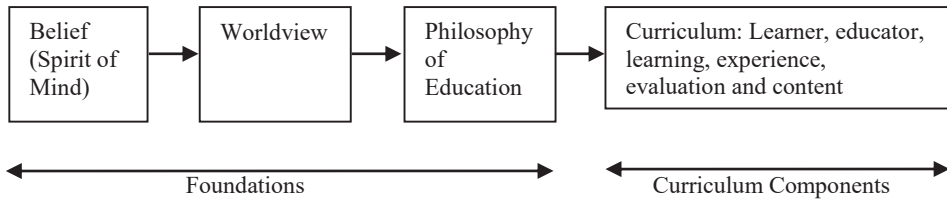

Figure 6: Foundations and Curriculum Components

Source: Maksoud and Suhailah (2016)

The figure shows that the equation is divided into two parts, the first being the foundations—belief (spirit or mind), worldview, and the philosophy of education; and the second are the curriculum components. The equation thus contributes to curriculum integration by preparing a learner who possesses high moral standards, is excellent at socializing, and is capable of achieving an elevated level of well-being.

Rosnani (1999) also asserts that knowledge is integral to action, spirituality, and ethics. The nature of knowledge that provides the content of education is the major concern of the curriculum, and the views of man and knowledge have a great bearing upon Islamic education. For Islamic integrated curriculum, she emphasizes the Islamization of educational objectives, content of the courses/subjects, and method of teaching. She discusses educational objectives and focused on the following three aspects;

i.   Ensuring that the sources of educational purposes are drawn from an Islamic worldview, whether they are about the nature of the learner, the nature of the knowledge or the subject specialization, or contemporary life itself.

ii. Formulation of a clear philosophy of education based on an Islamic worldview to act as an educational guide for the state school leaders, teachers, parents, and students.

iii. Framing a mechanism for achieving its goals through restructuring the curriculum as recommended by the First World Conference on Muslim Education, 1977.

When discussing course content, Rosnani (1999), in agreement with Al-Attas, asserts that knowledge, subject matter, or courses offered in a curriculum must be free from secular and westernized elements that are alien to Islam. These elements — dualism, humanism, secularism, and tragedy — which are western and anti-Islamic, must be isolated from the curriculum, then replaced with an Islamic worldview of *Tawhid.* The present state of Islamic education has failed to present Islam as a way of life and as a system of social values. Dawud (2001) asserts that the fabric of the Islamic spiritual, moral, and social system has also been undermined, which needs to be reestablished. Axiology deals with the issues.

Therefore, Fathi Malkawi (2014) stated that, today, thought is largely governed by secular systems of perception, whether in science, philosophy, social sciences, or the humanities. The fundamental prerequisite for any Muslim recovery is the laying of the foundations of sound thinking and values (rooted in the Qur'an and Sunnah) as well as applying the best practical means. An interchange of an effective epistemology with a clearly defined action-rooted methodology is required to bring back the Islamic heritage of knowledge and culture. This is why he introduced the framework for an Islamic integration model based on the concept of *Tawhid*. Epistemology and methodology lie at the heart of his theory.

Epistemological and Methodological Integration

Epistemology, from an Islamic perspective, has two sources: written revelation and the created world. Hence, any and all epistemological approaches must seek to integrate these two sources. As creations of God, human beings have no choice but to relate to the created realm around them on three levels – the natural world, the social world, and the psychological world. Human beings relate to these worlds regardless of their religious and intellectual frames of reference.

Similarly, methodology, from an Islamic perspective, has two tools: reason and sensory perception. The senses cannot perform their intended function without reason, just as reason cannot function properly outside the realm of concrete reality. The Qur'an urges human beings not to exert any effort in realities to which they have no access. As God Almighty declares, "…there is nothing like unto Him, and He alone is All-Hearing, All-Seeing" (Surah al Shura, 42:11).

Malkawi (2014) further explains the equation of epistemological integration by stating that deriving knowledge from a written revelation requires not only reason, but sensory perception. Figure 7 illustrates his model of epistemological integration:
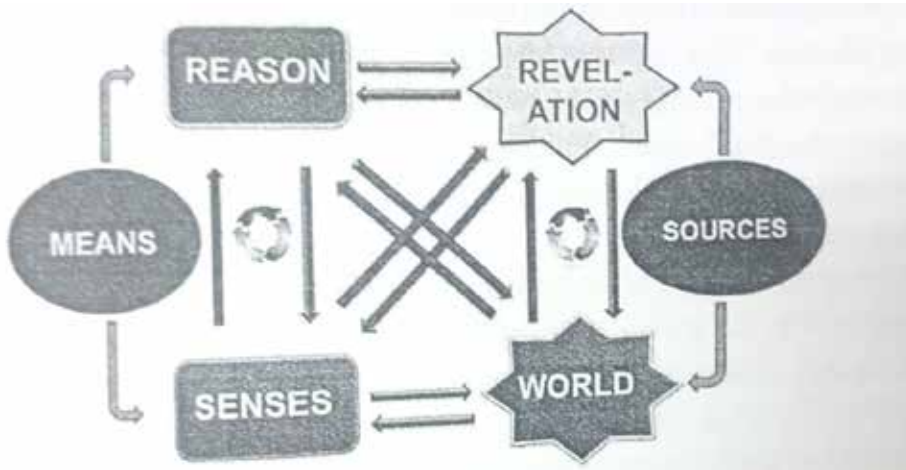
Figure 7: Epistemological Integration Model

Source: Fathi Malkawi (2014:212)

This model is based on three levels of interdependence: (1) interdependence between two sources of knowledge, the created world and the revealed world; (2) interdependence between two tools of knowledge, namely, reason and sensory perception, and (3) interdependence between sources and tools.

