**Designing a Model of Islamic Integrated University Curriculum (IIUC)**

**Dr. M. Abdul Aziz[[1]](#footnote-1)**

## 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 aims of university education. The history evident the modern education followed by Greek mainly was based on philosophy aimed to serve the society through the church. However, more or less, the shift of the university education outlook took place in the last several centuries. Therefore, the philosophy, mainly theology-based education, has turned its focus into rationalism, then the market economy, and last into cognitive aspects of life. Consequently, the key purpose of university education, having well-rounded graduates, is missing as it lacks incorporation of generic aptitudes, disciplinary knowledge, social values, and ethics in curriculum resulting in outnumber forgery, deception, crimes, violence, intolerance, and corruption in society. Following that, the study was an attempt to look for the 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 examined 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 was able to provide an outline of an alternative model of Islamic Integrated University Curriculum (IIUC) with four outcomes as characteristics of its graduate, which are the good man, employable skilled, specialist of a discipline, and as a social being.

**KEYWORDS:** Curriculum, Integration, Islamic Integration, Islamic Integrated University Curriculum

**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.’[[2]](#endnote-1) The Greeks education system, which is based on philosophy, has made an impact on many higher education systems, mainly due to the philosophical works of Socrates, Plato, Aristotle, Locke, Dewey, and so on. 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.

Though the foundation of the curriculum at western universities, since its formation until the 18th century, was theological, later the focus had deviated when the society started to hate Christian doctrine, and in turn, started to separate church’s religious activities from other life activities. For example, the focus of the University of Paris has been 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 graduate).

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 their first." (Lewis, 2006)

Therefore, when it comes to the education system in Muslim countries, two systems of education are always found: the traditional and the 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 is 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 Hashim (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. Kamal 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. In order to address the problem, the conference formally introduced the theory 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 (Conference Book, 1977:78).

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 the conferences agreed to reform education with Islamic concepts and moral values.

Following this, the 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 developing an Islamic integrated personality. This requires balanced growth of spiritual, moral, intellectual, and professional development. Consequently, the Islamic Integrated University curriculum (IIUC) emphasizes the importance of Islamic principles, values as a means to transform its graduates into Muslim Leader.

Keywords

Before going into further discussion, this section introduced keywords of the article: curriculum, curriculum integration, Islamic integration, Islamic Integrated University Curriculum (IIUC).

**Curriculum**

Curriculum, the footprints of education system, plays the key role in improvising education goals and objectives among graduates. Ross (2005) defines the curriculum as a formal plan for ‘what students have the opportunity to learn’. However, in according to Tyler (1975), the curriculum for a school is “All of the learning of students which is planned by and directed by the school to attain its educational goals”.

Curriculum Integration

The integration refers to accumulation and inclusion. As Lonning (1998) finds the curriculum integration as the interplay between two or more disciplines that are accordingly included in an interdisciplinary unit. Therefore, 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 & Beane, 2000).

**Islamic Integration**

Fathi Malkawi (2014) explains the two sources of human knowledge within an Islamic integration framework – the written divine revelation and the created world – complement one another in enabling human beings to access greater knowledge (preparing for this world and the hereafter). The term “revelation” used here refers to both the Holy Qur’an and the Prophetic Sunnah, which are viewed as the highest revealed authorities for all human knowledge. The term “created world” is understood to include the three distinct but interrelated domains of: (1) the natural world, i.e., the realm of physical entities, (2) the social world, i.e., the world of people as individuals, families, tribes, language groups, cultures and civilizations, and (3) the psychological world, i.e., the world of the human soul as mind/reason, spirit, thought and behaviour including what we know of these realities and what we do not, and the full range of emotions that the individual experiences, both good and evil.

**Islamic Integrated University Curriculum (IIUC)**

IIUC is the integrated curriculum: the conflation of revealed and acquired knowledge, developed focusing on the higher education in the Muslim world. It comes followed by a number of integrated university curriculum frameworks by the USA Liberal Arts University (2007), First World Conference on Muslim Education Model (FWCME) Model (1977), Al Attas Model (1993), Ali Ashraf Model (1990) and Rosnani Hashim’s Model (2004).

**Literature Review**

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 was found that Islamic studies is rarely a part of the curricula of modern universities in Muslims countries all over the world.

