An Implementation of the Integration of Knowledge into Curriculum of the Faculty of Education, Fatoni University, Thailand: Perceptions, Problems, and Prospects

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A Research Report in Partial Fulfilments of the Requirements for the Postgraduate Certificate of Islamic Thought and Integration of Knowledge

Institute of Knowledge Integration (IKI Academy)
October 2023

ABSTRACT

This study aims at examining the perceptions of the academic staff about the implementation of integration of knowledge from Islamic perspectives into the curriculum of Faculty of Education (EFD), Fatoni University (FTU), and analyzing the problems and prospects of integration of knowledge approach in the existing curriculum at the FTU; The study employed mixed-mode research design which consists of quantitative and qualitative research methods. The target group of the study was 25 academic staff and 5 key informants from Faculty of Education, Fatoni University in the 2022 academic year, who were selected by using purposive sampling method. The data was obtained from content analysis, survey-method, non-participant observation, and in-depth interview. The data was analyzed using the Statistical Package for the Social Sciences (SPSS) including percentages, means and standard deviations. In addition, the Cronbach Formula was used to measure the reliability of the instrument.

The main findings of the study revealed as the following: 1. the academic staff' perceptions towards implementation of integration of knowledge from Islamic perspective (IOK) in the curriculum of FED, FTU was perceived as appeared in high level ($\bar{x}=3.59$). Among the six components, characteristics of students ($\bar{x}=3.87$) was perceived as the highest range of mean score, followed by "curriculum contents and its implementation" ($\bar{x}=3.85$), "teaching-learning activities" ($\bar{x}=3.83$), "characteristics of instructors" ($\bar{x}=3.60$), while "evaluation and assessment" ($\bar{x}=3.24$), and "materials and supported learning resources" ($\bar{x}=3.14$), were perceived as the lowest level of mean scores, respectively. 2. the academic staff' perceptions towards problems of integration of knowledge based on Islamic perspective were lack of manuals, guidelines, workshops and training, as well as a strong foundation of Arabic language and knowledge of IOK, lack of teaching-learning skills, inadequate material and learning resources as well as funds, and lack of concrete assessment criteria. Some of prospects were suggested such as an IOK framework, guidelines, and handbook should be developed; academic staff training and workshops should be continuously organized; a role model of Muallim Rabbani should be promoted, teaching methods and techniques should be systematically trained, student thinking skills should be encouraged and knowledge on IOK should be inculcated; materials and funds for material producing should supported; and a manual and tool for assessment and evaluation should be produced.

Key words: Integration of knowledge, integrated curriculum, academic staff, Islamization of curriculum

ACKNOWLEDGEMENTS

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah-the Most Compassionate, Most Merciful.

Alhamdulillah, all praise and thankfulness are due to Almighty Allah, the Most Gracious and the Most Merciful. I am eternally grateful to Him for His mercy, Blessing and Grace which He has bestowed upon me and my family on our journey of seeking knowledge (ilm) for the sake of His Cause.

The path through this research as a part of my education at the Institute of Knowledge Integration (IKI Academy) has been supported from my family and the institute. I would first and foremost wish to express my appreciation to Institute of Knowledge Integration (IKI Academy), Georgia and International Institute of Islamic Thought (IIIT) for giving me this great opportunity to pursue studies at the institute in my favorite program of postgraduate of Islamic Thought and Integration of Knowledge.

I would like to acknowledge the encouragement and inspiration of my respected supervisor and lecturer Prof. Dr. Elmira Akhmetova. I am deeply grateful to her for her valuable guidance and continuing encouragement of this research.

I would like to express my sincere gratitude and appreciations to all lecturers at Institute of Knowledge Integration (IKI Academy) for the invaluable learning experiences and lessons they have contributed and shared with me and my colleges. I would like to acknowledge Dr. Ildus Rafikov as the first director of the institute, Dr.Omar Hisham Al-Talib, Assoc. Prof. Dr. Fatmir Shehu, Assoc. Prof. Dr. Gapur Oziev, Dr. Bukuri Zejno, and Dr. Iakhin Filius. My heartful gratitude goes to all colleges for contributing and sharing knowledge during the study.

Finally, I would like to express my deepest gratitude to my family, especially my beloved husband who always support and advise me in seeking knowledge, all my dear sons and a daughter, Nasree, Fathee, Shahida, and Ashrof for their understanding, encouragement, support and valuable prayers throughout my endeavor and mission.

May Allah accept this research as a good task for development education of Muslim society, and Ummah in general.

May Allah bestow His grace and bounty on all individuals who have helped me in this study. May He bless and reward all individuals, participants and parties of this research with good deeds both in this world and the Hereafter (Ameen).

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CHAPTER ONE
INTRODUCTION

1.1. Background of the Study

Education is a process that helps the balanced growth of the total personality of man (Husain and Ashraf, 1979:74). In addition, education plays a vital role in developing family and society at large. In te words of Anwar Ibrahim, education is one of the major building blocks of any nation. Education is crucial for a nation's economic progress and society evolution, and national development policies are inextricably linked to meaningful growth in the education sector (AbuSulayman, 2007, Forward).

In Islam, education aims to produce a perfect man. The ideal education should improve and develop *(tarbiyah)* potential *(fitrah)* in human to become a precious human (Moch and Udin cited in Arifin, 2017). Muslim scholars in the past had integrated Islam into the process of acquiring knowledge (Idris, 2018). However, during this time the reality Islamic education has faced the phenomenon of dualism in many Muslim countries. The reality of Islamic education world is trapped in the problem of secularization dichotomy and sacralization of education. Religion is defined as something that takes care of worship which set aside of science and technology (Moch and Udin cited in Arifin, 2017). The separation of Islam from education has created adverse effects like the phenomena of pseudoscience, where some argue about the religion inaccurately (Idris, 2018).

Realizing that education in Muslim societies is facing the crisis, the First World Conference on Islamic Education that was held in Makkah in 1977 defined the aims of education as below:

> Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, the rational self, feelings and bodily senses. Education should therefore, cater for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large (Saqeb, 2000).

The conference reflected education process should be managed in an integrated approach. In resolving the problem of educational crisis, the concept of Islamization of Knowledge (IOK) was then introduced by Muslim scholars (Haneef, 2005). The enthusiasm to pursue the revival of the Muslim community at large is a manifestation of the First World Conference on Muslim Education held in Makkah in 1977. Primarily, the conference called for efforts to be made to establish a symbiotic relationship between Revealed Knowledge and acquired knowledge (Zainuddin, 2015). Later, the World Conferences on Muslim Education held in 1980 in Islamabad, Pakistan focused on integrating the two categories of knowledge into university curriculum (Bakar, 2010, cited in Omar Mohammed, 2012). It is also presumed that the integration of knowledge would generate a balanced growth of total personality spiritually, intellectually, rationally and physically as resolved by the Makkah conference (Mohammed, 2012).

To resolve the problem of educational crisis and redesign as well as restructure their education systems in the context of educational dualism, the term of Islamization of knowledge and integration of knowledge have been popularly applied for this purpose. The dilemma and confusion of the Ummah will never end without a clear understanding of the meaning of "integration" and "Islamization of knowledge". Different scholars differ in their interpretation of the theory of Islamization of knowledge and suggest different approaches and methodologies to it. (Yaacob et.al., 2014). According to Sa'idu Sulaiman (2016), the concept of Islamization of knowledge and that of Integration of Knowledge have somewhat begun to be used interchangeably. Though they are related to each other in certain ways, for instance, in planning and executing education reforms, they are different in meaning, essence and application. As an example, a case of International Islamic University of Malaysia (IIUM), according to Hashim (2015), it aims "to be an international center of educational excellence which integrates Islamic revealed knowledge and values in all disciplines and which aspires to the restoration of Ummah' leading role in all branches of knowledge". Its mission is highlighted on Islamisation, Integration, Internationalization and Comprehensiveness excellence. In addition, Hashim and Abdallah (2013) explained that together with Islamization, integration of the revealed knowledge and acquired knowledge and integration of Islamic Worldview, ethics and values in all knowledge and university activities have become core vision and mission. Islamization refers to Islamization of personality and also knowledge, while integration refers to the integration of al-ilm al-naqliyyah (knowledge based in revelation) and al-ilm al-aqliyyah (knowledge based on human

acquisition) (Hashim et.al., 2014). It also means integration of theory and practice, and Islamic values across the curriculum, traditional and modern, values/ ethic and knowledge, etc. It can also include integration of faith and education (Hashim et.al., 2014). However, according to Abdallah et al. (2007 and 2011; cited in Hashim and Abdallah, 2013), in the original concept of IIUM, the mission of Islamization was only implied and not openly stated. Hashim (2023) reflects that actually integration of knowledge is wider than Islamization of knowledge and it can be used for non-Muslim world view.

Another example of an Islamic higher education in Indonesia, UIN Jakarta uses the term integration of knowledge instead of Islamization of knowledge as the International Islamic University Malaysia does (Suryadi et.al., 2018); Hashim, 2015). In addition, Suryadi (2015:209) has demonstrated that most of students in UIN Jakarta preferred the term integration of knowledge than Islamization of knowledge and they confirmed that the term integration seems more inclusive because Indonesia is a multicultural country. According to Suryadi (2015:208) and Suryadi et.al., (2018), the term Islamization could cause discomfort among non-Muslims and/or Muslims themselves in Indonesia due to the current trend of Islamophobia and prompt the disintegration of the country. Thus, the term integration gives a positive the impression of mixture, equality, unity, togetherness, and peace compared to Islamization, which suggests hostility toward the general sciences of the Western world.

The above views are in accordance with a suggestion of Saqeb (2009) that in the context of Thailand where Muslims are minority, it should use integration of knowledge instead of Islamization of knowledge as to avoid from Islamophobia. Thus, as a conclusion based on those experiences and the suggestion, this study uses integration of knowledge which is also included the approach of Islamization of knowledge.

In the context of integration of knowledge from lslamic perspective in an Islamic university, Ishaq farhan (1989 cited in Banu Shirin, H. and Serazul Islam, M.,2018) emphasizes the importance of spirit, vision, and mission of an Islamic university. An Islamic university should focus on developing higher learning, research instruction, and training in various knowledge fields. It aims to produce a balanced and harmonious human personality by reconstructing the curriculum deeply rooted in the Islamic worldview and Islamic idealism. The university's main mission is to establish and define the applicability of Islam into modern human life, action, and thought. Its framework of values, ideals, principles, and norms aims to provide a profound

intellectual and scholastic foundation for various subjects, including economic, moral, ideological, social, intellectual, and technical for the development of Muslim Ummah.

Fatoni University (FTU) is the first private Islamic higher educational institution in Thailand, where Buddhists are majority. FTU was established in 1998 with its aim to provide an integrated Islamic education at the tertiary level based on integration of knowledge and Islamic principles. One of its missions is to manage tertiary education that emphasizes on academic standard and quality by giving prior to integration of knowledge based on Islamic principles, provide educational opportunity and academic excellence in line with possessing moral-ethics. The university has been committed to the integration of Islamic teachings in all dimensions of its missions in order to develop graduates who possess balanced knowledge, emphasize on Islamic integration, inculcate moral-ethics, and develop sustainable society. The integration policy could be reflected from its following objectives:1) to provide curriculum content that be able to produce graduates, possessing desire character that suit the present need to develop students' moral-ethics and personalities; 2) to develop lecturers and staff to possess moral-ethics and hold firmly in Islamic principles and role models; 3) to develop students to possess moral-ethics and hold firmly in Islamic principles and role models; and 4) to provide students educational environment and yield to develop moral-ethics as well as gaining good guidance and counseling (Undergraduate Prospectus 2019, 2019:4). In summary, Fatoni University's policies based on principles of Islamic education and integration of knowledge according to Islamic teachings has become the main policy of the university educational system.