However, epistemological integration – which is a comprehensive, systematic integration of the sources and means of knowledge- constitutes the frame of reference for Islamic methodology.

Mulyadhi (2014) asserts that the integration of knowledge cannot be achieved by only bringing together two groups of sciences (religious and secular) with different theoretical bases, but it should be elevated to an epistemological level that deals with several aspects: ontological, epistemological and methodological. His further explanations are as follows.

Axiology: The Theory of Values System

The crisis of values, ethics, and morality are a common phenomenon, especially in Muslim countries. The present state of Islamic education has failed to present Islam as a way of life and as a system of social values. Dawud (2001) asserts that the fabric of the Islamic spiritual, moral, and social system has also been undermined, which needs to be reestablished. Axiology deals with the issues.

Zahiri (2005) defines 'value' as 'consistence, goodness, worthiness and obedience' which includes 'grace, virtue and moral excellence'. It is related to five essentials (*al-arūriyyāt al-khamsah*) derived from the objective of the Islamic law (*maqā id al-Sharī'ah*), namely the preservation of religion (*al-dīn*), self (*al-nafs*), intellect *(al-'aql)*, lineage (*al-nasl*) and property (*al-māl*). Allah determines all values which are absolute and independent from man's thoughts and actions.

Ontological Integration

Ontologically, Islam says that both sciences study the signs of God. Religious sciences derive written signs of God (*ayat tadwiniyyah*) from the study of the Qur'an and rational (secular) sciences derive phenomenal signs of God (*ayat takwiniyyah*) from the study of the universe. This view has acted as a basis for the integration of the two sciences. *Tawhid* is the ultimate principle of the integration of knowledge in Islamic Epistemology - the basic foundation of human knowledge. Mulla Sadra (d.1641) mentioned that all that exist are actually the same. What makes them different from each other is only their gradation. This concept supports the ontological status of both material and immaterial existences, for both of them are derived from One and have the same reality and have a pure existence (*al-wujud al-mahd*).

The validity of both empirical and nonempirical entities as legitimate objects of sciences in Islamic epistemology is based on the hierarchy of existence (*tartib al-mawjudat*). Al-Farabi (d.950) describes the hierarchy of beings as follows:

i.   God as the cause for other existences at the top of the hierarchy,

ii.   Angels as immaterial beings,

iii.   The Celestial entities,

iv.   The Terrestrial entities at the bottom.

These existences should be considered as one, since in this hierarchy they have the same ontological status. They are one in their existence, although different in their gradation and nobilities. The integration of knowledge can only be achieved if the ontological integration of science objects is ensured.

However, Mulyadhi investigates the treatment of epistemology in its various aspects and dimensions including ontology, epistemology, and methodology. He finds a number of shortcomings in western epistemology and advocates a sound integration of the essentials of Islamic epistemology.

Fathi Malkawi (2014) finds that the two sources of knowledge (revelation and the created world) are inherently complementary. The two tools of knowledge (reason and sensory perception) are also complementary. Such integration of sources and tools are easily applicable in the academic disciplines practiced by him.

Rosnani (2013) identifies two major parts of the curriculum: the first one is the curriculum foundation which includes belief (spirit or mind), worldview, and the philosophy of education; and the second one is the curriculum component which includes educational objectives, content, method and evaluation. The equation thus contributes to curriculum integration by preparing a learner to possess high moral standards, is excellent at socializing, and is capable of achieving an elevated level of well-being.

Therefore, it is evident that the integration of knowledge is not simply the inclusion of Qur'anic verses or hadith into modern science, but it involves many other aspects. It includes the integration of religious and rational sciences, objects of science, the classification of knowledge, sources of knowledge, and tools or scientific methods. In terms of the present study, Rosnani Hashim's contribution to curriculum integration is relevant as she brings together curriculum foundations and components with an Islamic perspective.

Different Models of Integrated University Curriculum

Since the study attempts to provide an integrated university curriculum, this study examines the various models of Islamic integrated curriculum including the Liberal Arts University curriculum in the United States. The primary goal of discussing the model is to highlight the significance of each curriculum context that suits the particular teaching and learning objectives of the concerned program.

American Liberal Arts University Curriculum Model

The Liberal Arts education desires to produce an educated man who should be able to think and write effectively, have a critical appreciation of the ways to gain knowledge, understand the universe, society and themselves, be informed of other cultures, have an understanding and experience concerning moral and ethical problems, and has attained some depth in the field of knowledge (Tanner & Tanner, 1980, cited in Rosnani, 2013).

The study also examines the Liberal Arts curriculum model in the USA where the curriculum goals of the university are translated into its curriculum structure (Figure 8).