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 philosophies which are at the root of a modern system of education.

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.

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.

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.

Rosnani (2006) found that there are a few inconsistencies between philosophical precepts and design assumptions in Muslim educational curriculum. In another study she (2011) observes 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 whilst also focusing on market demands and sustaining its operation financially amidst a competitive environment.

Maksoud and Suhailah (2016) found that integrated curriculum from Hashim’s perspective is not an interdisciplinary curriculum which brings together diverse disciplines in a comprehensive manner, but rather it integrates values within the content. Hashim’s model focuses on the formation of learner identities as an ultimate outcome instead of focusing on content acquisition as knowledge inputs. 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.

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 its relation to the curriculum components, i.e. goal, content and method. Her focus of 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 thisarea of study is still unidentified.

Shafeeq (2011) in his Ph.D dissertation on ‘A Proposed Framework for the Curriculum of Islamic Education: Implications on the curriculum of IRHEI in Kerala, India’ explored the theoretical and conceptual foundations of an Islamic Worldview and found that due to the integrative nature of the Islamic vision of truth and reality, various essential concepts such as faith, knowledge, virtue, man and the universe are architectonically united. Thus it is impossible to demarcate ‘religion’ from ‘worldly’ affairs. He also attempted to connect the five essential structures of an Islamic worldview, i.e. the faith domain, the knowledge domain, the value domain, man’s domain and the civilizational domain, to the process of education, especially curriculum. He also linked it to its aims and objectives with a specific reference to Islamic religious higher education (IRHE) to make it practical and relevant.

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 academic disciplines practiced by him.

Rosnani 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. The equation thus contributes to curriculum integration by preparinga learner to possesshigh moral standards, is excellent at socializing, and is capable of achieving an elevated level of well-being.

Habibur Rahim’s (2014) doctoral thesis titled ‘Curriculum Development in an Islamic University in Aceh’ provides an understanding of developing an English Education Department’s curriculum at UIN Ar-Raniry by considering Islamic values, local context and graduate employment prospects.

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 aspiration of the graduates of the multicultural society. From this point of view, the researcher 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 researcher acknowledge the contribution of the previous analysis on the philosophical foundations and structural framework of Integrated Curriculum.

**Methodology**

The article is a part of the dissertation of the Ph.D. thesis, approved by the International Islami University of Malaysia (IIUM). The study is analytical, qualitative research applying three approaches of educational research, namely philosophical, historical, and curriculum criticism. In addition, a brief interview was conducted to understand contemporary perceptions. This article is based on key findings of that Ph.D. thesis, designing an alternative model, Islamic Integrated University Curriculum IIUC. So, all approaches of the methodology are relevant and applicable to the development of the IIUC Model.

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 with a theoretical framework. It includes an analytic, synthetic and normative study of the processes, both deliberate 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 whilst 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 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 strength 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 judgment of 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 references 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.

**Organization of the Study**

This article reviews curriculum theories, Islamic notions of integration and models of Islamic integrated higher education curriculum in addition to the American Liberal Arts university curriculum. It also proposes an alternative model of “Islamic Integrated University Curriculum (IIUC)” for the universities of the Muslim world. Accordingly, it establishes a framework of Islamic Integrated University Curriculum (IIUC), especially for universities in the Muslim world.

This article mainly consists of five sections: the first section deals with conceptualizing the curriculum theory. The second section talks about the theory of curriculum integration from general and Islamic perspectives. Previous models on curriculum integration are explored and explained in the third section, while the fourth section presents the IIUC model. And the last section discussed the implications and recommendations of IIUC model for the Muslim world. A concluding remark was added to the end of this article.

**Theory of Curriculum**

This section discusses the different aspects and attributes of curriculum, i.e. concept of curriculum, classifications of curriculum, curriculum foundations and domain, curriculum design and framework and the curriculum development process. It demonstrates the levels and purposes of a curriculum. Finally, it synthesizes various theories and research relevant to the study that will help both in the field of curriculum development and its Islamic context.