2.2. Problems Statement

The crisis of education affects people everywhere, Muslims in Muslim and non-Muslim societies as well as non-Muslims living in Muslim and non-Muslim societies (Sardar and Henzell-Thomas, 2017). This has led to the malaise of the Muslims in facing contemporary challenges especially in the fields of knowledge and education. The most fundamental problem facing the Ummah today is the problem of confusion and error of knowledge (al-Attas, 1993; Wan Mohd Nor, 1998). Knowledge that is taught in most learning institutions today is fragmented and dualistic in nature (Baba, 2009:88; 2000:15). The most crucial crisis faced by the contemporary Muslim world is rooted in the problem of educational dualism, i.e. the existence of two systems of education, namely the national, or modern secular, system and the traditional, or Islamic religious, system (Yaacob and Embong, 2008:1). Thus, there was an

opinion that courses or subjects offered in Muslim education institutions, particularly in acquired sciences, are devoid of religious values (Hashim, 1999).

Dualism in education could lead to failure in producing well-balanced individuals (Lubis, 2015). This type of education is influenced by "dualism" that affects curriculum and knowledge taught in an institute (Baba, 2000:16). Dualism in knowledge, secular and Islamic based, being experienced by students even in Islamic institutes of higher education is an important area of concern. Compartmentalization of the contrasting knowledge led to dissatisfaction among the Muslims for this does not contribute towards producing graduates and professionals with the integrated Muslim personality and it also led to anxieties among the Muslim graduates to face contemporary issues in the light of the Islamic worldview (Yaacob and Embong, 2008). This dualistic problem creates a dilemma in the Muslim Ummah and needs an urgent solution to overcome it (Hashim, 1996). There can be no doubt that the intellectual and methodological decline of the Ummah is the core of its malaise. The educational system is the breeding ground of the disease. Schools and colleges generate and perpetuate that self-estrangement from Islam, from its legacy, and from its style (AbuSulayman,1989:5). Thus education is the most crucial pre-requisite to revive the excellence and Islamic identity of the Ummah in which their thoughts, actions and attitudes manifested in an Islamic way of life (Basri, 1989). Undoubtedly, appropriate education and learning are the right foundation on which to build, for they are the two bases of dynamic human energy. Without them, neither power, production, nor achievement is possible*"* (AbuSulayman, 2007:4). Therefore, Muslim educators are obliged to ensure a new generation to receive genuine Islamic education that cultivates an ideal integrated Islamic personality, and then enables them to represent and preserves Islamic identity (Basri, 1989). Islamization and integration of knowledge are important factors to generate a balance growth of total personality spiritually, intellectually, rationally and physically as mentioned early.

Fatoni University, the first private Islamic higher education institution in Thailand, aims to be a leading ASEAN university, outstanding in the integration of knowledge perspective based on Islamic principles and promoting sustainable peace. Its mission is to manage tertiary education by giving prior to integration of knowledge based on Islamic principles to promote academic excellence and moral-ethics (Undergraduate Prospectus 2019, 2019:3). This Islamic higher educational institution created a huge impact on the study of Islam in the Deep South of Thailand (Yahprung, 2014). In the implementation of the ideal of integrated Islamic education,

particularly integration of knowledge from Islamic perspectives in the curriculum, Fatoni University (FTU) is unsurpassed by any other higher institution in Thailand. Since its establishment in 1998, FTU has been committed to the implementation of the integration of knowledge, in line with its vision and mission. FTU plays a vital role in providing integrated Islamic education for two decades. From the personal observation and experience of the researcher, integration of Islamic perspective at FTU has been practiced to a certain level. The actual achievement of this implementation, however, is still far from being perfect. Since its establishment, there has been no any research done related to integration of Islamic perspectives into curriculum in Fatoni University. To achieve FTU vision and mission, there is a need to study how the integration of Islamic perspectives has been implemented in the curriculum. Thus, this study attempts to the perceptions of academics and staff toward the implementation of integration of knowledge from Islamic perspectives into the curriculum of Faculty of Education (FED), Fatoni University. In addition, it also analyzes the problems and prospects in the implementation of integration of knowledge from Islamic perspectives into the curriculum of the Faculty of Education, Fatoni University.

3. Research Questions

The study proposes to examine perceptions of academic staff towards integration of knowledge from Islamic perspectives in the existing curriculum of Faculty of Education (FED), Fatoni University (FTU). It is hoped that the study will suggest answers to the following questions:

1) What are the perceptions of academic staff toward the implementation of integration of knowledge from Islamic perspectives in the existing curriculum of Faculty of Education, Fatoni University (FTU)?

2) What are problems and prospects of knowledge from Islamic perspectives in the existing curriculum of Faculty of Education, Fatoni University (FTU)?

4. Research Objectives

The objectives of the research are aimed to be achieved as follows:

1) To examine the perceptions of the academic staff toward the implementation of integration of knowledge from Islamic perspectives in the curriculum of Faculty of Education, Fatoni University.

2) To analyze problems and prospects of integration of knowledge from Islamic perspectives in the existing curriculum of Faculty of Education, Fatoni

University.

5. Significance of the Study

Since there have been no extensive studies done on the study of the integration of knowledge from an Islamic perspective in the curriculum of universities in Thailand, Fatoni University in particular, this study attempts to address this issue. Integration of knowledge from an Islamic perspective in the curriculum is crucial for producing qualified Muslim students to be leaders in their societies. The findings of this study and conclusions drawn from them would be significant in various dimensions.

Firstly, the outcomes from this study will be a concrete plan to expand the development of the curriculum of the Faculty of Education, Fatoni University based on the integration of knowledge. This effort could contribute to develop students to have holistic personalities as Muallim Rabbani, who can play vital roles in developing a peaceful society.

Secondly, this study could be useful for the Faculty of Education, Fatoni University to develop the whole curriculum to be in line with the university' vision and mission that emphasize on integration of knowledge according to Islamic principles.

Thirdly, this study would be of interest to academic staff, Muslim educationists and educational experts who are involved in or concerned about the improvement of the quality and effectiveness of Islamic education, particularly the integrated curriculum at Islamic higher education and at Islamic schools in Thailand.

5. Scope of the Study:

The main scope of the study can be clarified by the following dimensions:

1) The study focuses on the analysis of integration of knowledge from an Islamic perspective in the curriculum of the Faculty of Education (FED), Fatoni University (FTU) context, particularly in implementation. The term "integration of knowledge" in this study is included "Islamization of knowledge", these two terms as synonyms. Integration of knowledge is used for integration of revealed and acquired knowledge, Islamic worldview, ethics, and values. Islamisation of knowledge is used for integration of the existing secular knowledge with *tawhid* and Islamic principles. Thus, the term "integration of knowledge" in this study is included "Islamization of knowledge".

2) The Faculty of Education was selected as its philosophy aims to produce graduates who will be a Muslim teacher namely "Muallim Rabbani" who have to be educated based on principles of Islamic education and integration of knowledge from an Islamic perspective.

3) The target population of the study is academic staff of the Faculty of Education. The samples as well as key informants of the study are those staff who have worked at the faculty for more than 1 year.

4) The study was conducted in the first semester of the 2023 academic year.

6. Definition of Terms:

Integration of knowledge : Refers to knowledge from an Islamic Perspective which aims at integration of the Islamic teachings from the Qur'an and Sunnah of the Prophet Muhammad (SAW), as well as the perspectives of notable Muslim scholars related integration of knowledge from Islamic views. It includes infusing Islamic principles and values into the body of contemporary human knowledge as an effort to bridge between revealed and rational knowledge. It also means Islamization of knowledge which integrates Islamic legacy into the general sciences of the Western perspectives. Thus, in this study, "IOK" is an acronym to use in some parts instead of the term "integration of knowledge from Islamic perspective". In addition, the term integration of knowledge is also used as synonym of Islamization of knowledge.

Curriculum: Refers to the curriculum of the Faculty of Education (FED), Fatoni University (FTU), focusing on content and the implementation of the curriculum, instructor/ lecturer characteristics, students' characteristics, teaching-learning activities, materials and learning resources, and measurement and assessment.

Fatoni University: Refers to Fatoni University which is the only Islamic private tertiary institute in Thailand, where its campus is situated at Sarong Village, Khao-Toom, Yarang, Pattani.

Academic staff: Refers to instructors/lecturers of the Faculty of Education, Fatoni University, who have taught at the faculty for more than 1 year.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

Despite numerous studies conducted on Islamic education in Thailand, few have focused on perceptions towards IOK, the problems and prospects of the integrated Islamic curriculum at the tertiary level. This research aims to fill the gap in understanding the Islamic integrated curriculum practiced at a university level. The chapter provides a foundation for the study, starting with introduction, followed by Islam and Integration of knowledge, concept of Islamic curriculum, and the Islamization of curriculum, and a summary.

2.2 Islam and Integration of Knowledge

Islam looks upon education as a form of worship, and considers it a prerequisite obligation and responsibility for the individual, the society, and the state to be able to understand other Islamic obligations, carry *amanah* (trust), and be a *khalifah* (viceregent) of Allah on this earth (Farhan,Ishaq,1989). Islam emphasizes on the importance of education and knowledge as stated in various chapters of the Qur'an, especially in *Surah al-Alaq* (ayah 1-5). According to Farhan, Ishaq (1989), the word "read" is the first word revealed in the Qur'an, and the name Qur'an is the state of reading and being literate. Education is the process by which Islam inculcates knowledge in individuals and knowledge is at the apex of the value system of Islam. The importance of education and knowledge in Islam is so paramount and great. Knowledge guides humans to do the right things and acknowledge God as their creator, enabling them to act and behave in a righteous manner, not only for the present world but also for the hereafter (Hashim, 2017). According to Al-Attas (1993), knowledge (ilm) can be defined as the arrival of the meaning of an object of knowledge in the soul or the arrival of the soul at the meaning of an object of knowledge. True knowledge is most important factor for man to be a good khalifah of Allah as Al-Alwani (1995) stated that attainment of true knowledge is only possible when there exists a combination between two readings. The reading of divine revelation and objectively examining the real-existential are crucial for fulfilling human roles as khalifah of Allah, as imbalances can lead to destruction in various aspects of life. AbuSulayman (1994)

identifies knowledge as the basic cause of the progress and development of *Ummah*. Thus, to overcome and construct the current crisis of Ummah is only through redefinition of knowledge.

The importance of knowledge in the contribution of Islamic civilization has been proved by the history of Islam. Muslim scholars like Al-Farābī, Al-Ghazzālī, and Qutub al-dīn al-Shirāzī had significantly contributed to medieval Islamic civilization's intellectual development both revealed and acquired knowledge. Later, the Islamic civilization's intellectual development had been declined. Rahman (1984 cited in Yaacob et.al.2014) made observations on Muslims' unfavorable attitudes toward knowledge and disregard for the Quran in the later medieval ages, stating that they "perceive both higher knowledge and faith are mutually dysfunctional." As a result, knowledge becomes "purely secular" and disintegrates into two different types, namely, "religious" and "secular" sciences. Rahman (1984 cited in Yaacob, et.al.2014) therefore recommended the reformation of traditional education and its integration with the modern knowledge. In addition, contemporary Muslims face challenges from internal and external influences, challenging the legacy of medieval Islamic civilization (Ahmad & Awang Mat, 2011,2013, Muhammad Mumtaz, 2014). Internal and external challenges in education, influenced by colonialism and sectarian differences among Muslims, have led to the need to Islamize contemporary knowledge through an integrated approach to both revealed and acquired knowledge (Bakar, 2006). Supporting this idea, Ghazali (1989) firmly thought that Islam views all knowledge as complimentary meaning that "empirical, sensory, and intellectual knowledge "are inextricably linked to divine knowledge. Thus, Ghazali (1989) argued that integrated knowledge is essential in developing every aspect of human potentials and producing a well-balanced being. For him, The process of integration in the educational system can enhance the development of mental, physical, emotional, ethical, and aesthetical aspects.