A core from each
discipline
(acquired
sciences)

Each division represents
faculty of the Discipline

— humanities, social
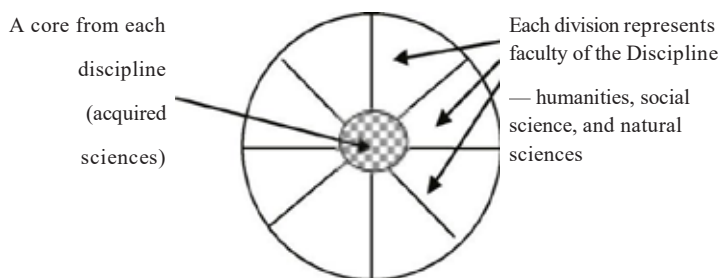science, and natural
sciences

Figure 8: The USA Liberal Arts Curriculum Model

(Source: Rosnani, 2013)

The Figure 8 demonstrates that there is a core which is comprised of representative courses from various divisions of knowledge: natural sciences, social sciences, and humanities. Hence, even if one majors in agriculture, one still has to study a course in history or economics or philosophy.

Islamic Integrated Curriculum Models

There is no segregation of knowledge in Islam. Early Muslim scholars like Al-Farabi, Ibn Sina, and Al-Ghazali learnt basic and advanced knowledge that was integrated. The hierarchy of knowledge has been lost because of the western educational system. As a result, students who specialize in acquired sciences such as natural science do not study much of the Islamic Traditional Sciences and vice versa. However, Muslim scholars realized this and attempted to re-evaluate the western aims of education and reintroduce Islamic knowledge into the curriculum.

First World Conference on Muslim Education (FWCME) Model

The First World Conference on Muslim Education held in 1977 classified knowledge in the curriculum as Table 1. The classification in the First World Conference reflects al-Ghazali's epistemology; however, they have added more sciences which is consistent with the expansion of knowledge. This classification

of knowledge can subsequently contribute to the educational curriculum which is very useful as a guide for curriculum planners, teachers and students to achieve a holistic education.

Table 1: The First World Conference 1977 Model of Integrated Curriculum

Perennial Knowledge	Acquired Knowledge
Al-Qur'an Recitation (Qirah); Memorization (Hifz); and Interpretation (Tafsir), Tradition of the Prophet (Sunnah), History of the Prophet (Sirah) which covers the early history of Islam, Tawhid (The concept of the unity of God) Jurisprudence (Usul Fiqh and fiqh), *Qur'anic* Arabic.	Imaginative (Arts): Islamic arts and architecture, languages, literature. Intellectual sciences: Social Studies (Theoretical); Philosophy; Education; Economics; Political Sciences; History; Islamic Civilization; Geography; Sociology; Linguistics; Psychology; and Anthropology.
Ancillary subjects; Islamic Metaphysics; Comparative Religion; Islamic Culture.	Natural sciences (Theoretical): Philosophy of Science; Mathematics; Statistics; Physics; Chemistry; Life Sciences; Astronomy and Space Science.
	Applied Sciences: Engineering and Technology; Medicine; Agriculture and Forestry.
	Practical: Commerce; Administrative Sciences; Library Sciences; Home Sciences; and Communicative Sciences.

Source: Conference book 1977, King Abdul Aziz University

Al-Attas Model

The FWCME model also contributed to develop a strong educational curriculum as suggested by Prof Dr Syed Naqib Al-Attas, a Malaysian born philosopher (see Figure 9).
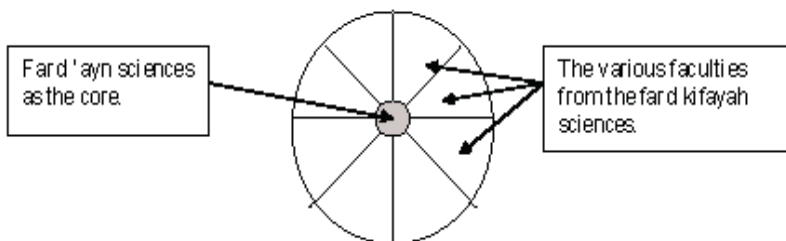
Figure 9: Al-Attas' Curriculum Model of an Islamic University

According to Al-Attas (1993), the university reflects the nature of knowledge and the nature of man in Islam. Therefore, it is crucial to understand the relationship between man and knowledge within the spirit of an Islamic worldview. The model is an attempt towards an integrated curriculum, but it has its shortcomings. Students are not exposed to various ways of acquiring knowledge, especially scientific methods to enable them to possess a scientific mind and aptitude.

Ali Ashraf Model

Professor Dr. Syed Ali Ashraf (1990) observes that education is always based on a particular philosophy about human nature and the knowledge that human beings can and should acquire. He urges that the secularist philosophy is the basis of all modern branches of knowledge in all modern universities. It has two premises. Evolution is the first premise, that is, human beings have generated all values. Giving birth to religion is the second premise.

Keeping this in mind, Ashraf formulated a faith-based education program (see Figure 10) comprising of four basic aspects of faith: (i) Faith in a transcendental Deity, (ii) Faith in the existence of the human spirit (Rub); (iii) Faith in absolute values reflected in the human spirit such as justice, truth, love, beauty and mercy; and (iv) Faith in the need for divine guidance. This new approach to human personality provides the foundation for curriculum design. Thus, a common faith-based curriculum can be prepared for all in a multi-faith, multi-cultural country where the division of knowledge would be the basis for designing the curriculum.
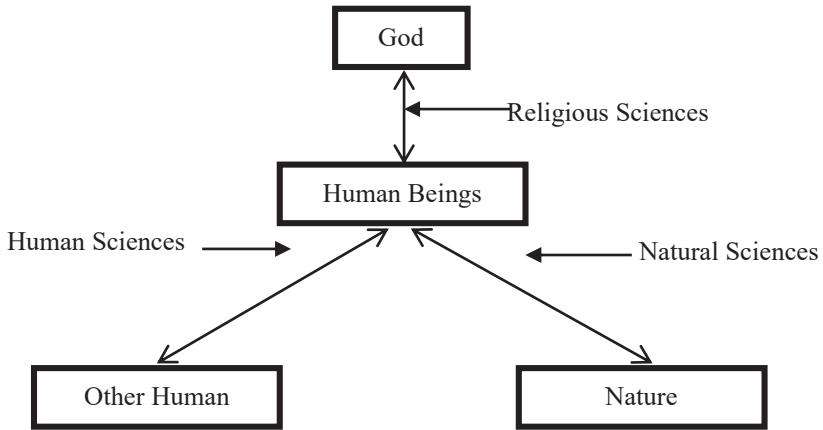
Figure 10: Ali Ashraf's Faith-based Curriculum Model.

