

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ISLAMISATION / ISLAMICISATION COURSE OUTLINE

In the Name of Allah, The Most Gracious, The Dispenser of Grace.

The International Islamic University’s Vision is to be a “leading centre of excellence in education, research and innovation, which seeks to restore the dynamic and progressive role of the *ummah* in all branches of knowledge”¹. This is translated in the IIUM’s Mission statements, whereby Islamisation – the *raison d’être* of the University – is inherent².

In line with the above, the Office for Islamisation, CENTRIS, hereby brings forth several suggestions and recommendations that are designed to facilitate efforts of Islamisation in teaching and learning, research and in designing projects, etc. It is imperative that this document is read with the *IIUM Policies and Guidelines on Islamisation*, CENTRIS, 2013.

This document is divided into five parts:

- A. Learning Outcomes and Assessment Methods for Islamisation / Islamicisation Course According to Levels of Studies
- B. General Outline for Islamisation / Islamicisation Course
- C. Considerations for Islamisation-Oriented Studies, Researches, Projects etc. According to Levels of Studies
- D. Considerations for Studies, Researches, Projects Etc., Based on Types: Integration, IOHK and Relevantisation
- E. Suggested References.

¹ The Memorandum and Articles of Association of International Islamic University Malaysia (also known as the IIUM Constitution), p. 2.

² *IIUM Policies & Guidelines on Islamisation*, 2013: 19.

A. LEARNING OUTCOMES AND ASSESSMENT METHODS FOR ISLAMISATION COURSE

(I) LEARNING OUTCOMES

The learning outcomes are hereby listed in the order of undergraduate, master and PhD levels.

At the end of the course students will be able to:

Undergraduate Level

- Understand the Islamic ethical and social responsibilities of Muslim scientists, scholars, researchers, activists and professionals.
- Discover the impacts that the Qur'an had in the lives of early Muslim scholars and scientists, their contributions and roles in the civilizational and scientific progress of the *Ummah*, which in turn immensely benefited humanity on a global scale.
- Find out various trends of scientific progress in Muslim communities across Muslim majority and Muslim minority countries.
- Explain rationally and effectively the meaning of Islamisation/ Islamicisation of the self (IOS) and of human knowledge (IOHK) and their implications against the backdrop of the grave multi-dimensional global humanitarian and environmental crises of today.

Master Level

- Describe the significance of Islamic ethical, moral, social and environmental responsibilities of Muslim scientists, scholars, researchers, activists and professionals.
- Discuss the impacts that the Qur'an had in the lives of early Muslim scholars and scientists, their contributions and roles in the civilizational and scientific progress of the *Ummah*, which in turn immensely benefited humanity on a global scale.
- Explain the main factors behind scientific misconducts and their grave consequences on humanity and the environment.
- Articulate the Divinely Revealed imperatives for the mission of Islamicisation of human knowledge and its historical antecedents.

- Appraise contemporary professional or institutional behaviours in the Muslim world and in the world at large in relation to the Islamic worldview and propose relevant interventions.

PhD Level

- Discuss fundamental philosophical premises and ethical questions about modern sciences and new technologies.
- Appraise the impacts that the Qur'an had in the lives of early Muslim scholars and scientists, their contributions and roles in the civilizational and scientific progress of the *Ummah*, which in turn immensely benefited humanity on a global scale.
- Justify the need for and the role of knowledge, science and technology, development, systems, practices, disciplines, etc. that are defined from the Islamic worldview in the Muslim world and globally. This includes institutions, theories and practices that attempt to address the global crises of humanity and the environment.
- Critically analyse contemporary efforts to Islamicise, reform, or integrate Islamic values or perspectives in educational systems, ideas, practices, disciplines and/ or institutions.
- Evaluate the potentials and limitations of using scientific methods in the studies and propagation of Islamic revealed knowledge.