The existing system of education in the Muslim world dualist in nature. Al-Faruqi , together with the Islamization of knowledge school held that the crisis being faced by the contemporary Muslim community results from the division that has been set up between the religious and secular educational systems (Malkawi,2014:10). Al-Faruqi (1982) explained that the educational system in the Muslim world is the breeding ground of the disease. The state of its education is at its worst because of its bifurcating curriculum that comprises opposing components, one "Islamic" and one "modern". Thus, reformation of the system of education cannot be achieved without ridding the real root of a problem which lied on the dualism in education. Dualism causes to the people, Ummah in the state of "malaise" and do not have a clear vision of Islam. Undoubtedly, the core of the malaise of the Ummah was its intellectual

and methodological decline (al-Faruqi, 1982). According to Al-Faruqi, the 'malaise' of the ummah is caused by two factors, firstly, the existence of secular-religious duality in the education system in Muslim societies and second, the lack of clear vision to guide and direct Muslim action (AbuSulayman,1989). Thus, low standards in Muslim world institutions are an intractable problem caused by a lack of a clear and distinct vision. Therefore, the dualism system has to be eliminated. The system should be designed in an integrative manner and embedded in the spirit of Islam (al-Faruqi,1982). Al-Faruqi argued that all the disciplines developed in the modern West had a particular methodology, a different view of truth and knowledge which are directly in conflict with the Islamic methodology, the view of truth and knowledge (Muhammad Mumtaz Ali, 2019:108). Hence, al-Faruqi presented that the solution to the crisis lies in unifying the traditional Islamic educational system and the contemporary secular educational system into a single system that combines the best of both. Such a combined system would develop the knowledge offered by the various educational systems by formulating it from an Islamic perspective, that is by Islamizing it (al-Faruqi,1988, 13-63 cited in Malkawi, 2014:10).

In addition, Hamid Abu Sulayman (1994) also argues that the Muslim education system's long-standing reliance on Western science and philosophy stems from an epistemological problem and misconceptions about science. When the Western model of education was imported in the Muslim world, it came without spirit and vision. That is failed in the Muslim world. The Muslim world as a whole remained stagment until the emergence of the Islamic revivalist movement in the modern period. The Islamic revivalist movement created a new spirit, vision and mission in the Muslim world. The movement of Islamization of knowledge became an integral part of the Islamic revivalist movement (Muhammad Mumtaz Ali, 2019:151).

Based on the issue of dualism in modern Muslim educational system, al-Faruqi, therefore, argued for integration of two educational systems and the development of a new educational system. According to al-Faruqi, he considered the integration of two systems of education into one single as the greatest task confronting the Ummah (Muhammad Mumtaz Ali, 2019:110). For al-Faruqi, there is no possibility of the development of Ummah unless the educational systems are integrated based on al-tawhid. Thus, he emphatically asserted that the present dualism in Muslim education, its bifurcation into Islamic and secular system must be removed and abolished once and for all. The two systems must be united and integrated indeed, into a new system. " The union should bring to the new unified system the advantages of both" but commitment to the vision of Islam must remain highest priority. The ultimate aim of education

for him is 'to seek knowledge for the sake of Allah alone' (Muhammad Mumtaz Ali, 2019:111). Thus the system must be totally anew in its curriculum, structure, environment, methods of teaching, system of examination, aims and objectives, classification of knowledge, etc (Muhammad Mumtaz Ali, 2019:112). To resolve those crisis, Islamized educational system and Islamization of knowledge are necessary.

Islamization of knowledge and integration of knowledge are the key terms which have been used to resolve and reform the educational system that is dualistic in nature. These terms have somewhat begun to be used interchangeably (Sulaiman,2016). However, the term integration gives a positive the impression of mixture, equality, unity, togetherness, and peace compared to Islamization, which suggests hostility toward the general sciences of the Western world (Suryadi, 2015:208). In addition, Hashim (2023) argues that actually integration of knowledge is wider than Islamization of knowledge and it can be used for non-Muslim world view. Therefore, in this part both of the terms are presented and discussed.

The thought of Islamization of knowledge had been addressed by prominent scholars related to this issue. According to al-Faruqi (1982:141997:37; 1997:37)) Islamization of knowledge (IOK) means "an attempt as integration of new knowledge (modern) into corpus of Islamic legacy by eliminating, amending, reinterpreting and adapting its components as the worldview of Islamic and its values dictate". (al-Faruqi, 1982:14). The reason for Islamization of knowledge, according to Al-Faruqi, lies in the malaise of the Ummah in which he believed that the crisis of the Muslim society originates from the modern subjects. In addition, Muslim university students may not be able to "withstand the onslaught of scientific truth" For al-Farugi's view, Islamization of knowledge is the rebuild of humanities, social and natural sciences by casting the Islamic foundation into them with the objectives of Islam (cited in Yasien, 1993: 28).

In a more detail, Islamization of knowledge is described in an pioneer publication of the International Institute of Islamic Thought as follow :

> To recast knowledge in the mold of Islam relates to the Islamic vision. It is necessary to Islamize knowledge, i.e. to redefine and re-order data, rethink the reasoning and relate the data, to reevaluate the conclusions, re-project the goals and to do so in such a way as to make the disciplines enrich the vision and serve the cause of Islam. To this end, the methodological categories of Islam – namely: the unity of truth, the unity of knowledge, the unity of humanity, the unity of life and purposeful character of creation ,

and the subservience of creation to man and of man to Allah (SWT) – must replace the Western categories and determine the perception and ordering of reality (IIIT, AbuSulayman,1989:20).

In addition, Al-Attas (1978:131–32) opined that Islamization of knowledge amounted to the de-Westernizing of knowledge, or the detaching of knowledge from Western culture and civilization, in favour of Islamic concepts, values and worldview. For Al-Alwani (1995:89), he asserted that the Islamization of knowledge is primarily a methodological issue prepositioned on the identification and articulation of the relationship between revelation and the real-existential. The Islamization of knowledge can act as a solution to the worldwide crisis of contemporary thought. In accordance to the above views, Abdul Rashid Moten (2004), stated that Islamization of knowledge aims at resolving the crises of the Muslim mind by addressing the problem of establishing a proper relationship between western knowledge and Muslim intellectual tradition.

In the context of definition of integration knowledge, Malkawi (2014:4) presents the term "epistemological integration" as a general frame work for integration of knowledge which is more specific that:

> Epistemological integration might be classified as a branch of philosophy – ontology, epistemology, or ethics – in which case it takes on an abstract, theoretical dimension. It can also be classified as a type of cultural, social activity when the purpose for which it is undertaken is to provide necessary resources and to transform them into political, economic or social activity in order to facilitate life for people on the practical level, in which case it takes on a social, applied dimension.

Malkawi (2014:6) adds that the concept of epistemological integration is linked to the concept of the unity of knowledge, which constitutes the logical foundation for such integration. This integration term is based on the process of combining two main sources of knowledge which are the written revelation and the created world to achieve unity of knowledge or truth (Malkawi, 2014:177-192). Then, in the context of the Islamization of knowledge and the reform of contemporary Islamic thought, Malkawi (2014: 273-280) proposes that epistemological integration requires that we :

1) Possess adequate acknowledge of Islam's principles and aims,

2) Develop a methodology suited to the application of these principles or aims,

3) Employ this methodology to understand and relate to contemporary sciences,

4) Form a modern-day Islamic character which is solid and effective; and lastly,

5) Enable the Muslim community at large to make distinct contributions to human civilization   and provide it with the guidance derived from divine revelation.

Besides, Kasule (2015:124) explains that integration of knowledge involves integrating Islamic moral and epistemological values in the various disciplines of knowledge that are taught. Its challenge is producing a curriculum that will deliver integrated knowledge and at the same time meet the demands of any prescribed national curriculum. The integration takes the form of introduction of Islamic epistemological perspective to an academic material and by bringing in Islamic input as added value to each aspect of the material. Thus, in this view, the concept of integration of knowledge is as an evolutionary process that builds on existing knowledge and adds value to it.

From the above discussion, it can be concluded that Islamization of knowledge is an attempt to resolve the crisis of contemporary Muslim thought by recasting knowledge to be in accordance with the Islamic vision or Islamic belief system , concepts, values and worldview in order to serve the cause of Islam. Integration of knowledge is a comprehensive process that includes both recasting knowledge and integrating Islamic moral and epistemological values in the various disciplines of knowledge. Thus, in transformation the terms in practice, Islamization of knowledge could be included as a part of in the process of integration of knowledge (Hashim, 2023). However, Hashim (1996:16) notices that "before any real integration can occur, its philosophical grounding must be examined so that it can be anchored on a firm foundation".

 In the context of Muslim universities, AbuSulayman (1989) stressed that there is the need for integration of education and instilling the Islamic vision as teachers lack a clear vision, leading to students entering universities with limited knowledge of Islam. The union of two education systems should bring Islamic knowledge to the secular system and modern knowledge to the Islamic system and the curriculum should be based on Islamic values, principles, and objectives. Thus, Islamizing knowledge is important process by redefining and re-ordering data, rethinking reasoning, reevaluating conclusions, and re-projecting goals to enrich the vision and serve the cause of Islam. In addition, Abu Sulayman (2007:11) emphasized that reform and revitalization in higher education are essential elements for the Ummah's awakening and for the realization of its civilizational aspirations and success of its global mission. Reforming the current approach to education is to integrate divine source and human

resources into a powerful whole providing a comprehensive, spiritual and moral guidance in the sphere of human knowledge, action and universal laws. Reform should integrate divine sources and human resources, focusing on Islamization of Knowledge. Likewise, Muhammad Mumtaz Ali (2017:20) argues that the modern Western model of education, which includes factual and realistic components, is harmful to Muslim youth, and they must undergo Islamization to benefit from this knowledge.

The terms "Islamization of knowledge" or "integration of knowledge" (IOK) has been interesting of Muslim educators or scholars as it was a pinpoint issue of the First Islamic Education Conference in Mecca, 1977. The scholars addressed the impact of colonialism in most Muslim countries that caused the malaise of Muslim Ummah through the process of secularizing Muslim children intellectually, mentally, and emotionally (Yaacob et.al., 2014). According to Ghulam (2000), the First World Conference on Muslim Education in 1977 marked the Islamization of Knowledge, aiming to outline policies and plans for reconstructing Muslim education to meet Muslim social and cultural requirements. One of the great inspirations from the conference, the International Institute of Islamic Thought (IIIT) was found in 1981 with the aim of launching a programme of activities concerned with the integration of the Revealed Islamic sciences and the Acquired, secular sciences under the overall vision of Islamization of Knowledge. The IIIT planned strategies to resolve the crisis and provided a work plan for Islamizing knowledge through international conferences (Ghulam, 2000). To achieve educational reform by uniting and integrating the Islamic and secular education systems. The IIIT draws a plan of its aims for the IOK as follows: (Abu Sulayman, 1989).

1. To create awareness in the Ummah of the crisis of ideas.
2. To deepen understanding of the nature of the crisis of ideas in contemporary Islamic thought, its causes, and its solutions.
3. To define the critical relationship between the failure of Islamic thought and its methodology; the current absence of the Ummah as a civilization; and its failure to succeed as a free, progressive, and prosperous nation.
4. To work toward reviving the ideologies of the Ummah, reinvigorating and gradually redeveloping its methodology, and elucidating its viewpoints and its intimate relationship with original Islamic goals.
5. To work for adopting and incorporating comprehensive Islamic methodology in fields of social sciences and the humanities, as well as to foster and fund scientific studies in actual individual and social life conditions.
6. To implement the requisite steps to allow the developing contemporary Islamic culture and methodology to avail themselves of the fountains of Islamic principles and legacy, as well as modern sciences and knowledge, by making them accessible and digestible to Muslim students.

7. To provide help in researching, studying, and working on the methodology and its presentation, with a view toward elucidating Islamic concepts and intellectual outlook and toward laying the foundation for the evolution of Islamic social sciences and humanities.
8. To prepare the requisite intellectual cadres to broaden the field of Islamization of knowledge through providing stipends for studies, providing academic supervision, and establishing academic programs of Islamic studies in all fields of contemporary social sciences and humanities.

Based on the IIIT plan, it reflects that IOK plays crucial role in identifying and resolving ideas and education crises in Muslim minds and education, utilizing Islamic methodology. The recommendations of the Muslim world on Islamization or integration of knowledge has been implemented in the International Islamic Universities which were proposed by the conference to be established. But only Malaysian and Islamabad International Islamic universities were able to take off and carry out their mission in earnest. The International Islamic University of Malaysia (IIUM) has emerged to be a unique Islamic university that has set for itself a clear vision and a mission statement for IOK (Saqeb, 2000). Regard to this, Baba (2009) stated that the objectives of the university among the others are to offer a more comprehensive education to young not only in acquiring knowledge from the conventional orientation but also from the Islamic one. The integration and Islamization of knowledge has become the core mission of the university. Likewise, IIUM is considered as fairly representative institution in implementation of Islamization agenda (Maulana, 2017). The case of IIUM can be very useful for this study.