Source: Prospectus of Darul Ihsan Trust, 1990

The Figure shows that the faith-based curriculum deals with three issues, i.e. God, Man, and Nature where the human being is in the centre. A human being's relationship with God supplies the basic principles which govern the relationship with others, human beings and with others, human beings and matters of external nature, including vegetation and other natural creatures.

Rosnani Hashim's Model

Prof. Dr. Rosnani Hashim, an educator and curriculum expert, has revised the idea of Al-Attas. She focused on the relationship between man and knowledge and extended this notion to the relationship between the nature of curriculum knowledge and Man (Figure 11).
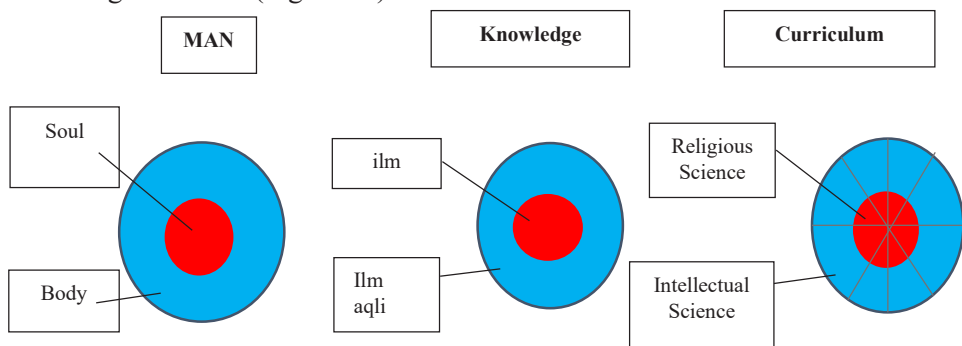
Figure 11: The Relationship between the Nature of Man, Knowledge and the Curriculum

Source: Rosnani, 2004

To construct an Islamic Integrated curriculum with educational goals and subject content, we need to bear this relationship in mind. Rosnani (2007) attempts to improvise Al-Attas' model and build upon the western curriculum model. In this model (see Figure 12), she extends the core beyond Islamic Revealed sciences to include courses that represent other divisions.

These divisions include humanities, mathematics, natural sciences, and social sciences to gain various ways of obtaining knowledge with an accompanying mind set and to achieve many important skills in life that students will need.

Islamic revealed traditional sc. Core

Acquired, intellectual Specialization

Acquired, intellectual Science Core
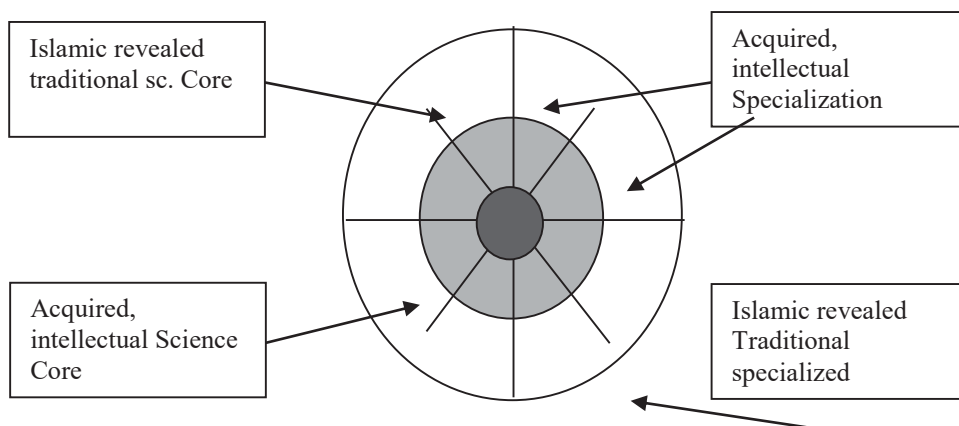
Islamic revealed Traditional specialized

Figure 12: The Curriculum Model of Rosnani Hashim

Source: Rosnani, 2013

It is worth mentioning that all above Islamic models have contributed to the development and enrichment of Islamic integration in university curriculum. Each of these models has a unique character with a common and ultimate goal of producing a morally excellent human being. However, this model points to developing a comprehensive outlook with integrated personality, not merely the moral excellence, but also employability, commitment and expertness.