(II) ASSESSMENT METHODS

The following are the different assessment methods classified according to the different levels of study:

Undergraduate Level

- Presentations and assignments on Islamicisation of human knowledge.
- Develop projects and learning ideas in Islamicisation of human knowledge, including different ways to address societal and environmental issues.
- Integrate different applications with new methodology according to Islamic *'aqidah*, *sharī'ah* and *akhlāq*, which include ways to engage with communities around them.

- Draw lessons from the past social, economic and political successes of the *ummah* in order to propose solutions for contemporary educational, economic and political crises of Muslim societies across the globe.

Master Level

- Prepare a research project based on Islamicisation of human knowledge, integration or relevantisation, including different dimensions of solving societal and environmental issues.
- Propose Muslim professional code of conduct and characteristics for the different areas and disciplines.
- Construct well-developed study on and appraisal of the philosophical premises of contemporary disciplines, systems or bodies of knowledge from the perspective of Islamic *'aqīdah, sharī'ah* and *akhlāq*.
- Apply confidently Islamic epistemological perspectives and spiritual values in educational programmes using rational and persuasive communication techniques, including those that address contemporary educational, economic and political crises of Muslim societies across the globe.

PhD

- Identify and apply the exact categories of Islamisation as described in the IIUM Policy and Guidelines on Islamisation, CENTRIS (2013) in preparing for their research proposals that address contemporary educational, economic and political crises of Muslim societies across the globe.
- Develop teaching and learning, research and project ideas in IOHK, integration and relevantisation, including different dimensions of solving societal and environmental issues.
- Design solutions to contemporary humanitarian or environmental issues based on critical evaluation of current research and trends in different aspects, on the criteria of Islamic *'aqīdah, sharī'ah* and *akhlāq*.
- Develop new approach to alleviate contemporary problems across the globe based on revival and adaptation of Islamic knowledge, spiritual and civilisational legacies (*turāth*), in line with Islamic *'aqīdah, sharī'ah* and *akhlāq*.

B. GENERAL OUTLINE FOR ISLAMISATION COURSE

The following is a general outline for an Islamisation Course. This outline may

- (i) serve the purpose of a complete course outline at the Undergraduate or Post-graduate levels, or
- (ii) be customised to relevant areas of focus according to the nature and needs of the various courses offered at different *kuliyiyāt* and institutes, and
- (iii) apart from the different learning outcomes and the different types and levels of assessments according to the different levels of study: undergraduate, master, PhD; the course outline may also be customized to suit the different levels of study.

The topics are listed as (i) core, (ii) options for customised focus, and (iii) core issues.

No.	Topics	Notes
1	<p><u>Worldviews: Islamic and Contemporary</u></p> <ul style="list-style-type: none"> • Theology, cosmology, • Anthropology, teleology • Epistemology, ontology, axiology • Eschatology • Role of Scholars, Islamic Institutions and Organisations 	<u>Core Topic</u>
2	<p><u>Islam and Knowledge</u></p> <ul style="list-style-type: none"> • Islamic epistemology • Seeking knowledge in Islam • Concept of knowledge in Islam <ul style="list-style-type: none"> • Classification, sources and tools • Revelation (<i>Wahy</i>) and reason (<i>'aql</i>) <ul style="list-style-type: none"> • <i>Āyāt Allāh fi al-Qur'ān</i>, <i>Āyāt Allāh fi al-kawn</i> • Knowledge Management in Islam. 	<u>Core Topic</u>
3	<p><u>Islamisation of the Self</u></p> <ul style="list-style-type: none"> • Islamic anthropology & teleology (human origin & purpose) <ul style="list-style-type: none"> • The significance of the story of Adam ('a.s.) • Human's <i>raison d'être</i> – <i>ubūdiyyah</i>, <i>khilāfah</i> • The concept of the Self <ul style="list-style-type: none"> • The <i>Rūh</i>, <i>Qalb</i>, <i>'Aql</i> and <i>Nafs</i> • <i>Ūlū al-Albāb</i> • Diseases of the spiritual heart <ul style="list-style-type: none"> • <i>Tazkiyat al-Nafs</i>, <i>muḥāsabah</i>, <i>murāqabah</i> • Axiology and eschatology 	<u>Core Topic</u>