**The Concept and Meaning 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 curriculum refers to a body of subjects or subject matters set out by teachers for students to learn (Rosnani, 2004). In the 1970s Pinar (2004) introduced the notion of ‘*currere’*— the Latin infinitive of 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) defines curriculum as ‘a plan for action or written document that includes strategies for achieving desired goals or ends. He specified five basic definitions of curriculum based on the curriculum theorist’s opinions.

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

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

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

Fifth, 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 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 changes 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 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 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 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 boundary. Curriculum domains on the other hand define a field's internal boundary, 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) regard curriculum knowledge to include planning, implementation and evaluation. But Glatthorn (cited in Ornstein & Hunkins, 2009; Rosnani, 2013) on the 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, methodand 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.

Objectives

Evaluation

Subject Matter

Method and Organization

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 are dependent on decisions made about the others. Giles’s paradigmis very similar to a 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, the breadth and depth. We need to consider all the experiences that will engage the 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 the 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 curriculum described as follows:

1. Subject-centred design. This is the focus on subject matter or discipline. Other names for it are discipline, broad field, correlation and process design.
2. Learner-centred design. This 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.
3. 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

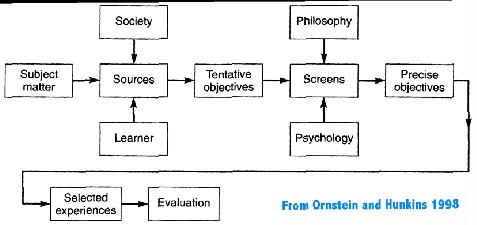


Figure 3: Tyler’s Curriculum Development Model

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 a system. Once these are determined, then the types of learning, experiences and methodologies 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 domain, design, relationship, and development, the 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 curriculum, because he wanted to highlight the running curriculum (or lived experience).

However Ornstein and Hunkins (2009) defines curriculum as ‘a plan for action or written document that includes strategies for achieving desired goals or ends. The second term is integration that refers to conflation or combination of two or more things. According to Lexico dictionary, the word ‘integrate’ comes from the Latin word ‘integrat’ means ‘made whole’, or from the verb integrare, from integer means ‘whole’. According to Lexico dictionary, the word is first used in mid-17th century1. 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 on curriculum integration. However, in this article author-defined curriculum integration by being motivated to four models who advocate integrated Islamic curriculum. In doing so, it first clarifies the idea of curriculum integration from a general perspective and then points out to integrated Islamic perspective.

From general perspective, the term ‘curriculum integration’ refers to the nature of 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 multidisciplinary and interdisciplinary curriculum along with core aspects of the curriculum.

According to Beane (1993; 1997); Jacobs (1989) that curriculum ‘integration refers to 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; thus 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 experiences, social integration, integration of knowledge, and integration as a curriculum design.

Therefore, 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).

According to Rafique (2012) the integrated education curribulum 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 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 systemic 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 disciplines 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 close 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 sub-disciplines and their relationships to the real world. Drake and Burns also believe that teachers may integrate students’ skill, 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 have learnt 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 (Hashim 2011). But all education systems design and develop curriculum by 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.

Belief (Spirit of Mind)

Worldview

Philosophy of Education

Curriculum: Learner, educator, learning, experience, evaluation and content

Foundations Curriculum Components

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 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;

1. Ensuring that the sources of educational purposes are drawn from an Islamic world-view, whether they are about the nature of the learner, the nature of the knowledge or the subject specialization, or contemporary life itself.
2. Formulation of a clear philosophy of education based on an Islamic worldview in order to act as an educational guide for the state, school leaders, teachers, parents, and students.
3. 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 the 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 re-established. 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, the social sciences or the humanities. The fundamental prerequisite for any Muslim recovery is laying 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 clear 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:

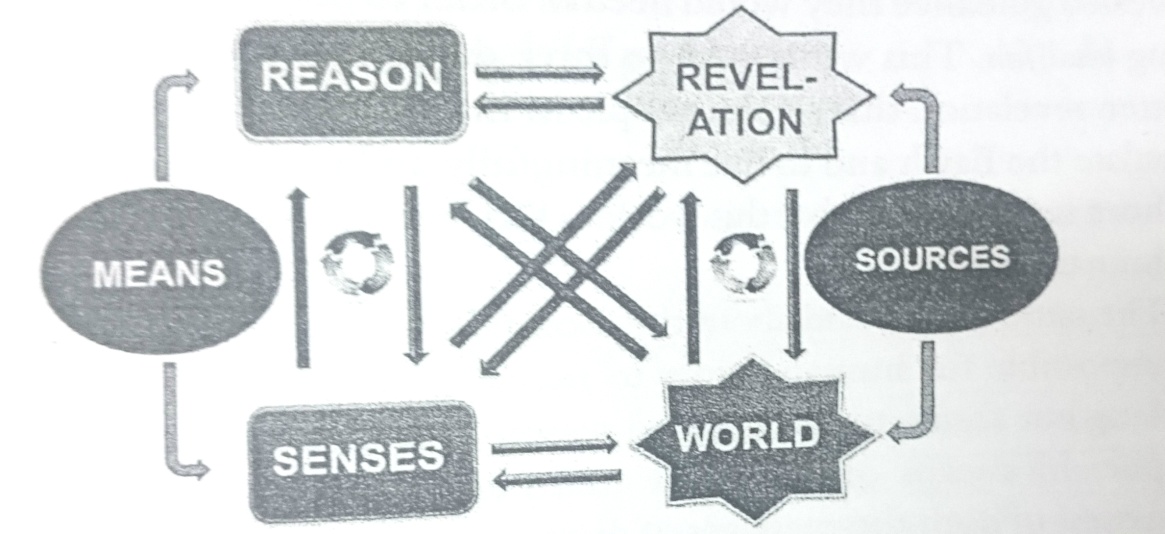


Figure 7: Epistemological Integration Model

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 basis’, 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 the 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 re-established. 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 one and 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 the One and have the same reality, and have a pure existence (*al-wujud al-mahd*).

The validity of both empirical and non-empirical 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:

1. God as the cause for other existences at the top of the hierarchy,
2. The angels as immaterial beings,
3. The Celestial entities,
4. 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, Briefly, in this section, 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 academic disciplines practiced by him.

Rosnani 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. The equation thus contributes to curriculum integration by preparinga learner to possesshigh moral standards, is excellent at socializing, and is capable of achieving an elevated level of well-being.

Threfore, 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 section examines the various models 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 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, understands 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 a 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, natural sciences |

Figure 8: The USA Liberal Arts Curriculum Model

(Source: Rosnani, 2013)

The Figure demonstrates that there is a core which is comprised of representative courses from various divisions of knowledge: natural sciences, social sciences and the 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 on 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 subsequently contribute to educational curriculum which is very useful as a guide for curriculum planner, 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  Ancillary subject  Islamic Metaphysics  Comparative Religion  Islamic Culture | 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.  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 in developing 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 him (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 the 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 the 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.

God

Human Beings

Other Human Beings

Nature

Natural Sciences

Human Sciences

Religious Sciences

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 an 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).

Intellectual Science

Religious Science

Body

Soul

Ilm aqli

ilm nakli

MAN

Knowledge

Curriculum

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 to beyond Islamic Revealed sciences to include courses that represent other divisions.

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

Islamic revealed traditional sc. Core

Acquired, intellectual Specialization

Islamic revealed Traditional specialized

Acquired, intellectual Science Core

Figure 12: The Curriculum Model of Rosnani Hashim.

Source: Rosnani, 2013

It is worth to mention that all the above Islamic models have contributed to the development and enrichment of Islamic integration in University curriculum. Each of model has a unique character with a common and ultimate goal of producing a morally excellent human being.

**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 the Figure (13). Very specifically, the IIUC model can be usefull for all disciplines of all Universities in the modern Muslim world for producing the Muslim Scientist.