Islamic Integrated University Curriculum (IIUC): An Alternative Model

Considering the cross-cultural and secular Muslim dominance in higher education institutions in the Muslim world, the researcher attempts to provide a revised model of Islamic Integrated University Curriculum (IIUC) as shown in Figure (13). Very

specifically, the IIUC model can be useful for all disciplines of all universities in the modern Muslim world for producing Muslim scientists.
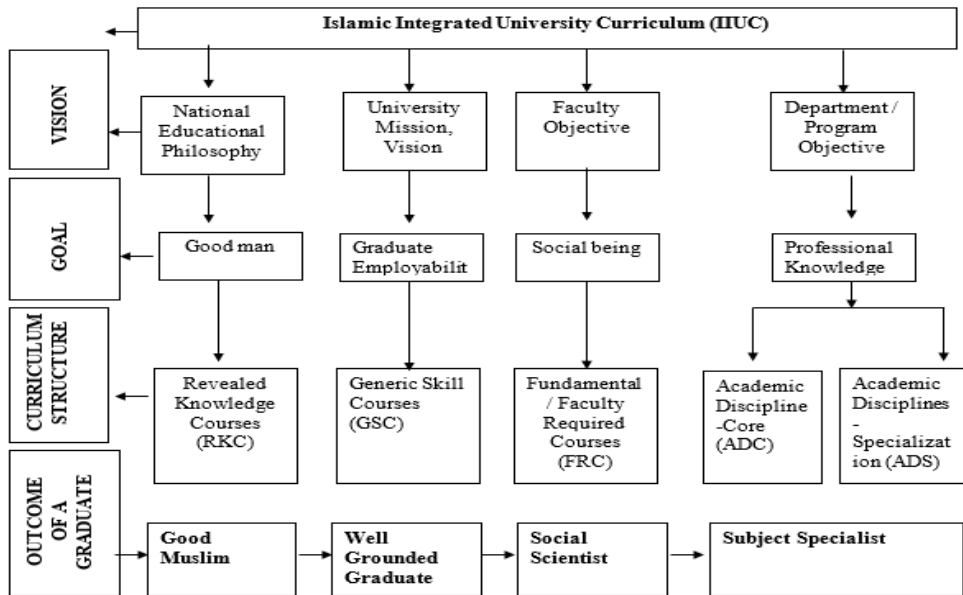

Figure 13: Islamic Integrated University Curriculum (IIUC)

Source: Aziz, (2018)[ii]

The objective of this section is to provide a framework of Islamic Integrated University Curriculum (IIUC) model. Students who graduate from the university are expected to master not only in its distinct discipline knowledge, but also in pedagogy, other related subject knowledge, religious knowledge, and have generic employability capabilities.

It is believed that a student's objectives in pursuing education in each department vary. Some may want to be department experts, some may want to pursue essential Islamic values, some may want to study to obtain a higher education qualification for jobs in non-academic sectors, and others may have different reasons for studying the program. Fulfilling different students' learning objectives is a profound challenge when developing a department's curriculum. However, the key components (see Figure 13) that should be included in establishing a framework of Islamic integrated university curriculum (IIUC) are discussed below.

Professional or Discipline Knowledge

This section relates to how the curriculum may be adjusted so that students can master discipline knowledge, professional skills, and workplace environments and attitudes upon completion of their studies in their individual department. Each department is mandated to train students to be professional and experts in their departments and professions. It has a responsibility to ensure that students have mastered adequate skills to become professionals so that they are able to perform their tasks professionally and effectively.

In a study, Hammerness and Darling-Hammond (2007), cited in Rahim 2014) argue that there are three significant approaches to educating students to become professional teachers: the apprenticeship of observation; the problem of enactment; and the problem of complexity. The apprenticeship of observation refers to the learning that occurs and the experiences that students have during their study time. The problem of enactment is associated with multi-task performance. The problem of complexity refers to metacognitive habits, where teacher educators can make wise decisions on the support of continuous teaching and learning improvement.

In a pedagogical sphere, educating students to be teacher educators may be achieved through teaching and learning strategies which are empowering and allow students to experience the real teaching life (Thomas & Beauchamp, 2007). Thomas and Beauchamp, citing Sach 2005 and Rahim, 2014, note that

> Teacher professional identity then stands at the core of the teaching profession. It provides a framework for teachers to construct their own ideas of "how to be", "how to act" and "how to understand" their work and their place in the society. Importantly, teacher identity is not fixed nor is it imposed; rather, it is negotiated through experience and the sense that is made of that experience.

The above quotation indicates the need for professional qualified teachers who possess qualifications that enable them to interact with students as well as with the community to manage their teaching and learning activities. Teaching and learning, and its instruction at a university should be developed to achieve such requirements.

Faculty Requires Inter/Multi-disciplinary Knowledge

Each discipline in the university level of education has a particular faculty, i.e. Political Science is under Social Science, Botany under Biology, and Literature under Arts faculty. Therefore, the student will be required to acquire knowledge on their related faculty disciplines as it is believed as the comprehensive part of knowledge. No discipline is considered an isolated discourse, rather involved with a large variety of other disciplines.

For example, the department of Political Science should be a part of the Social Science discipline as it is necessary to acquire the basics of Social Science courses or related subjects. Economics, Sociology, Anthropology, Mass Communication, History and Culture, Government & Politics, and Gender Studies, etc., are considered as related subjects or inter/multidisciplinary courses that should be studied to graduate with a Political Science qualification. This is required to achieve a comprehensive level of knowledge.