4	<p><u>Islamisation of Human Knowledge:</u></p> <ul style="list-style-type: none"> • The definition and philosophy • IOHK history, rationale and concept • Integration and Relevantisation • Policy and categories of IOHK • Theory and Methodology of IOHK 	<u>Core Topic</u>
5	<p><u>Education: Contemporary and Islamic</u></p> <ul style="list-style-type: none"> • Concepts & foundations • IIUM's education philosophy • Islamic Education as <ul style="list-style-type: none"> • <i>Ta'lim, ta'dīb and tarbiyah</i> • Nurturing <i>insān rabbānī</i> • Building a generation of <i>Ūlū al-Albāb</i> 	<u>Option for customisation.</u> This topic can be combined with topic 2
6	<p><u>Ethics: Contemporary and Islamic</u></p> <ul style="list-style-type: none"> • Philosophies: teleology, ontology and axiology • Human relations in Islam <ul style="list-style-type: none"> • <i>Tauhīd: 'Aqīdah, sharī'ah, 'ibādah, akhlāq</i> • Human's triad-relations • Ethics <ul style="list-style-type: none"> • Contemporary ethics • Ethics in Islam <ul style="list-style-type: none"> • <i>Ihsān and itqān</i> • <i>Istikhlāf, ikhlāṣ, istiḳāmah, mas'ūliyyah</i> 	<u>Options for customisation.</u> This topic can be combined with topic 3
7	<p><u>Islam and Science</u></p> <ul style="list-style-type: none"> • Philosophy of science <ul style="list-style-type: none"> • Positivism, naturalism, secular humanism • Philosophy of science in Islam <ul style="list-style-type: none"> • <i>Tauhīd</i>, human (origin, raison d'etre) and the cosmos, • Revelation and reason • History of science in brief <ul style="list-style-type: none"> • Pre-Islam, Islamic era, Renaissance, scientism, contemporary era • Science for humanity 	<u>Options for customisation.</u> This topic can be combined with topic 2
8	<p><u>Islam and Technology (as applied science)</u></p> <ul style="list-style-type: none"> • Technology, values and ethics • Technology & Muslim society • Muslim Contributions to Knowledge • Islamic Applications 	<u>Options for customisation.</u> This topic can be combined with topic 7
9	<p><u>Islamic Civilization</u></p> <ul style="list-style-type: none"> • History, thoughts and culture • Challenges of contemporary civilization • Islam, humanity and the environment 	<u>Options for customisation.</u> This topic can be combined with topic 1

10	<p><u>Issues in Islamisation</u></p> <ul style="list-style-type: none"> • The self and overcoming contemporary challenges • IOHK – challenges and opportunities • Integration as a branch of Islamisation – cross-, inter- and trans-disciplinary studies 	<p><u>Core Issues to be considered in the course</u></p>
11	<p><u>Issues in Islamisation</u></p> <ul style="list-style-type: none"> • Contemporary basic and higher education • Contemporary Islamic education – challenges and opportunities • Humanising education – issues and concerns 	<p><u>Core Issues to be considered in the course</u></p>
12	<p><u>Issues in Islamisation</u></p> <ul style="list-style-type: none"> • Social ethics and contemporary societies • Professional ethics and challenges • Humanitarian sustainability 	<p><u>Core Issues to be considered in the course</u></p>
13	<p><u>Issues in Islamisation</u></p> <ul style="list-style-type: none"> • Natural sciences and technology • Human sciences • Environmental sustainability 	<p><u>Core Issues to be considered in the course</u></p>
14	<p><u>Issues in Islamisation</u></p> <ul style="list-style-type: none"> • Issues in economics, banking and business • Politics in contemporary Muslim nations • VISION 2077 	<p><u>Core Issues to be considered in the course</u></p>