2.3 Concept of Islamic Curriculum

The curriculum is the most significant component of education and the educational system. In any educational system, curriculum is the most important factor in developing an individual to be a perfect man. It is a significant component in education as it is a purposeful design of aims, content, methods of teaching and learning experiences, and evaluation. According to Languglung (2001), the curriculum is an important aspect of education, and it is crucial to determine how educational process should take place. Thus, the curriculum determines the way in which educational process should take place. Many prominent educators defined curriculum into various dimensions such as Taba (1962) defined curriculum as a plan for learning consisting of certain interlinked components such as aims, content, methods and evaluation. In addition, the authors of the Educator's Encyclopedia have defined the term "curriculum" as "The total experience a learner has under the supervision of the school" (Edward W. Smith, et.al 1961:869 cited in Sultan, 1996:29). Curriculum from a western view has the purpose of

producing the good man, that is the man who made right choices, have a core curriculum (Mason, 1972 cited in Hashim, 2019:6). Based on the above concept of curriculum, thus in designing and developing a curriculum, it is important to establish the curriculum's aims and objectives connection to all demographic, economic, and cultural factors components of the political, social, ideological, and spiritual society (Ismail et.at., 2017:53).

The main features of Islamic education are focused on developing an integrated personality, preparing individuals for life, meeting spiritual and material needs, instilling faith in Islam, morality, raising spiritual levels, and acquiring knowledge for daily life. The curriculum emphasizes the importance of teacher-education programs, developing reasoning skills, and fostering love, righteousness, and compassion. The curriculum also encourages truth, unity, understanding, and adopts the content and methodology of the Holy Qur'an. The title "Muslims are the best generation" is only awarded to pious Muslims by Allah (SWT) (Mohamad Johdi Salleh, 2009, pp.2-3). In addition, based on the verse of al-Qur'an, Surah Al-Baqarah, 2:143 "Thus have we made of you and Ummat justly balanced", Sultan (1996:30-31) explained that Ummah approach to the curriculum has to be balanced as well as comprehensive. Islam calls for the curriculum to focus on the individual and the society simultaneously. When it orders the social reconstruction (Amr bil maruf wan ahi unil munkar), unity and solidarity of the society, it also points out the development of an Islamic personality (Taqwa) as an essential ingredient of accomplishing that task. Thus, the Islamic approach to the concept of curriculum should include all the above approaches under the umbrella of Tawheed (Unity of Allah).

The concept of Islamic education curriculum is characterized by a number of distinctive qualities. Some of the most important distinctive qualities as follows: it is a system; a divine curriculum; the curriculum of monotheism; an "international or global curriculum; a "constant" curriculum; a comprehensive curriculum; a "balanced" curriculum; a "balanced" curriculum; a "positive" curriculum; a" realistic" curriculum (Ali Ahmad Madkour in Fathi Malkawi and Hussein Abdul-Fattah 1990, pp. 129-134). Based on the concept of the Islamic curriculum, the objectives of the Islamic curriculum include fostering goodness, piety, and fear of God, promoting tolerance, brotherhood, love, mercy, goodness, and righteousness, fostering intellectual consultation, fostering self-expression and responsibility, and providing opportunities for individuals to live ideal, pure, and happy lives, ultimately leading to a truly Islamic society and closer relationship with Allah (Mohamad Johdi Salleh, 2009). This concept of Islamic education curriculum plays a significant role in developing an integrated curriculum

and producing the holistic personality of a student. Ghulum Nabi Saqeb (1994) emphasizes that the curriculum has to be designed in an integrated manner in the development of the Muslim personality, allowing learners to internalize Islamic knowledge, skills, and values, as it not only teaches Islamic subjects but also promotes holistic development. In the development of the personality of the students, Ahmad Tijiani Surajudeen (2016) highlighted that the holistic factors are assessed in spiritual, cognitive, affective, and psychomotor domains. Thus, an integrated curriculum should foster the holistic personality development of the students. In accordance to the above views, Saelan (2000 cited in Solehah Yaacob, et.al., 2014) emphasized the urgent need of effective implementation of an integrated curriculum by eliminating the barriers amongst different courses and conveying the whole courses with the hope to produce "integrated individuals". Thus, the concept of Islamic integrated curriculum is focused in order to stimulate the scholar, critical, and innovative thinking of students with integration of Islamic values.

In the context of Muslim universities, Hashim (2013:61-62) indicated that Muslim institutions generally encounter several challenges while attempting to develop a sound curriculum. Some of the challenges are as follows.1) Lack of knowledge of Islamic curriculum foundations especially philosophy, history and social, due to the lack of knowledge of the Qur'an, the Prophet's Sunnah, Muslim scholars and their legacy, and Islamic history, 2) Inability to determine what knowledge is of most worth for our worldview-the hierarchy of knowledge for our contemporary time, 3) Lack of competent teachers with integrated professional and Islamic Traditional knowledge, 4) Lack of knowledge of teaching methodologies and various methods of assessment, and 5) The scarcity of appropriate textbooks and referenced materials. The most fundamental of these is spelling out its goals and objectives despite the lofty vision and mission.

In addition, Malkawi (2014:33) suggests that universities should redesign their curricula to emphasize the unity and complementarity of natural sciences, social sciences, and humanities. This should train specialists in scientific fields to make wise decisions when researching social sciences and designing their applications in industry, business, and services, while equipping specialists in humanities and social sciences to make wise choices and relate discerningly to natural sciences. In the context of epistemological integration, there are distinctive types of integration that characterize Islamic methodology, including integration of sources, means, and schools of thought, as well as existing realities with desired ideals (Malkawi, 2014).

Based on the above explained framework of an Islamic curriculum, Muslim educational institutions have to consider designing the curriculum of an educational system. The curriculum is a blueprint of any educational system.

2.4 Islamization of Curriculum

Education is the main factor in developing human resources. Among the significant factors, the curriculum is an important aspect in education, but it is crucial to determine how educational process should take place (Langgulung, 2001). In context of Muslim educational institutions, the influence of secular education caused dualism in education, led to students' lives being inconsistent with Islamic values and teachings. Hussien et.al.(2018) suggested that the work of Islamization of knowledge should begin with the Islamization of the curriculum as the curriculum guides an educational system toward achieving its educational goal. Muslim countries should redesign their education system, integrating worldly needs with the concept of Hereafter. In reformation of dualistic curriculum into Islamic integrated curriculum, Muslim educators have proposed various perspectives in Islamization of curriculum.

According to (Maulana, 2014,50-51) the curriculum in relation to IOK, the religious dimension should be considered as a framework, and Islam should be the main frame of reference. Hence, involving religion in designing the curriculum to be a special character in an Islamic curriculum, and making fundamentally different from the Western curriculum. Langgulung (2004) explained that Islamization of curriculum is to place the curriculum and its four components i.e. aims and objectives, content, methods of teaching and methods of evaluation within the Islamic worldview.

Regarding to educational aims and objectives of the curriculum, Hashim, Rosnani (2020) proposed some of the following steps in Islamization of curriculum:

1. The university or school curriculum should reflect the educational philosophy and, in fact, be the mechanism for achieving its goal.

2. The formulation of a clear philosophy based on the Islamic worldview. It is crucial to act as the curriculum guide for the state, school leaders, teachers, parents, and students. Clear goals and objectives of education must be spelled out. The concept of *abd'* and *khalifah* have to be operated into operational terms.

3. The university or school curriculum should reflect the educational philosophy, and in

fact, be the mechanism for achieve its goals. In particular, the hierarchy of knowledge (between *frad'any* and *fard kifayah*) should be preserved in the curriculum.

In the context of content and method of the curriculum, Hashim, Rosnani (2020) also emphasized the need for curriculums to exclude secular and Westernized elements, such as dualism, humanism, secularism, and tragedy, which are anti-Islamic and must be replaced with the Islamic worldview of tawhid. Therefore, in the context of Islamization of curriculum, integration of knowledge from the Islamic Weltanschauung, both kinds of knowledge religious and modern should be integrated because the true Islamic education covers all branches of knowledge that taught from the Islamic perspectives, it is not a mere theological teaching or the teaching of Quran, Hadith and Fiqh (Narongraksakhet, Ibrahem,1995).

The comprehensive perspective on the Islamization of curriculum, the International Islamic Fiqh Academy's 15th session in Muscat, Oman (2004) examined research papers on the Islamization of education curricula, focusing on the implementation of Islamic education. Some of resolution related Islamization of curriculum are presented as follows:

1) The process of Islamizing the education curricula should concentrate on designing the objectives, contents and evaluation methods of the curricula within the framework of the overall comprehensive Muslim world view of human being, universe, and life for the purpose of raising good individual, committed to his faith and capable of shouldering the function of vicegerent of Allāh the Almighty on earth, and accomplishing his assigned task of developing it in line with the Islamic values and principles.
2) The educational activities should aim to implant and deepen Islamic values in young generations' minds and enable them to assimilate put them to real practice.
3) The educational subjects and courses should be designed within the framework of the Muslim worldview, with due emphasis on incorporating the various aspects of the Islamic vision (faith, Shariah, and way of life) in the course contents.
4) Adherence to the Islamic values in performance appraisal of educational activities while making use of modern techniques and promoting coordination and exchange of information among the educational institutions of the Muslim countries.
5) Updating, improving and developing the education curricula that exist in the Muslim countries, in order to reflect the Islamic originality as well as contemporary advancements without interference from any external.
6) Expanding the teaching of Arabic language in all levels of education so as to make the language of the Quran and the Sunnah the medium of education in order to preserve the Islamic identity and maintain linkage with the cultural heritage of Islamic studies which is mostly in this.
7) Purifying the teaching subjects in all disciplines from all intruding alien concepts, which do not conform to Islamic.
8) Giving much care to the behavioral, epistemic, and educational preparation of teachers and using teaching materials and learning books that align with the principles and values of Islam.

9) Providing free and compulsory education at the primary level in all Muslim countries so as to eradicate illiteracy and equip the younger generations with Islamic principles and modern knowledge.
10) Abolishing the present dichotomy in education systems and adopting a consolidated system that flows from Islamic givings and principles while attending to the needs in the times in terms of scientific and specialized knowledge and empowering teachers to stand for present and future
11) Giving much attention to the Islamic principles and fundaments of education, as they should form the principal guide to the educational opera- due care should also be given to moral education in order to equip students with the appropriate norms of conduct and behavioral values of Islam.
12) Education curricula should include the essential teachings for enhancing Islamic unity, tolerance and pro-active co-living with the other.

In accordance with the above resolutions, in a notable book "Critical Issues and Reform in Muslim Higher Education", Hashim and Mina (2015) emphasize the importance of integrated and holistic curriculum development. According to the authors, an integrated curriculum involves integrating knowledge disciplines, avoiding compartmentalization, while holistic curriculum refers to comprehensive and wholesome norms derived from knowledge disciplines.

Regarding to content of the curriculum, it is common knowledge that the content of the curriculum is borrowed from the secular Western worldview. Thus, the knowledge taught is devoid of religious values. Even when it is not, the knowledge is filled instead with values that are not compatible with the beliefs and values of Islamic faith (Hashim, 2020:7). She proposed that the curriculum should reinforce the following Islamic concepts which Muslim teachers have to instill to Muslim students directly and through wisdom, regardless subject matter (Sixth World Conference on Islamic Education cited in Hashim,1996:16-17; 1999:39-40).

1. The Islamic view of the Creator (tawhid, *iman*, and God's attributes);
2. The creation of man and his purpose, namely, to worship Allah, to be His *khalifah*, to promote good and forbid evil, and to spread the message of Islam;
3. Man's relationship with the Creator, that is, his consciousness of Allah, accountability to Allah, to do good deeds, to worship and supplicate;
4. Man's relationship with others, which is to establish justice, to have respect for life, property, and dignity, to develop sound *akhlaq* (character), and to show religious tolerance;
5. Man's relationship with the environment which emphasizes his role as God's

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vicegerent, to work with harmony with all of Allah's creations, and to recognize or discover Allah through his creation;

6. Self-development, which provides room for self-reformation and learning from past mistakes;

7. Man's destination, that is, to promote accountability by evaluating our role, understanding the Last Day and the Hereafter and their implications;

8. Development of an Islamic ethos so as to create an environment conducive to Islamic practice.

In accordance with the above mentioned resolution and suggestions, Al-Alwani (2005) also stresses on redefining the educational system into an integrated system, infusing Islamic worldview into every component. This involves integrating existing systems and creating a single system based on Islam's teachings, spirit, and vision. In addition, Al-Alwani (2005:18) suggests that Islam's principles and goals should be infused in the new education system, its syllabi and methods, and those responsible for it. It should abandon the tradition and educational programs, contents, and methods of other nations that were adopted without considering our Ummah's particular needs and aspirations.