Generic Graduate Capabilities

This section relates to how the curriculum may be adjusted to facilitate students' general knowledge, skills, and attitudes needed to function in any workplace upon completion of their study. Generic graduate capabilities are complementary and transferable knowledge, skills, and experiences which students can gain in addition to departmental core or discipline knowledge.

Generic capabilities, regarded as significant competences that undergraduate students can master after completing their degree, have gained increased focus from numerous higher education institutions throughout the world. In the context of the Political Science department in the IIUM, generic graduate capabilities are viewed as general skills that students can master to synergise with local and national academic and workforce requirements.

Siefert (2012) argues that, to enhance students' success, education should emphasize knowledge as transferable skills and abilities, such as the ability to communicate effectively and think critically and creatively, as well as to access, assess, and utilize information to achieve a specific goal. Others argue that providing significant generic skills will assist students to survive in today's highly competitive job market (Barrie, 2006; Hess, 2010; Karseth, 2004; Laird & Garver, 2010; Oliver, 2010, cited in Rahim, 2014). The term 'generic outcomes' refers to graduate attributes, graduate employability, core or key skills, and generic skills (Barrie, 2007).

In addition to this, in an Australian Learning and Teaching Council (ALTC) fellowship report, the term 'graduate employability' is defined as more than the attainment of employment. It goes beyond "...a set of skills, understandings, and personal attributes that make graduates more likely to gain employment and be successful in their chosen occupation, which benefits themselves, the workforce, the community and the economy" (Oliver, 2010, cited in Rahim, 2014:101).

According to Barnett (2004), "Learning for an unknown future has to be a learning understood neither in terms of knowledge or skills but of human qualities and dispositions (cited in Rahim, 2014, p.102).

Supporting Barrie's ideas, Hess (2010) emphasizes that education has two paramount objectives; a "private" objective and a "public" purpose. For a private objective, education serves as a private good where every individual benefits from the skills, dispositions, or values to become a better citizen and neighbour.

In the last few decades, lifelong learning or lifelong education has received significant attention in higher education institutes as it enables individuals to develop their education without time and place restrictions; learning can occur anytime and anywhere. Gow and McDonald (2000) claim that lifelong learning is critical to enable everyone to participate in rapidly changing work environments. To ensure a lifelong learning process can occur at a university course, designers might assess how the offered courses fit the curriculum (Gluga et al., 2010). Trier and Peschar (1995, cited in Rahim, 2014) note that accommodating generic cross-curriculum skills and competences, such as problem solving, critical thinking, communication (both oral and writing), civics, and self-related cognition, may provide a powerful framework for lifelong learner development.

In summary, thinking skills, language (English, Arabic, and Local) skills, communication skills, and problem-solving skills are significantly important to achieve the goal of graduate employability.

Islamic Revealed Knowledge

Even though the department's primary objective is to train students to be good professionals or academicians, it is also responsible for providing them with a basic Islamic education. Therefore, when developing its curriculum, the department must ensure that the curriculum enables students to learn not only Political Science discipline knowledge but also Islamic education values.

When developing an Islamic education, there is a balanced growth between intellectual and spiritual domains. Islam emphasizes intellectual and spiritual development. Spiritual development focuses on *akhlaq,* which is regarded as a core process in purifying human's ethical morals. Having better *akhlaq* as a soft skill might enable people to possess social intelligence that affects the way they act during social interactions and on other formal occasions. Islam seeks a balance between the urgency of pursuing general and Islamic related education. Islamic education's key focus is on strengthening students' ethical morals.

Considering the above objectives, a Quranic worldview, revelations of the Quran as sources of knowledge, Islamic Civilization and Muslim Heritage, Islamic Ethics & Morality, Usul al Fiqh, and *Maqasid al Shariah* should be the course majors of IRK program to fulfil the Islamic commitment to the Ummah.

In sum, through the integration of above-mentioned knowledge, skill, and values in the curriculum, the Universities of the Muslim world shall be able to produce well-rounded Islamic graduates without compromising their job opportunities and marketability.

Implications of the IIUC Model

The IIUC encourages Muslim academics to develop their knowledge on both western-liberal and Islamic-integrated curriculum models that distinguish Islamic and Western theories and practices. The university curriculum of the Muslim majority nations must align with the universal and comprehensive approach of Islamic education, including its objectives, contents, teaching-learning experiences, and methods of evaluating curriculum.

Goals of Education

It is important for a curriculum to have a goal or objective of education. The primary aim of education in Islam is to impart spirituality and holiness in man; i.e., to produce a God-fearing servant *('abd-Allah)* and vice-gerent *(khalīfah)* of Allah (al-Attas, 1979, Ashraf, 1985; Rosnani, 2007).

The primary objective of the Integrated Curriculum is building an Islamic integrated personality. It requires balanced growth of spiritual, moral, intellectual, and professional development. Subsequently, the Islamic Integrated University curriculum (IIUC) stresses the inevitability of Islamic principles values as a means to transform its graduates into Muslim leaders. The department/university should

have a clear rationale for adopting the IIUC so that it can be structured to stimulate every aspect of individual development towards producing integrated Muslim personalities and ethical leadership. Thus, they can serve the nation and *Ummah* as a whole.

Secondly, the IIUC is designed to prepare graduates to keep pace with the challenges of the 21st century. Getting employment in the job market is always requiring skills and abilities. The university will offer professional training and thematic knowledge, enabling the graduates to be more updated to the job market.