C. CONSIDERATIONS FOR ISLAMISATION-ORIENTED STUDIES, RESEARCHES, PROJECTS ETC.

The following are some considerations for Islamisation-oriented studies, researches, projects, etc., which include integration and relevantisation. Integration is herein defined as a sub-set of Islamisation. The list of considerations does not intend to be exhaustive, rather, it is to spark more ideas and further deliberations. These considerations may be easily mapped with the Learning outcomes as listed in A (I) and Assessment Methods in A (II) above.

Undergraduate Level

- Integrate, incorporate, inject where necessary, Islamic *'Aqīdah, Sharī'ah, Akhlāq / Turāth* to acceptable aspects of contemporary knowledge, disciplines, theories / conventional systems to be more holistic

- Present, promote / articulate human knowledge that has been constructed upon Islamic worldview (Islamic metaphysics, theology, ontology, cosmology-, epistemology, anthropology, axiology)
- Discover, revitalize, operationalize the useful aspects of Islamic civilizational and knowledge legacies, making them relevant and applicable in contemporary circumstances, including development & sustainability of environment, society and civilization.
- Examine the philosophical premises and practices of the subject / system / discipline / body of knowledge from the Islamic worldview.
 - Compare / contrast secular / conventional practices, ideas / systems with the Islamic / Islamicised counterparts to show the desirability of the latter

Master Level

- Synthesise, harmonise, enrich the acceptable aspects of contemporary knowledge, disciplines, theories / conventional systems with relevant Islamic *'Aqīdah, Sharī'ah, Akhlāq / Turāth*
- Defend, protect / support Islamic perspectives, systems, theories, ideas, practices against unjust criticisms, distortions, misrepresentations to discredit IOHK, based on sound knowledge, integrity, expertise and authority.
- Produce important, highly desirable new inventions in academia, science, technologies, systems, etc. with high economic potential – tapping on IOHK and IRK.
- Examine the philosophical premises and practices of the subject / system / discipline / body of knowledge from the Islamic worldview.
 - Serious critique, evaluate aspects of conventional knowledge, systems / practices that are contrary to Islamic *'Aqīdah, Sharī'ah, and Akhlāq.*
 - Reorient objectionable / unacceptable elements of conventional knowledge, practices / systems after their careful & critical examination.

PhD Level

- Undertake, do, involved in very useful, high quality, highly desirable, outstanding standards of research, publication, consultancy, public services, social work in harmony with Islamic worldview, *'Aqīdah, Sharī'ah, Akhlāq.*

- Construct, based on Islamic worldview, new and highly significant human knowledge, theories, practices, systems, etc. that push the frontiers of IOHK beyond secular conventional constructs, with better alternatives.
- Reconstruct / provide significant alternatives to dominant conventional thoughts, systems, practices etc., based on Islamic worldview and benefitting from its legacy – as breakthroughs in providing solutions to contemporary crises.
- Examine the philosophical premises and practices of the subject / system / discipline / body of knowledge from the Islamic worldview.
 - Correct, amend, weed out unacceptable aspects of contemporary knowledge, disciplines, theories / conventional systems after serious, objective analyses and critical examination from Islamic worldview; with sound proficiency of the conventional and the Islamic
 - Refute, reject, prohibit, discourage, counter / deconstruct aspects of human knowledge that are opposed to Islamic *'Aqīdah, Sharī'ah, Akhlāq*. Essential due to obligation for *amr ma'ruf nahnay munkar*

The above points mostly consider efforts categorized as “High Necessity” and “Highest Necessity” in the categories of Islamicisation as explained in the *IIUM Policies and Guidelines on Islamisation, CENTRIS, 2013*. Note that any particular study, research or project may have several of the above considerations across the three types—Integration, IOHK and Relevantisation—in different stages or aspects of the study, research or project.