Besides, Zainuddin (2016) discusses the importance of Outcome-Based Education (OBE) in addressing Muslim graduates' concerns. The idea of curriculum integration between Islamic revealed knowledge and human sciences, he traced to Said Nursi (1877–1960), who's interest in reconciling faith and reason, and Islam and science. He referred to Said Nursi's words, "The lack of the modern sciences causes fanatism, while the lack of religious sciences causes scepticism." For Zainuddin, integration attempts that have been made include the introduction of Islamic concepts and Islamic Arabic terms, concepts of Iman (in terms of spiritual needs and spirituality), religious rituals, the stories of the Prophets, making references to relevant Quranic verses and Hadith. In addition, Zainuddin refers his work (Zainuddin, 2015) that presents various Islamic perspectives, including the Islamic/*Tauhidic* worldview, basic concepts in Islam and Islamic faith, Islamic revealed knowledge (Qur'an and Hadith), Maqasid (objectives) and Qawa'id (principles) of the Shari'ah, Muslim ethics and morals, Islamic Jurisprudence (Fiqh), Muslim History and Civilisation, Contribution of Islamic scholars in the various fields of Human Knowledge , and thoughts of Muslim scholars. These Islamic perspectives can be used in the integration process

The integration of Islamic perspectives into professions should start from foundation studies to prepare future practitioners with the necessary religious knowledge and approaches. This is crucial in today's multicultural, multi-racial, and religious environment, as it enhances future Muslims' mindsets about Islamic beliefs, values, morals, and practices. Displaying Muslim characteristics can influence new Muslims to appreciate the religion's beauty. The integration methodology should align with higher learning institutions, reducing complexities and fatigue in addressing integration using an educational approach different from that applied to human sciences. in addressing integration using an educational approach different from that applied to human sciences.

In addition, Yaacob and Embong (2008) emphasize the importance of integrating religious and acquired sciences in the curriculum for human potential development and a well-balanced being. They argue that an integrated Islamic curriculum is urgently needed to stimulate critical and innovative thinking as well as incorporate Islamic values. This concept involves reflecting the theory of Islamization of knowledge, crystallizing the concept, considering beliefs and values as key elements, revising acquired knowledge with Quranic metaphysics, modifying religious teaching methodologies, and creating a practical model relevant to the contemporary world.

In Islamization of curriculum, various approaches can be applied such as comparison, integration, and inculcation of values. Comparative approaches combine Western and Islamic knowledge, while integrative programs focus on both perspectives. Inculcation of values or ethics emphasizes on students' ethical and moral character, using technical knowledge for human benefit, and connecting Muslims to the Creator, focusing on technical courses without philosophical presuppositions (Hussien et.al,2018). These approaches are crucial for the analysis of problems and prospects in integrated curriculum development.

Adopting an Islamic worldview in the curriculum and Islamization of curriculum as delineated by the IOK proponents above could be used as a paradigm to study the perceptions towards integration of knowledge from an Islamic perspective.

2.5 Previous Studies

Previous studies regarding IOK in the curriculum can be presented as follows:

Among research concerning IOK at IIUM, the study "The Experience of Islamization of Knowledge at the International Islamic University Malaysia: Successes and Challenges" by

Abdallah et.al., (2011) analyzes the Islamization of knowledge at IIUM, focusing on interviews with eleven key scholars and document analysis of course outlines, strategic planning documents, seminar and conference proceedings, and secondary literature. The study highlights the importance of teachers and students' quality and readiness to contribute to Islamization in research and publications.

Maulana's (2014) Ph.D dissertation explores the Islamization of Knowledge (IOK) in the curriculum of three institutions at the International Islamic University Malaysia (IIUM). The study uses a qualitative approach, including document analyses, observations, and interviews with lecturers and students. The findings show that the Islamic dimension was incorporated into the curriculum design, with lecturers using various methods to integrate epistemological views. The most effective method was the comparative approach, which combined Islamic-based and secular knowledge. The study suggests that institutions should have more professionalism in management and an authoritative approach from top university leaders, and the IOK committee should be more active in organizing programs and facilitating academic participation.

Another study highlights the perception of academics towards practicing and challenges of IOK at IIUM. The study by Suhailah Hussien, Arifin Mamat, and Ssekamanye Siraje Abdallah (2018) explores the perceptions and practices of IIUM academics in integrating knowledge. The research, which involved focus group discussions with six kulliyyahs, found that IIUM academics generally perceive IOK as a challenging endeavor, but differ in their views on its success. IOK practices include content, teaching, learning, materials, research, publication, assessment, and students. Challenges faced in implementing IOK include lack of resources, academic involvement, and Islamic knowledge. The study suggests that with proper support from the university, IOK could be more effectively implemented.

In particular, micro picture of the implementation of IOK at IIUM is a study of Intan Azura Shahdan, et.al. (2018) on "A Pilot Survey on Knowledge, Attitude and Practice Towards the Islamisation of Knowledge As Perceived by the Staff of Kulliyyah of Allied Health Sciences, International Islamic University Malaysia". The study revealed ambiguous perceptions and knowledge of Islamisation of Knowledge (IOK). Academic staff had average scores in integrating IOK into practice. The study suggests the need for workshops and programs

focusing on practical approaches to IOK in health-based sciences and workplace implementation, rather than theoretical aspects.

Besides IIUM as the site of research on IOK, UiTM Melaka is another area of IOK implementation. The study by Fazlinda Hamzah and Mohd Azlan Shah Sharifudin (2020) investigates the awareness and perception of Islamization of Knowledge among university educators in UiTM Melaka. The research involved 31 educators who were selected to answer 10 questions about their awareness, attitude, and implementation of the concept. The findings show that over half of the educators were aware of the concept and expressed a positive attitude towards it. Despite minor disagreements, all 31 respondents agreed that it is important to implement the concept in their teaching.

In line with the above research, the study by Suryadi et. al., (2018) examined the perceptions of students and lecturers at Syarif Hidayatullah State Islamic University Jakarta (UIN Jakarta) regarding the implementation of an integrated curriculum. The study involved 670 students and 90 lecturers from 11 faculties. Results showed positive perceptions, with students having more favorable views. Challenges faced during implementation included unclear guidelines, lack of lecturers' competencies, specific nomenclature, and limited time for Islamic studies in natural sciences. The findings have implications for developing guidelines for implementing integrated curriculums in other Islamic institutions.

Lastly, the only work related to IOK at Fatoni university is Hayeesama-ae's (2012) study on Yala Islamic University's role in the Islamization of Education. The study highlights its significant role in providing integrated Islamic education. The study suggests that there should be guidelines for the university to manage the Islamization process more comprehensively, including curriculum development, preparation of Islamically oriented curriculum guides for all disciplines and levels, and providing guidance for lecturers on Islamization of instructional methods and co-curricular activities.

In conclusion, the literature on the integration of knowledge from an Islamic perspective is extensive, but there is a lack of research on integration of knowledge in curriculum in Thailand. The study aims to fill a gap in research on knowledge integration from Islamic perspectives in Thailand's curriculum, where the Muslim minority is a minority. It will explore academic staff's

perceptions, problems, and prospects of knowledge integration at Fatoni University, contributing to understanding Islamic curriculum context and education in general.

2.6 Summary

This chapter reviewed the literature on Islam and integration of knowledge, concept of Islamic curriculum, and Islamization of Curriculum and discussions in previous studies. This information might be valuable for academicians, students, and researchers in applying Islamization in Islamic education to produce balanced personalities that enhance a peaceful society.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the research methodology employed by the researcher in this study. This study is based on a mixed-mode research design. The chapter discusses the research methodology in the following order: research design, followed by an information about the target group, research instruments, data collection and data analysis. Lastly, a summary of the chapter is presented.

3.2 Research Design

This study is a mixed-mode research which utilized quantitative and qualitative research methods. The research method design is used as a procedure for collecting, analyzing and "mixing" both quantitative and qualitative data at stages of the research process, to understand a research problem more completely (Creswell, 2002, pp. 143-184). The quantitative method was used in order to gather substantial data to answer the research questions. The quantitative research design employs surveys, which is a crucial method for gathering data from a selected sample that is drawn from the target population. Survey research is "the use of questionnaires or interviews to collect data about the characteristics, experiences, knowledge, or opinions of a sample or a population" (Creswell,2005: 80). In addition, a descriptive quantitative research method was also applied in the study with the main purpose of the design being to better define opinions, attitudes, and behaviors held by a group of people on a given subject. In this study, the research design was applied in accordance with the aim of the study: to study academic staff perceptions on the integration of knowledge from an Islamic perspective in the curriculum of the Faculty of Education, Fatoni University.

3.3 Target Group and Key Informants of the Study

The target group of the study was academic staff of the Faculty of Education, Fatoni University (FTU) from various departments in the 2023 academic year.

In the academic year 2023, there are about 52 academic staff who are employed at Faculty of Education. The academic staff were selected as samples and key informants in the study by using purposive sampling method as participants should be homogeneous or have similar

experiences. According to Smith and Osborn (2003), purposive sampling of participants for whom the research question was relevant resulted in a broadly homogenous sample of participants. Thus, in this study, 25 samples of academic staff and 5 key informant interviews were conducted in total. The samples and key informants were purposively selected based on these criteria of an academic staff: 1) having educational degree at least at BA degree, 2) having experience in teaching at the Faculty of Education for more than 1 year, and 3) having an experience in integration of knowledge from an Islamic perspective in the curriculum of the Faculty of Education, Fatoni University.

3.4 Research instrument

A research instrument is a tool used to collect, measure, and analyze data related to the research interests. The research instruments of this study consisted of questionnaires and interview questions.

One of the most commonly used instruments for data collection in education and educational research is the questionnaire (Gass and Mackey, 2007), and probably the most commonly used question format on questionnaires is the Likert rating scale. Likert scales consist of a statement or question to which respondents are asked to select a response (usually from 4, 5 or 6 choices) that best matches their opinion.

The questionnaire was developed by the researcher herself based on some examples in available literature. It consists of 3 parts:

Part 1: Personal Information of the target group included sex, age, teaching department, educational degree, teaching experiences at the faculty, level of education level of teaching , position in the faculty, knowledge related to integration of knowledge from Islamic perspective, training experience concerning to the integration of knowledge from Islamic perspective

Part 2: Perceptions towards implementation of integration of knowledge of Islamic perspective (IOK) in the curriculum of the Faculty of Education, Fatoni University. It consisted of 6 components as follows: 1) Curriculum content and its implementation, 2) Instructor, 3) Student, 4) Instructional Activities, 5) Materials and supported learning resources, and 6) Evaluation and assessment. The questionnaire consisted of 40 items with five rating scales of response. The rating numbers could be interpreted as shown below:

Rating scales of the interpretation of the perceptions towards integration of knowledge of Islamic perspective in the existing curriculum were as below:

Scale	Mean Score	Interpretation (Level of Perception)
5	4.51 – 5.00	Highest
4	3.51 – 4.50	High
3	2.51 – 3.50	Moderate
2	1.51 – 2.50	Low
1	1.00 – 1.49	Lowest

Part 3: Problems and prospects in the integration of knowledge of Islamic perspective in the curriculum of the Faculty of Education, Fatoni University consisted of 7 items as follows:

1) General suggestions for curriculum development, 2) Curriculum content and curriculum implementation, 3) Instructor, 4) Student, 5) Teaching-learning activities, 6) Materials and supported learning resources, and 7) Evaluation and assessment. This part is an open-ended questionnaire.