Developing social commitment among graduates is another key objective of the IIUC model, which inspires them to be more humane, benefactor, and cooperative. Thus, they will be prepared to take care of the welfare of society. Therefore, the interdisciplinary course also introduces various discourses related to their specific discipline.

Being a specialist in the disciplinary course is another objective of this IIUC, which helps graduates be focused. It allows students to pursue depth understanding and knowledge of their desired discourse.

Thus, the IIUC model prepares well-round graduates featuring good men, social beings, skilled manpower, and specialists in focused areas. Overall, it aims to change the usual curriculum idea, focusing on comprehensive outcomes, not merely on particular objectives.

Achieving Global and National Vision

The IIUC curriculum has a very specific focus on national vision and mission as the university is responsible for delivering graduates for serving the nation. Therefore, this is crucial to cope with national objectives, ideologies, and ideas in the university curriculum. Therefore, each university also has an individual vision and mission followed by its' national and global commitment. In addition to that, the faculty always maintains some features, goals, and missions. Therefore, IIUC promotes the coordination of such comprehensive visions and missions in curriculum. Thus, the way the university could successfully contribute to national progress and development.

Model of Designing a Curriculum

While integrating new courses, therefore, it is pertinent to emphasise on the unified, integrated, holistic, and comprehensive nature of an Islamic worldview.

The integral nature of the framework denotes the inter-intra-disciplinary links among the courses included in the program. For instance, we can mention here the curriculum on political science. The political science curriculum ought to be guided by a prescribed structure while deploying the core concepts into the particular discipline. The IIUC maintains its hierarchical order as well as its integral nature inherent in Islamic concepts of knowledge and curriculum. It provides a model that consists of disciplinary core courses (DSC), disciplinary specialization courses (DSS), generic skill courses (GSC), fundamental/faculty required courses (FRC), and revealed knowledge courses (RKC). Thus, the structure of IIUC is an integrated one.

However, the IIUC follows a gradual development of the university curriculum: curriculum foundation, curriculum domain, design dimension, and curriculum development.

IIUC Implications Over the Curriculum Theory and Practices

The theoretical aim is to provide a framework for Islamic Integration in higher education institutions; meanwhile the practical aim guides the implementation of the IIUC to ensure the effectiveness of its educational processes.

This study argues that the nature of Islamic education, both integrated and holistic, never permits any dichotomy or compartmentalization. This study enriches educational concepts and theories from an Islamic worldview.

Theoretically, the IIUC contributes to the theory of Integration, Islamization, and comprehensive excellence by advocating a framework that will develop professional competencies, generic, transferable jobs, skills, and Islamic morals and manners. More specifically, it contributes to identifying the relationship between philosophical thought, academic curriculum, and political theory. Thus, it has made an explicit contribution by conceptualizing (and theorizing) what "the Islamic Integrated University Curriculum (IIUC)" ought to be, and that it should depend on perennial values drawn from Islamic viewpoints. Thus, it clearly delineates the main elements of its curricular structure.

Practically, this study provides general guidelines for policy makers and educational entrepreneurs to design and develop an integrated curriculum for contemporary higher education. More specifically, it motivates curriculum developers and university authorities to ensure that their courses are more meaningful and relevant. This study may also benefit all Muslim individuals or organizations by providing ideas and alternative ways to transform their

institutions to be more Islamic but remain modern. It may even assist them with establishing a new Islamic university. Finally, it helps to produce well-rounded graduates and Muslim scholars who can overcome challenges facing the present Ummah.

Assessment and Evaluation

Evaluation is necessary to measure the effectiveness of an integrated curriculum. It is the process of gathering related data and analysing it critically. Stufflebeam (2000) defines evaluation as a 'process of delineating, obtaining, and providing useful information for judging decision alternatives.

Since the IIUC is designed to deal with the entire education system, thus its curricular content, process, and products should be evaluated. It also allows the effectiveness of the integrated curriculum to be assessed. This mainly includes learners and educators because most educational processes involve mutual relationships between both parties.

Evaluation is an effective tool of motivation, enhancing the quality of teaching and learning as well as measuring the effectiveness of the IIUC quantitatively and qualitatively. A value-laden method of evaluation is used to foster an individual's growth and progress, which is also required in the IIUC.

Assessment of the IIUC should cover overall educational outcomes and objectives including moral behaviour and spiritual aspects. The most significant indicators for the success of the IIUC are the changes in learners' thinking, dispositions, cognitive abilities, communication skills, moral conduct, and self-conception. The evaluation should assess students' capacity to act with spiritual insight coupled with intellectual excellence and pragmatic insistence. This also implies the evaluation of moral and spiritual aspects which can be done by practicing a self-evaluation (*muhāsabah*) technique. This technique is vital for moral refinement (*al-tahdhīb*) and to get closer to Allah. It is a significant indicator of spiritual development.

Students ought to be given assignments that develop their research knowledge and skills, which in turn should be evaluated for a manifestation of intellectualism or to determine the practicality of various suggestions put forward by them. This will help to revive the tradition of academic freedom that were once key features of higher institutions of learning in olden days. A continuous assessment system should be developed to measure students' abilities and skills. It

should be based on students' participation and contribution to discussion, debates, and discourse.

Youth and the Community

The young generation needs to be instilled with pure Islamic values and beliefs from the very beginning so that they can be a good man and good citizen. Islamic Integrated University Curriculum (IIUC) can contribute in line because it inspires a comprehensive outlook and a positive insurgency of Muslim political thought and practice.