D. CONSIDERATIONS FOR STUDIES, RESEARCHES, PROJECTS ETC., BASED ON TYPES: INTEGRATION, IOHK AND RELEVANTISATION

The following are some considerations for Islamisation-oriented studies, researches, projects, etc. The list of considerations does not intend to be exhaustive, rather, it is an impetus for more ideas and further deliberations. These considerations may be easily mapped with the Learning outcomes as listed in A (I) and Assessment Methods in A (II) above.

Integration-type studies, researches, projects, etc.

Note: Integration is hereby defined as a sub-set of Islamisation.

1. Integrate, incorporate, inject where necessary, Islamic '*Aqīdah, Sharī'ah, Akhlāq / Turāth* to acceptable aspects of contemporary knowledge, disciplines, theories / conventional systems to be more holistic
2. Synthesise, harmonise, enrich the acceptable aspects of contemporary knowledge, disciplines, theories / conventional systems with relevant Islamic '*Aqīdah, Sharī'ah, Akhlāq / Turāth*
3. Undertake, do, involved in very useful, high quality, highly desirable, outstanding standards of research, publication, consultancy, public services, social work in harmony with Islamic worldview, '*Aqīdah, Sharī'ah, Akhlāq*.

IOHK-type studies, researches, projects, etc.

4. Examine the philosophical premises and practices of the subject / system / discipline / body of knowledge from the Islamic worldview.
 - Compare / contrast secular / conventional practices, ideas / systems with the Islamic / Islamicised counterparts to show the desirability of the latter
 - Serious critique, evaluate aspects of conventional knowledge, systems / practices that are contrary to Islamic '*Aqīdah, Sharī'ah, and Akhlāq*.
 - Reorient objectionable / unacceptable elements of conventional knowledge, practices / systems after their careful & critical examination.
 - Correct, amend, weed out unacceptable aspects of contemporary knowledge, disciplines, theories / conventional systems after serious, objective analyses and critical examination from Islamic worldview; with sound proficiency of the conventional and the Islamic
 - Refute, reject, prohibit, discourage, counter / deconstruct aspects of human knowledge that are opposed to Islamic '*Aqīdah, Sharī'ah, Akhlāq*. Essential due to obligation for *amr ma'ruf nahi munkar*.

5. Present, promote / articulate human knowledge that has been constructed upon Islamic worldview (Islamic metaphysics, theology, ontology, cosmology-, epistemology, anthropology, axiology)
6. Defend, protect / support Islamic perspectives, systems, theories, ideas, practices against unjust criticisms, distortions, misrepresentations to discredit IOHK, based on sound knowledge, integrity, expertise and authority.
7. Construct, based on Islamic worldview, new and highly significant human knowledge, theories, practices, systems, etc. that push the frontiers of IOHK beyond secular conventional constructs, with better alternatives.

Relevantisation-type studies, researches, projects, etc.

8. Discover, revitalize, operationalize the useful aspects of Islamic civilizational and knowledge legacies, making them relevant and applicable in contemporary circumstances, including development & sustainability of environment, society and civilization.
9. Produce important, highly desirable new inventions in academia, science, technologies, systems, etc. with high economic potential – tapping on IOHK and IRK.
10. Reconstruct / provide significant alternatives to dominant conventional thoughts, systems, practices etc., based on Islamic worldview and benefitting from its legacy – as breakthroughs in providing solutions to contemporary crises.

The above points mostly consider efforts categorized as “High Necessity” and “Highest Necessity” in the categories of Islamicisation as explained in the *IIUM Policies and Guidelines on Islamisation*, CENTRIS, 2013. Note that any particular study, research or project may have several of the above considerations across the three types—Integration, IOHK and Relevantisation—in different stages or aspects of the study, research or project.

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