The interview questionnaire consisted of 7 following items: 1) General suggestions for curriculum development, 2) Curriculum content and its implementation, 3) Instructor, 4) Student, 5) Instructional Activities, 6) Materials and supported learning resources, and 7) Evaluation and assessment. This part is an open-ended questionnaire.

The reliability and validity of the instruments were assured as follows: The instruments were constructed and were checked by 3 experts in the related field of Islamic and knowledge integration for the approval of their content validity. Then, the instruments were developed their content validity in some items and they were tried out with 10 lecturers to check the reliability. The Cronbach's coefficient alpha formula was used to check the reliability of the instrument. The alpha value for the instrument was 0.973 which was reliable.

3.5 Data collection

Data of the study was collected through document analysis, survey and interview. The process of the research was done as follows:

Phase 1: Documentary research was used for this study. The primary research method for this study was literature review. The sources of documentation were collected from the educational data, documents and records of the Faculty of Education, Fatoni University, researches, articles, books and other related informative documents.

Phase 2: Quantitative research method was used to investigate and collect data on the perceptions of the academic staff towards implementation of integration of knowledge from Islamic perspectives in the curriculum of the Faculty of Education, FTU. In this phase, survey method, observation and interview were used in collecting data. A quantitative approach was applied by using survey method and the researcher provided a questionnaire set to the selected target group by using Google forms.

In addition, a qualitative approach was implemented by using observation and interview methods. Related documents in the curriculum were observed. Interview sessions with the key informants were conducted in order to have a clear and comprehensive understanding of the related topics by using telephone.

Phase 3: Qualitative research method was used to analyze the academic staff' perceptions towards the problems and prospects in IOK into the curriculum were studied by using survey method. The qualitative approach was applied to collect data concerning the problems and prospects in IOK in the curriculum of FED, Fatoni University. In this phase, an interview session and observation were used to collect data.

Process of data collection

The survey was addressed to academic staff of the faculty of education, Fatoni University by using an online questionnaire to collect the data as it was convenient to collect and analyze the data in such a short period of the study. The researcher processed the process of data collection as follows:

Data Collection from Documents

Documentary research was used for this study. The primary research method for this study was literature review. The researcher studied the related documents and previous researches focusing on the integration of knowledge, Islamization of knowledge, Islamization of curriculum, and related researches.

Data Collection from Questionnaire

1. The target group was set and the instrument, questionnaire was designed and constructed.

2. The instruments were checked the content validity by 3 specialists in related field of education and having experiences in integration of knowledge from Islamic perspective.

3. The pilot study was carried out so that the instruments were tried out in the pilot group for adjustments to be appropriate for the actual use and for checking the reliability of the instrument.

4. The researcher sent a permission letter for participation in the research survey and explained a short presentation informed participants about the purpose and objectives of the study to the target group individually, followed by a survey.

5. To guarantee anonymity, the participants were informed that participation was voluntary and anonymous, that all responses would be kept confidential, no personal data were required that would enable the identification of the respondents.

6. The target group responded the questionnaire survey.

7. The collected data from questionnaire were analyzed both quantitatively and qualitatively.

8. The final analysis and the interpretation were made and the report was written.

Data Collection from Interviews

1. The researcher asked permission from 5 key informants to be involved in the research interview through online channel.

2. In order to ensure smooth interviews, the purpose and aim of the study were explained to the key informants. The participants were reminded of their right to withdraw and to choose not to answer a question. The participants were interviewed through video calls. The interview was audio-recorded with the participant's consent. The interview lasted approximately 20-30 minutes for each.

3. The individual interview focused on the perceptions of academic staff towards integration of knowledge from Islamic perspective in the curriculum of FED, problems and prospects in IOK in the existing curriculum.

4. The researcher decoded the interviews and then summarized for each component.

5. The data obtained from the interview was rechecked and discussed with the key informants.

3.6 Data Analysis

The obtained data through the study was processed and analyzed as follows:

The collected data from the quantitative results which obtained from questionnaire to answer the research question number 1 concerning the perceptions of the target group was analyzed to investigate the perception of the target group (the academic staff) towards integration of knowledge from Islamic perspective in the curriculum of the faculty of education, Fatoni University. The collected data was statistically analyzed by using the program of Statistical Package for the Social Science (SPSS) for Windows. The statistics were percentage, mean median, and standard deviation.

The collected data from the qualitative results was analyzed using descriptive statistics to describe and summarize data. Data analysis was interpreted, analyzed, explained, and evaluated. The research results were presented in descriptive in nature.

This researcher employed a triangulation method (Chandravanich, Supang, 2002), including the researcher, data collection method, and verification methods from various sources and time periods. The panel uses reliability verification to confirm data accuracy. Peer review format (Podhisita, C.,2 0 0 7 :396-397) is used to present results to academic staff for additional opinions. Data analysis is interpreted, analyzed, explained, and evaluated, with conclusions summarized and data coverage checked. The results are presented in descriptive nature.

3.7 Summary

This chapter was devoted to explaining a research methodology. Research location and site, research design, target group, and research instruments were described. Data collection and data analysis components were also plained.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA

4.1 Introduction

This chapter presents data, statistical analysis, and interpretation of findings based the following research objectives: 1) To examine the perceptions of the academic' staff toward the implementation of integration of knowledge (IOK) from an Islamic perspective in the curriculum of the Faculty of Education, Fatoni University, and 2) To analyze problems and prospects of integration of knowledge from an Islamic perspective in the curriculum of the Faculty of Education, Fatoni University. The presentation is divided into three parts: the personal information of the target group, perceptions of the academic staff towards implementation of IOK in the curriculum of FED, FTU, and problems and prospects towards IOK from an Islamic perspective in the curriculum of FED, FTU.

4.2 Personal Information of the Target Group

The profile of the target group / respondents (25) was tabulated and computed according to the following: sex, age, educational degree, degree level of educational qualification, degree level of Islamic Studies background, teaching experiences at the faculty, position in the faculty, knowledge related to IOK from an Islamic perspective, training experience concerning to IOK from an Islamic perspective.

Table 4.1: Demographic Profile of Study Participants

Profile	Frequency (n=25)	Percentage (%)
Sex		
Male	18	72
Female	7	28
Age		
25-29	0	0
30-34	4	16
35-39	3	12
40-44	8	32
45 and above	10	40
Degree Level of Educational Qualification		
Bachelor's Degree	0	0
Master's Degree	20	80
Doctorate Degree	5	20

Degree Level of Islamic Studies Background		
Ibtidaiyah	1	4
Mutawassitah	2	8
Sanawiyah	3	12
Bachelor's Degree	13	52
Master's Degree	4	16
Doctorate Degree	1	4
Others	1	4
Teaching Experiences at FED		
1-3 years	6	24
4-6 years	5	20
7-9 years	7	28
10 years and above	7	28
Position in the Faculty		
Faculty Administrator	0	0
Head of Department	5	20
Head of the curriculum program	1	4
Curriculum instructor	13	52
Course instructor/lecturer	9	36
Knowledge of IOK obtained from		
Workshops and seminars by the university/faculty	10	40
Documents/books/research	25	100
Colleagues	9	36
Never gain any knowledge of IOK	0	0
Others	2	8
The level of exposure to IOK training (number of attendances to IOK programs)		
Always (4 times per year)	0	0
Frequently (2-3 per year)	5	20
Sometimes (once a year)	14	56
Never attend	6	24

Table 4.1 shows that the survey involved 25 academic staff, with the majority being male (72%) and female (28%). The majority were aged 45 and above, with 80% having a master's degree in Education and 52% having knowledge of Islamic Studies at the bachelor's level. They had teaching experiences at FED and FTU for over a year and were lecturers and curriculum instructors. The participants (100%) studied about the integration of knowledge from an Islamic perspective (IOK) through documents, books, and research. Most of the participants (56%) had exposure to IOK training programs once a year.

4.3 Perception of Academic Staff Towards the Implementation of IOK in the Curriculum
of FED, FTU

This part of questionnaire has consisted of 40 items with five rating scales of response, divided into 6 components: 1) Curriculum contents and implementation, 2) Characteristics of instructor, 3) Characteristics of Students, 4) Teaching-learning Activities, 5) Materials and supported learning resources, and 6) Evaluation and assessment.

Table 4.2: Perception of the Academic Staff towards the Implementation of IOK in the Curriculum of FED, FTU

No.	Components of implementation of IOK in the curriculum of FED, FTU	Mean ($\bar{x}$)	Standard deviation (S.D.)	Level of Perception
1	Curriculum contents and Curriculum implementation	3.85	0.89	High
2	Characteristics of instructors	3.60	0.81	High
3	Characteristics of students	3.87	0.71	High
4	Teaching-learning Activities	3.83	0.76	High
5	Materials and supported learning resources	3.14	1.07	Moderate
6	Evaluation and assessment	3.24	0.97	Moderate
	Grand Total	**3.59**	**0.86**	High

Table 4.2 reveals that, overall, the academic staff's perception of the implementation of IOK in the curriculum of FED, FTU was at a high level ($\bar{x}$=3.59, S.D.=0.86). Among 6 components of academic staff's perceptions of the problems of IOK in the curriculum of FED, FTU which were at the high levels consisting of characteristics of students ($\bar{x}$=3.87), and followed by the curriculum contents and its implementation ($\bar{x}$ = 3.85), then teaching-learning activities ($\bar{x}$=3.83), and characteristics of instructors ($\bar{x}$=3.60), respectively. Those were at the moderate levels among the 6 components were evaluation and assessment ($\bar{x}$=3.24) and materials and supported learning resources ($\bar{x}$=3.14) respectively.

Table 4.3: Perceptions of the Academic Staff towards Curriculum Contents and Implementation in IOK

No.	Curriculum Contents and Implementation	Mean ($\bar{x}$)	Standard deviation (S.D.)	Level of Perception
1	Curriculum of Faculty of Education (FED), FTU reflects the philosophy of Islamic education based on a clear Islamic worldview.	3.92	0.89	High
2	The curriculum has courses' structure that appropriately integrates knowledge from Islamic perspective, such as the Qur'anic courses which are basic compulsory courses in each semester.	4.12	0.86	High
3	The curriculum clearly contains knowledge regarding the Islamic worldviews (about God, Tawhid, faith, morality and ethics, Allah's creation, knowledge, goal of human creation, human relationships with the Creator, fellow humans, and the environment, personal development and the journey of life in the next world)	4.28	0.83	High
4	Curriculum for teaching profession courses contain contents based on integration of knowledge from Islamic perspective obviously.	3.96	0.82	High
5	The faculty has clear policies and guidelines for IOK from Islamic perspective to develop students to be Muallim Rabbani teachers.	3.92	0.79	High
6	The faculty has manuals and documents related to IOK from Islamic perspective that can be used in IOK.	2.88	1.14	Moderate
	Grand Total	**3.85**	**0.89**	High

Table 4.3 displays that overall, the academic staff's perceptions of the implementation of curriculum contents and implementation in IOK in the curriculum of FED, FTU was at a high level ($\bar{x}$=3.85, S.D.=0.89). Among all items, "The curriculum clearly contains knowledge regarding the Islamic worldviews)" ($\bar{x}$=4.28) was viewed at the highest range. The item which was at the lowest moderate level: item no 1 "Curriculum of Faculty of Education (FED), FTU reflects the philosophy of Islamic education based on a clear Islamic worldview" ($\bar{x}$=3.92), and "The faculty has clear policies and guidelines for IOK from an Islamic perspective to develop students to be Muallim Rabbani teachers" ($\bar{x}$=3.92), respectively. The lowest item is no 6 "The faculty has manuals and documents related to IOK from Islamic perspective that can be used in IOK" ($\bar{x}$=2.88, S. D=1.14).