Since the Islamic Integrated University Curriculum (IIUC) demands the integrated development of pupils' personalities, so it has an implication in different dimensions of life, i.e. professional, intellectual, moral, spiritual and so on. Consequently, a proper comprehension of the Islamic concept of man, nature, faith, knowledge, values, and their manifestation in practical life is established.

This study posits that while implementing the integrated curriculum framework, various educational performances, co-curricular and extra-curricular activities become integral to the IIUC. This is necessary because Islamic legacy presents Islam simultaneously as a belief system, a knowledge system, and a source of civilization.

Policy Makers

This study is aware of the need to revive an integrated and unified system of education as practiced by early Muslims around the world. The indications coming out from the IIUC framework will become the main reference points with regard to the concepts of education, objectives of the curriculum, content or course outline, study materials, instructional methods, and evaluation procedures.

Overall, the article asserted the key objective of the IIUC model, enabling graduates to be able to cope with the challenges of the 21st century through their harmony and development of moral attitudes and personality.

Recommendations for the Implementation of the IIUC Model

A university becomes great not merely because of its high-impact teaching, the employability of its graduates, or the research and publications it has produced, but

also by the way it shapes an active community of thinkers and reformers who improve society. Following that, the IIUC model suggests the following.

It recommends setting up the vision and mission of the university with a national consensus. Thus, it can prepare graduates in light of that, which can contribute to national progress and development.

The university should introduce the 'Fundamentals of religion' as a compulsory subject/course for all departments or programs. 'Fundamentals of Islam' is obligatory for Muslim students belonging to public universities. Those who believe in Christianity, Catholicism, Hinduism, or Buddhism (religions that are officially recognized by the Government), have to study their own respective religions.

Similarly, the university authority may introduce a course on 'Religion for a Specific Branch of Science (RSS)' in all levels of higher education programs. This is aimed to link religion to any branch of acquired science. In classes, teachers should discuss issues such as the religious view on specific events occurring in their own subject areas.

Industrialists and religious leaders should be included in the management of the university. The industrialist will offer up-to-date information about the required skills in the job market, which facilitates students' getting jobs after their graduation. Besides that, the religious leader will take care of religious education in the curriculum, teaching pedagogy, and environment.

The curriculum design committee should be formed with orienting four specific focuses: discipline specialist, faculty specialist, career specialist, and religious leaders.

The implementation of the IIUC requires a strong understanding and commitment among the faculty members. Hence, the department is requested to train their faculty members on the integration of knowledge in general. Such kind of orientation may develop their understanding of the goals, objectives, content, and methodology of the IIUC so that they systematically plan for a modus operando to ensure the effective implementation of the IIUC.

The implementation of the IIUC model requires analysis of the corresponding textbooks where an Islamic worldview can be presented. The department or its faculty members should proceed with this writing. They can take help from the Islamic Research Center at home and abroad.

The university should advocate and create networking sessions with scholars and professionals including curriculum experts from other Islamic

educational institutions and think tanks who advocate Islamic education at a national and international level. These networking sessions can be very beneficial for educators and would improve their educational theoretical knowledge and their teaching quality. It can also be a platform to share ideas, materials, and other resources. Non-profit organizations or agencies such as UNESCO, USAID, UNICEF, and ISESCO should continuously collaborate with other research centers and curriculum development centers and share available resources and materials in the field of education to educators and the public.

Conclusion

The fundamental prerequisite for the effective and overall transformation of the Ummah is the transformation of its education system. This article mainly dealt with the concept of curriculum, evaluation theory, Islamic notions of integration, and models of integrated higher education curriculum. It argued that the integration reflects upon both the arrangement of content as well as the pedagogical focus of the curriculum, and the first step towards integration is to develop the framework. Accordingly, this article provided an Islamic integrated university curriculum (IIUC). It consists of departmental courses (core & specialization), fundamental/faculty required courses, generic skill courses, and Islamic revealed knowledge courses to be a well-rounded graduate.

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[i] Kalos K'agathos, a classical Greek word, means 'the wise and good man. The word is a phrase used by classical Greek writers to describe an ideal of gentlemanly personal conduct, especially in a military context. See more: Davies, P. (2013). "KALOS KAGATHOS" AND SCHOLARLY PERCEPTIONS OF SPARTAN SOCIETY. Historia: Zeitschrift Für Alte Geschichte, 62(3), 259–279. http://www.jstor.org/stable/24433615

[ii] Figure was made by Aziz, M. A, 2018 based on mainly four models. (1) The First World Conference on Muslim Education in 1977 see more at Saqeb, G. N. (2000) Some Reflections on Islamization of Education Since 1977 Some Reflections on Islamization of Education Since 1977 Makkah Conference: Accomplishments, Failures and Tasks Ahead. Intellectual Discourse. Vol 8, No 1, 45-68, (2) Ali Ashraf Model. see more Ashraf, S. A. (1990). Islamic Education Movement and Historical Analysis (1977-1990). Cambridge: The Islamic Academy. (3) Al Atlas model. See more Al-Attas, S. M. N. (1980). The Concept of Education in Islam. Kuala Lumpur: ISTAC. (4) Rosnani Hashemi model. See more Rosnani, H. (2004). Educational Dualism in Malaysia: Implications for Theory and Practice. Kuala Lumpur: The Other Press. And Rosnani, H. (2011). Issues in Curriculum-Islamic Perspective. Gombak: INSTED, IIUM.