Course Synopsis:

This course deals with one of the most important missions of IIUM as enshrined in its constitution. The *raison d'etre*, philosophy, vision and mission of the university will be discussed. The course shows how the IOHK mission is in fact a part of the global Muslim intellectual discourse and agenda of Islamic reformism (*tajdīd* and *iṣlāḥ*), aimed primarily at the educational and civilizational transformation of Muslim societies, and the liberation of the Muslim mind, institutions and culture from the negative impact of modernism, secularism, westernization and globalization. The course emphasises the origin of the Islamic vision of developing human knowledge in conformity with Divine values and norms as required by the worldview of the Qur'an; the paradigm of *Tawḥīd* as an alternative paradigm of knowledge construction; the concept of `*Ilm* (knowledge) and `*Ulamā'* (scholars, people of knowledge and experts in different sciences) and the integrated personality as well as mindset of the *Ūlū al-Albāb*. It highlights the seminal contributions of Imām al-Ghazālī(d. 1111) to the mission of IOHK before examining the civilizational significance of IOHK in the era of globalization. At the same time it analyses some of the views of the major proponents of the discourse in the modern and post-colonial period. The course concludes with a review of the policy and achievements of IOHK in IIUM.

Course Learning Outcomes: At the end of the course, students are expected to be able to:

No.	Outcomes	Bloom's Taxonomy			Soft skills (KI)	Programme Outcomes (PO)
		C	A	P		
1	Upon completion of this course, students are able to: Articulate the divinely revealed imperatives for the mission of IOHK and its historical antecedents.	6	4		CS1	1
2	Explain rationally and effectively the meaning of Islamicisation of human knowledge and its implications against the backdrop of the grave crises in contemporary human knowledge, culture and civilisation.	6	4	4	CS3	6

3	Analyse critically contemporary efforts to reform, integrate Islamic values or perspectives, or Islamicise educational systems, ideas or institutions.	3	4		CS1	7
4	Apply confidently Islamic epistemological perspectives and spiritual values in educational training programmes using rational and persuasive communication techniques.		4		CS6	7

LO - Instruction Method - Assessment Alignment:

Outcomes	Teaching-Learning Methods	Assessment Methods
LO1	Lecture and class activities	Class Exercises (Individual)
LO2	Lecture and discussion	Class Exercises (Group)
LO3	Lecture and practical tasks	Research proposal draft; Paper publication draft for graduation requirement

Assessment Methods Weightage:

Methods	Percentage
Class presentation and participation	40
Individual Assignment	20
Group Assignments	40
TOTAL	**100**

Student Learning Time:

1. Contact Learning Time	Total Allocated Hours
1.1. Teacher Centered Learning (TCL)	
Lecture	30
1.2. Student Centered Learning (SCL)	
Field Visit	
Discussion	
Consultation/PBL/Seminar	
Practical/Internship	
Practical/Tutorial	12

Total Contact Learning Hours: 42	
2. Independent Learning Component	**Total Estimated Hours**
2.1. Reading and Revision	
Learning hours to grasp prescribed topics	30
2.2. Estimated hours for Preparation toward Assessment	
Class Exercises (Individual)	6
Class Exercises (Group)	6
Research Proposal	12
Paper publication draft for publication requirement	12
3. Assessment Outside Instruction Hours	**Total Allocated Hours**
Final Examination	
Continuous Assessment	12
TOTAL SLT	**120**

Course Contents and Related SLT:

Lecture	Topics	Face to Face Hours	Self-Learning Hours
1	The struggle for Muslim political, cultural and intellectual reform – *tajdīd, iṣlāḥ* -- liberation in the 20th century culminating in the First World Conference on Muslim Education in Makkah al-Mukarramah, 1977. The redefinition and reform of education in Muslim countries.	3	5
2	The International Islamic University Malaysia: History, philosophy, vision and mission of IOHK.	3	5
3	The Qur'anic foundation of Islamicisation of human knowledge (IOHK): The worldview and epistemology of *Tawḥīd*. The Qur'anic concepts of *Waḥy*, "*Iqra' bi-ism Rabbika alladhī khalaq*", *`Ilm, Ta`līm, `Aql, Fu'ād, Sam`, Baṣar*. The five questions to be asked on the Day of Judgement.	3	5

4	The Qur'anic concepts of "*alladhīna ūtu al-`ilm*","*`ulamā'*", "*ulū al-albāb*", "*ulū al-nuhā*".	3	5
5	Muslim scholars, thinkers, scientists and inventors produced by the holistic and glorious Islamic civilization before the rise of the European Renaissance: the integration of *īmān, `ilm, `amal* and *akhlāq*.	3	5
6	The *Maqāsid al-Falāsifah* and *Tahāfut al-Falāsifah* as classic examples of comprehensive, highly sophisticated and intellectual IOHK, involving the self and the intellectual product of the self, and the *Iḥyā' `Ulūm al-Dīn* as an example of the "relevantisation" of religious sciences.	3	5
7	Hierarchy and classifications of knowledge: the Ghazalian legacy: duties of students and characterestics of the scholar in *Kitāb al-`Ilm*	3	5
8	Grave crises of contemporary civilization: modernity, development, economic, political, moral, postmodernism, pluralism, science and technology, human knowledge, education. "Excellence without a soul" syndrome of some contemporary universities.	3	5
9	Promoting IOHK and epistemology of Islam: the role individual scholars, Islamic institutions and organisations in the world.	3	5
10	Islamic perspectives in the social sciences (economics, education, law, history, sociology, anthropology, political sciences, psychology, communications) and humanities (philosophy, language, literature, art).	3	5
11	Islamic perspectives in the natural sciences, engineering and medicine.	3	5

12	Policy and categories of IOHK including the relevantisatian of Islamic revealed knowledge disciplines; the way forward.	3	5
13	The role of Arabic script in Islamization of human knowledge	3	8
14	Presentation of projects	3	5
	TOTAL	**42**	**78**

Lecturers
Dr. Wan Ali Bin Wan Mamat