Table 4.4: Perceptions of the Academic Staff towards Characteristics of Instructors in IOK

No.	Characteristics of Instructors	Mean ($\bar{x}$)	Standard deviation (S.D.)	Level of Perception
1	Have the personality and behavior to act as an example of a good Muslim.	4.12	0.50	High
2	Possess knowledge and expertise in modern science and knowledge	3.80	0.72	High
3	Have knowledge in Islamic studies or Islamic science that can be used as a basis for IOK from Islamic perspective.	3.64	0.74	High
4	Have basic knowledge about Islamic education in the areas of philosophy of Islamic education, knowledge and integration of knowledge, curriculum and teaching in Islam.	3.64	0.68	High
5	Have knowledge of the Arabic language to use in acquiring knowledge from primary sources for IOK from Islamic viewpoint.	3.20	1.02	Moderate
6	Have knowledge and skills to use media and information technology in IOK from Islamic perspective.	3.64	0.89	High
7	There are training and development of lecturers concerning IOK from Islamic perspective.	3.04	1.00	Moderate
8	There is an adequate training to inculcate values and shape learning ideas regarding the concept of IOK from Islamic perspective.	3.36	0.80	Moderate
9	Have the ability to choose techniques, teaching methods and organizing activities in IOK from Islamic viewpoints that are appropriate for students	3.48	0.85	High
10	Have creative skills and innovative ideas in IOK from Islamic perspective.	3.56	0.57	High
11	have dedication to equipping students with knowledge about the Islamic worldview, thinking skills, and moral ethics.	4.12	0.76	High
	Grand Total	**3.60**	**0.81**	High

Table 4.4 reveals that the responses of the academic staff' perceptions to the problems of characteristics of instructors in IOK from Islamic perspective in the curriculum of FED, FTU was at a high level ($\bar{x}$ =3.60, S.D.=0.81). The highest means are " Have the personality and behavior to act as an example of a good Muslim" ($\bar{x}$ =4.12) and followed by "have dedication to equipping students with knowledge about the Islamic worldview, thinking skills, and moral ethics" ($\bar{x}$=4.12), respectively. Those items which demonstrate academic staff's perceptions are at the moderate levels including item no 7 " There are training and development of lecturers

in IOK from Islamic perspective" ($\bar{x}$=3.04), followed by item no 5 "Have knowledge of the Arabic language to use in acquiring knowledge from primary sources for the integration of knowledge according to the Islamic viewpoint" ($\bar{x}$=3.20),, and item no 8 "There is an adequate training to inculcate values and shape learning ideas regarding the concept of integrating knowledge according to Islamic perspective" ($\bar{x}$=3.36), respectively.

From qualitative data, it revealed that most of the academic staff were capable of modern knowledge and could be the role models and professional teachers for students. They were highly dedicated to teaching the integration of Islam in all subjects.

Table 4.5 Perceptions of the Academic Staff towards Characteristics of Students in IOK

No.	Characteristics of Students	Mean ($\bar{x}$)	Standard deviation (S.D.)	Level of Perception
1	Learners have the characteristics and personality of being a good learner that facilitates IOK from Islamic perspective.	3.84	0.61	High
2	Learners have foundation of knowledge and understanding of Islam that promote to implementation of IOK from Islamic perspective.	3.68	0.67	High
3	Learners expressed a positive attitude and realized the importance of IOK from Islamic perspective in teaching and learning.	4.08	0.74	High
4	Students are interested and actively participate in IOK from Islamic perspective in courses.	3.96	0.72	High
5	Learners develop analytical thinking skills regarding the integration of knowledge according to the Islamic perspective.	3.64	0.79	High
6	Learners develop basic knowledge about the Islamic worldview, Islamic morality, and better learning habits.	4.00	0.74	High
Grand Total		**3.86**	**0.71**	High

Table 4.5 demonstrates that the academic staff's perceptions of problems of characteristics of students in IOK from an Islamic perspective in the curriculum of FED, FTU was at a high level ($\bar{x}$ =3.86, S.D.=0.71). The highest mean range is "Learners expressed a positive attitude and realized the importance of IOK from Islamic perspective in teaching and learning" ($\bar{x}$ =4.08), followed by "Learners develop basic knowledge about the Islamic worldview, Islamic morality, and better learning habits." ($\bar{x}$ =4.00), respectively. The items which demonstrate academic staff' perceptions are at the lowest levels mean levels including "Learners develop analytical thinking skills regarding the integration of knowledge according to the Islamic

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perspective" (x^- =3.64), followed by "Learners have foundation of knowledge and understanding of Islam that promote to the implementation of IOK from Islamic perspective" (x^-=3.69), item no 2 "Learners have foundation of knowledge and understanding of Islam, making it easier to IOK from Islamic perspective" ($\bar{x}$=3.68).

Table 4.6: Perceptions of the Academic Staff towards Teaching and Learning Activities in IOK

No.	Teaching and Learning Activities	Mean ($\bar{x}$)	Standard deviation (S.D.)	Level of Perception
1	There is a manual for organizing learning by IOK from Islamic perspective.	2.96	1.14	Moderate
2	There is a teaching and learning atmosphere created using Islamic culture that is conducive to the integration of knowledge from Islamic perspective, such as greeting Salaam, starting and closing the lesson with Doa and recitation some of Qur'anic verses.	4.20	0.63	High
3	Use a variety of learning techniques and methods to integrate knowledge according to the Islamic perspective by linking and presenting Qur'anic verses and Hadith as important bases.	3.88	0.65	High
4	There is always the cultivation of spirituality and the building of good character, Islamic morality, ethics, and values in the teaching and learning of the subjects.	4.20	0.56	High
5	There is an incentive for students to pursue learning and seek additional knowledge related to IOK from Islamic perspective.	3.92	0.74	High
6	Provide opportunities for students to participate in discussions and promote problem-solving, analytical and creative thinking processes.	3.92	0.68	High
7	Have Lessons learned obtained from IOK from Islamic perspective for students to be able to apply in their real life.	3.76	0.90	High
	Grand Total	**3.83**	**0.76**	High

Table 4.6 reveals that the responses of the academic staff' perceptions to problems of instructional activities in IOK from Islamic perspective in the curriculum of FED, FTU was at high level ($\bar{x}$=3.83, S.D.=0.76). The highest mean range are "There is a teaching and learning atmosphere created using Islamic culture that is conducive to the integration of knowledge from Islamic perspective, such as greeting Salaam, starting and ending the class with Doa and recitation some of Qur'anic verses" (x^- =4.20) and "There is always the cultivation of spirituality and the building of good character, Islamic morality, ethics, and values in the

teaching and learning of the subjects" ($\bar{x}$ =4.20), followed "There is an incentive for students to pursue learning and seek additional knowledge related to IOK from Islamic perspective" ($\bar{x}$ =3.92), item no 6 " Provide opportunities for students to participate in discussions and promote problem-solving, analytical and creative thinking processes" ($\bar{x}$ =3.92), and lastly, "Use a variety of learning techniques and methods to integrate knowledge according to the Islamic perspective by linking and presenting Qur'anic verses and Hadith as important bases" ($\bar{x}$ = 3.88), respectively. The lowest range of means among the perception to instructional activities of IOK is no 1 "There is a manual for organizing learning by IOK from Islamic perspective" ($\bar{x}$ = 2.96).

Table 4.7: Perceptions of the Academic Staff towards Materials and Supported Learning Resources in IOK

No.	Materials and supported learning resources	Mean ($\bar{x}$)	Standard deviation (S.D.)	Level of Perception
1	Books, textbooks, research and reference materials concerning to IOK from Islamic perspective in related subjects/courses are available.	3.28	1.16	Moderate
2	Learning resources on campus can facilitate IOK from Islamic perspective in subjects/courses.	3.32	1.01	Moderate
3	Materials used are considered to be in accordance with the Qur'anic and Hadith teachings cited in the subject content.	3.44	1.12	Moderate
4	Media used can promote students' creativity and problem solving for their application in real-life.	3.40	1.01	Moderate
5	There is some budget to be supported in producing media, innovations, books, textbooks and research related to IOK from Islamic perspective.	2.24	1.20	Low
	Grand Total	**3.13**	**1.07**	**Moderate**

Table 4.7 displays that the academic staff perceived the implementation materials and supported learning resources in IOK from Islamic perspective was at a moderate level ($\bar{x}$ = 3.13, S.D.= 1.07). Item no 3 "Materials used are considered to be in accordance with the Qur'anic and Hadith teachings cited in the subject content" was perceived is at the high level ($\bar{x}$=3.44), which shows as the highest range among all of the items. Item no 4 "Media used can promote students' creativity and problem solving for their application in real-life" ($\bar{x}$ = 3.40).The lowest range of the overall are "There is some budget to be supported in producing media, innovations, books, textbooks and researches related to IOK from Islamic perspective" ($\bar{x}$ = 2.24) and lastly, "Having books, textbooks, researches and reference materials concerning to IOK from Islamic perspective in related subjects/courses"($\bar{x}$ = 3.28), respectively.

Table 4.8: **Perceptions of the Academic Staff towards Evaluation and Assessment in IOK from Islamic Perspective**

No.	Evaluation and Assessment	Mean ($\bar{x}$)	Standard deviation (S.D.)	Level of Perception
1	There are clear criteria for measuring and evaluating IOK from Islamic perspective.	2.96	1.31	Moderate
2	There is a measurement and evaluation of IOK from Islamic perspective which appropriate and consistent with the objectives of a learning management model.	3.36	0.93	Moderate
3	Tools and methods for measuring and evaluating IOK from Islamic perspective are various and appropriate for learning management, emphasizing both examinations and assignments in subjects/courses such as homework, report presentations, and projects.	3.20	1.05	Moderate
4	Students (Learners) are assessed with emphasis on achieving learning outcomes in both knowledge and understanding of integrated Islamic spirituality and ethics, and real-life skills as well as experiences.	3.44	0.80	Moderate
5	The results of the evaluation of IOK from Islamic perspective were used to improve teaching and learning processes and develop students.	3.24	0.90	Moderate
	Grand Total	**3.24**	**0.97**	**Moderate**

Table 4.8 demonstrates that overall, the academic staff viewed that problems of evaluation and assessment in IOK from Islamic perspective was at a moderate level ($\bar{x}$ = 3.24, S.D.= 0.97). Among all items, item no 4 "Students (Learners) are assessed with emphasis on achieving learning outcomes in both knowledge and understanding of integrated Islamic spirituality and ethics, and real-life skills as well as experiences" ($\bar{x}$ = 3.44, was perceived at the highest range of moderate level. The lowest of moderate levels of perception among others are item no 1. "There are clear criteria for measuring and evaluating IOK from Islamic perspective" ($\bar{x}$ = 2.96) and item no 3. "Tools and methods for measuring and evaluating IOK from Islamic perspective are various and appropriate for learning management, emphasizing both examinations and assignments in subjects/courses such as homework, report presentations, and projects" ($\bar{x}$ = 3.20), respectively.

4.4 Problems and Prospects Towards the Implementation of IOK in the Curriculum of FED, FTU

Qualitative data analysis is used that obtained from interviews and observation in this part. This part presents the perceptions of the academic staff towards problems of the implementation of IOK and prospects in the implementation of IOK in the curriculum of FED as follows:

4.4.1 Curriculum Contents and Curriculum Implication

Problems:

1. Lack of workshops/training for implementation of IOK in the curriculum and no space for IOK experience exchange.
2. Lack of manuals and guidelines for implementation of IOK in the curriculum.
3. IOK is not implemented in all courses.
4. Lack of clear perspective on implementation of IOK in the curriculum, and it is ambiguous in implementation IOK at department level.

Prospects:

1. IOK should be developed with clear goals, indicators and guidelines in developing curriculum, activities for student development, and staff development.
2. A manual or handbook for IOK implementation should be developed.
3. Training and workshops should be organized in order to enhance lecturers better understanding IOK and skills for its effectiveness implement in teaching-learning.
4. The curriculum program should integrate Islamic perspective based on Qur'an and Sunnah in all subjects or modules, particularly compulsory courses.
5. Islamic history and civilization courses should be infused in the curriculum as a link to modern knowledge for students.
6. Administrative staff should monitor IOK practice. The results of content and curriculum integration should be annually evaluated and revised.

4.4.2 Instructors Characteristics

Problems:

1. Have difference background knowledge of Islamic Studies and lack of strong foundation of Arabic language.
2. Lack of knowledge concerning Integration of knowledge from Islamic perspective and skills in designing Islamic content integration and activities.

Prospects:

1.Academic staff should develop themselves and serve as role models, continuously raising awareness and be example of Muallim.

2. A systematic plan for the staff development should be established. The staff should be trained on teaching techniques, using interesting techniques to help students understand courses. They should be supported in exchanging knowledge and organizing instruction on IOK.