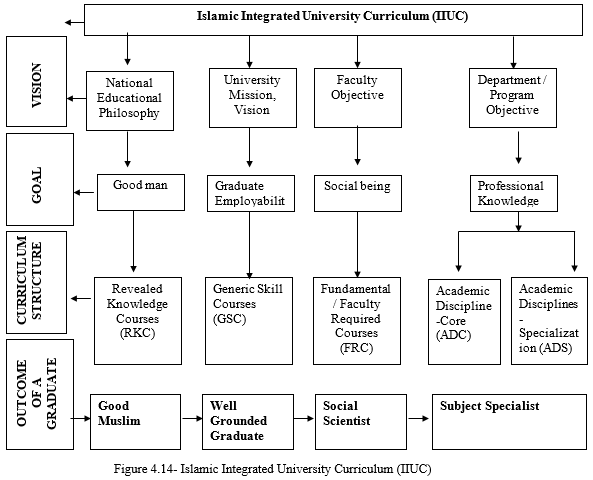


Figure 13: Islamic Integrated University Curriculum (IIUC)

Source: Aziz, (2018)[[3]](#endnote-2)

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 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 followings are key components (see Figure 13) that should be included in establishing a framework of Islamic integrated university curriculum (IIUC).

Professional or Discipline Knowledge

This section relates to how curriculum may be adjusted so 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 on their department, and professionals. It has a responsibility to ensure that students have mastered adequate skills to become those professionals so that they are able to perform their tasks professionally and effectively.

In another 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 experiences that students have during their study time. The problem of enactment is associated with multi-task performances. The problem of complexity refers to meta-cognitive habits, where teacher educators can make wise decisions to support of continual 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, 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 something that 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 Required Inter/ Multi-disciplinary Knowledge

Each disciplines are in the university level of education have a particular faculties ie. Political science is under social science, botany under biology and literature under arts faculty. So, the student will be required to acquire knowledge on their related faculty disciplines as it believed as the comprehensive part of knowledge. No discipline is considered the 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/multi-disciplinary courses that should be taught in order to graduate in a political science qualification. This is required in order to achieve a comprehensive level of knowledge.

Generic Graduate Capabilities

This section relates to how 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 IUUM, 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 occupations, 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, 2014:102).

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 take place anytime and anywhere. Gow and McDonald (2000) claim that lifelong learning is critical to enabling everyone to participate in rapidly changing work environments. In order 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-curricula skills and competence, such as problem solving, critical thinking, communication (both oral and writing), civics, and self-related cognitions, may provide a powerful framework for lifelong learner development.

In summary, the 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 the curriculum enables students to learn not only the 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 a 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, revelation from the Quran as sources of knowledge, Islamic Civilization and Muslim heritage, Islamic Ethics & morality, Usul al Fiqh, and *Maqasid al Shariah* should be course majors of IRK programs 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 opportunity and marketability.

Implications

The IIUC encourages Muslim academics to develop their knowledge on both the western-liberal and Islamic-integrated curriculum models that distinguish Islamic and Western theories and practices. The university curriculum of the Muslim Majority nation 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 Leader. 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 them professional training and thematic knowledge, enabling the graduate 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 has changed 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. So, 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. So, 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.

**Designing of the Curriculum**

While integrating the 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.

**Theory and Practice**

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 thoughts, academic curriculum and political theory. Thusit 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 weltanschauung.? 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 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 an entire education system, thus its curricular content, process and product 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 in order 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 success of the IIUC are the changes in learners’ thinking dispositions, cognitive abilities, communication skills, moral conduct and self-conceptions. 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 the 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 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 the 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 discussions, debates and discourses.

**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 whilst 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 came out from the IIUC framework will become the main reference points with regards 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 challenge of the 21st century through their harmonies development of moral attitudes and personality.

**Recommendations**

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, can contribute to national progress and development.

The University should introduce the ‘Fundamentals of religion’ as a compulsory subject/course for all the 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 the 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 operandi to ensure the effective implementation of the IIUC.

The implementation of the IIUC model requires analysis on 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 centres and curriculum development centres 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. The article mainly dealt with the concept of curriculum, evaluation theories, 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. Finally, some implications of IIUC were discussed in terms of organization, objectives, content, and mode of evaluation. The study ended with several recommendations to improve the University curriculum of the Muslim world, particularly in several multicultural societies like Bangladesh, Malaysia, etc.

**Notes**

1. Executive Director, Bangladesh Institute of Islamic Thought (BIIT) & Visiting Faculty, Department of Technical and Vocational Education Islamic University of Technology (IUT)-OIC, Gazipur. Mobile:01794544557, Email: [azizbiit@gmail.com](mailto:azizbiit@gmail.com) [↑](#footnote-ref-1)
2. 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 [↑](#endnote-ref-1)
3. 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.

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