4.4.3 Students Characteristics

Problems:

1.Have varying knowledge about Islam and Arabic language due their educational background.

2. Lack of understanding about knowledge in Islam and IOK in Islam. Unaware of the importance of integration of knowledge (IOK).

3.Lack of awareness of learning methods and searching new knowledge.

Prospects:

1.The student should be educated about Integration of knowledge (IOK) and promoted practical application of IOK in real life.

2. The students should be encouraged to express their opinion, thinking and awareness of being good role model for Muslim students.

4.4.4 Teaching-learning Activities

Problems:

1. Lack of training and guidelines for teaching-learning of IOK.

2. Lack of skills among the academic staff to organize learning activities.

Prospects:

1.Teaching-learning of IOK should encourage students' opinions and critical thinking.

2.Learning activities should be various and use more modern technology.

3.Teaching-learning should provide various platforms for students to exchange their experiences and broaden their horizons about IOK.

4. Activity approaches should be varied and emphasizing on practicing in daily life and application Islamic knowledge in society.

4.4.5 Materials and supported learning resources

Problems:

1) Lacked of some materials and supported learning resources related to IOK from Islamic perspective.
2) Inadequate funds for developing IOK based materials and learning resources.

Prospects:

1. Material and learning resource for IOK, books and multimedia should continuously be developed and supported, prioritizing media in the online age in order to enhance learning experiences and promote Islamic integration.
2. Adequate funds for producing more interesting and quality Islamic-integrated creative media should be supported.

4.4.6 Evaluation and Assessment in IOK from Islamic Perspective

Problems:

1. Lack of concrete criteria of evaluation and assessment in IOK from Islamic perspective and there was no follow-up on this matter.
2. Lack of understanding of IOK evaluation and assessment among lecturers, and there is no clear action for developing related matters.

Prospects:

1. A uniform format for a clear manual, standard tools and instruments for measurement should also be developed.
2. Lecturers should have a comprehensive understanding of assessment methods, ensuring correct measurement and evaluation to achieve desired outcomes.
3. Various evaluation and assessments for IOK should be applied.
4. Continuous assessment should be conducted throughout the year, with a focus on measuring the ethical dimension and developing concrete outcomes.

4.5 Summary

This chapter was demonstrated the presentation and analysis of data. The presentation was divided into three parts: the personal information of the target group, perceptions of the academic staff towards implementation of IOK in the curriculum of FED, FTU, and problems and prospects towards IOK from an Islamic perspective in the curriculum of FED, FTU. The data was statistical analyzed and interpreted accordingly based on the researcher objectives.

CHAPTER FIVE
SUMMARY AND DISCUSSION AND RECOMMENDATIONS

This chapter of the research presents the overall summary of the research and the discussion of the findings, follow by summary of the chapter.

5.1 Summary of the Research

The study investigates the integration from an Islamic perspective (IOK) in the curriculum of the Faculty of Education, Fatoni University. The objectives are to examine the perceptions of academic staff towards the implementation of the integration from Islamic perspective (IOK), and analyze their perceptions of the problems and prospects of integration of knowledge from Islamic perspective into the existing curriculum. A mixed-mode research design was employed, with 25 academic staff and 5 key informant interviews selected using purposive sampling. Data was gathered using a researcher-developed questionnaire, which included personal information, perceptions of the implementation of Islamic knowledge, and perceptions of problems and prospects. The results were analyzed using SPSS, with percentages, means, and standard deviations employed to determine the respondents' perceptions. The research uses a triangulation method, including researcher, data collection, and verification methods. The results are descriptive and interpreted, explained, and evaluated, with conclusions summarized and data coverage checked.

The literature review reveals that there is no research been done on the integration of knowledge from an Islamic perspective into the curriculum of the Faculty of Education, Fatoni University. This study, therefore aims to examine the perceptions of academic staff towards implementation of IOK in the existing curriculum by focusing on six components: curriculum content and implementation, instructor characteristics, student characteristics, teaching-learning activities, materials and resources, and evaluation and assessment.

The overall major findings of the study can be summarized as follows:

5.1.1 The Perceptions of the Academic Staff Towards the Implementation of IOK in the Curriculum of FED, FTU

Overall, the academic staff have high levels of perceptions towards the implementation of IOK in their curriculum. The highest mean score is for characteristics of students, followed by

curriculum content and curriculum implementation, teaching-learning activities, instructors' characteristics, evaluation and assessment, and materials and supporting learning resources. These results are discussed as follows.

1) Curriculum Contents and Its Implementation

The result of the study revealed that the perceptions of the academic staff towards curriculum content and curriculum implementation were at a high level. The staff perceived that the curriculum contained knowledge about Islamic worldviews ($\bar{x}$ =4.28). They also believe the curriculum reflects the philosophy of Islamic education based on a clear Islamic worldview ($\bar{x}$ =3.92) and has clear policies for Islamic education and guidelines for IOK to develop students to be Muallim Rabbani teachers ($\bar{x}$ =3.92). Lastly, the faculty also has manuals and documents related to IOK that can be used in IOK Islamic education ($\bar{x}$ =2.88) is the lowest range among others.

2) Instructors Characteristics

The perceptions of the academic staff towards the characteristics of the instructors in IOK are at a high level, with high means for exhibiting personality and behavior as a good Muslim model ($\bar{x}$=4.12) and dedication to teaching students about Islamic worldview, thinking skills, and moral ethics ($\bar{x}$=4.12). The lowest mean scores of the staff perceptions are training and development for lecturers, knowledge of the Arabic language for acquiring knowledge ($\bar{x}$=3.20), and adequate training to instill values and shape learning ideas regarding the concept of IOK ($\bar{x}$=3.04).

3) Students Characteristics

The investigation showed that the perceptions of academic staff towards characteristics of students in IOK was at a high level. They believe students express a positive attitude and realize the importance of IOK ($\bar{x}$ = 4.08), and develop basic knowledge about the Islamic worldview, Islamic morality, and better learning habits ($\bar{x}$ = 4.00). However, lower perceptions include analytical thinking skills ($\bar{x}$ =3.64), having foundation knowledge and understanding of Islam ($\bar{x}$ =3.69).

4) Teaching-Learning Activities

Overall, the perceptions of the academic staff towards teaching-learning activities in IOK is at a high level. The highest mean scores are "There is a teaching and learning atmosphere created using Islamic culture that is conducive to the integration of knowledge from Islamic perspective"($\bar{x}$ =4.20) and "There is always the cultivation of spirituality and the building of good character, Islamic morality, ethics, and values in the teaching and learning of the subjects"($\bar{x}$ =4.20). However, they find the lack of a manual for organizing learning from an Islamic perspective ($\bar{x}$ = 2.96).

5) Materials and Supported Learning Resources

The result of the study revealed that the academic staff perceived the implementation of the materials and learning resources in IOK was at a moderate level. They believed the materials used aligned with Qur'anic and Hadith teachings, promoted creativity and problem-solving, and facilitated Islamic perspective in subjects/courses. However, they opined that there is some budget to be supported in producing media, innovations, books, textbooks and researches related to IOK from an Islamic perspective" ($\bar{x}$ = 2.24), and "Having books, textbooks, researches and reference materials concerning to IOK in related subjects/courses"($\bar{x}$ = 3.28), respectively.

6) Evaluation and Assessment

Overall, the academic staff perceived that the implementation of an evaluation and assessment aspect in IOK was at a moderate level. The highest level of perception was that students were assessed focusing on achieving learning outcomes in integrated Islamic spirituality, ethics, and real-life skills ($\bar{x}$ = 3.44). The lowest level was that there were clear criteria for measuring and evaluating IOK from an Islamic perspective ($\bar{x}$ = 2.96), and various tools and methods were appropriate for learning management, emphasizing both examinations and assignments in subjects/courses ($\bar{x}$ = 3.20).

5.1.2. Problems of Integration of Knowledge from an Islamic Perspective in the Curriculum of FED, FTU.

Based on qualitative data analysis on problems of integration of knowledge from Islamic perspective in the curriculum of FED, FTU, most of the opinions of the respondents can be summarized as follows:

5.1.2.1 Curriculum Contents and Curriculum Implementations: Problems

1) Lack of manuals and guidelines for implementation of IOK in the curriculum.

2) Lack of workshops/training for implementation of IOK in the curriculum and no space for IOK experience exchange.

3) IOK is not implemented in all courses.

4) Lack of clear perspective on the implementation of IOK in the curriculum, and it is ambiguous in the implementation IOK at the department level.

5.1.2.2 Characteristics of Instructors

1) Have different background knowledge of Islamic Studies and lack of strong foundation of the Arabic language.

2) Lack of knowledge concerning the Integration of knowledge from Islamic perspective and skills in designing Islamic content integration and activities.

5.1.2.3 Characteristics of Students

1) Have varying knowledge about Islam and Arabic language due to their educational background.

2) Lack of understanding about knowledge and IOK in Islam.

3) Lack of awareness of learning methods and searching for new knowledge.

5.1.2.4 Teaching and Learning Activities

1) Lack of training and guidelines for teaching-learning of IOK.

2) Lack of skills among the academic staff to organize learning activities.

5.1.2.5 Materials and Supported Learning Resources

1) Lack of some materials and supported learning resources for IOK.

2) Inadequate funds for developing IOK-based materials and learning resources.

5.1.2.6 Evaluation and Assessment in IOK from the Islamic Perspective

1. Lack of concrete criteria for evaluation and assessment in IOK from Islamic perspective and there was no follow-up on this matter.

2. Lack of understanding of IOK evaluation and assessment among lecturers, and there is no clear action for developing IOK evaluation and assessment

5.1.3. Prospects of the Implementation of IOK from an Islamic Perspective in the Curriculum of FED, FTU

Based on qualitative data analysis with in-depth interviews on the integration of knowledge from Islamic perspective in the curriculum of FED, FTU, the researcher can summarize prospects of the implementation of IOK in the curriculum as follows:

5.1.3.1 Curriculum Contents and Curriculum Implementations:

The IOK framework, guidelines should be developed with clear goals, indicators, and guidelines for curriculum, students and staff development. A manual and handbook should be produced for IOK implementation. Training and workshops should be organized in order to enhance lecturers understanding of IOK and skills for its effectiveness in teaching-learning. All subjects/courses and modules should be integrated into IOK from an Islamic perspective, Islamic history, and civilization courses should be included in the curriculum. Administrative staff should monitor IOK practice and evaluate the results of curriculum implementation annually.

5.1.3.2 Instructors Characteristics

Academic staff should develop themselves and serve as role models, continuously raising awareness and be an example of Muallim. A systematic plan for the staff development should be established. The staff should be trained in teaching techniques, using interesting techniques to help students understand courses. They should be supported in exchanging knowledge and organizing instruction on IOK.

5.1.3.3 Students Characteristics

The student should be educated about Integration of knowledge (IOK) and be promoted practical application of IOK in real life. The students should be encouraged to express their opinion, thinking, and awareness as good role models for Muslim students.

5.1.3.4 Teaching-Learning Activities

The teaching-learning atmosphere of IOK should encourage students' opinions and critical thinking. Learning activities should be various and use more modern technology, and platforms should be provided for students to share experiences and broaden their horizons about IOK. Incentives should be given to students to apply knowledge to the community.

5.1.3.5 Materials and Supported Learning Resources

There should be a continuous support in developing material and learning resources, books and multimedia, prioritizing online media for enhancing learning experiences and promote IOK. Adequate fund for producing more interesting and quality Islamic-integrated creative media should be supported.

5.1.3.6 Evaluation and Assessment

A uniform format for a clear manual, standard tools and instruments for measurement should also be developed. Lecturers should have a comprehensive understanding of assessment methods, ensuring correct measurement and evaluation to achieve desired outcomes, apply various evaluations and assessments for IOK, and conduct continuous assessment throughout the year, focusing on measuring the ethical dimension and developing concrete outcomes.

5.2 Discussion:

In the study of the integration of knowledge from an Islamic perspective in the curriculum of the Faculty of Education, Fatoni University: perception, problems, and prospects, the researcher can discuss the results of the study as follows:

5.2.1 Perceptions of Academic Staff Towards the Implementation of IOK from Islamic Perspective in the Curriculum of FED, FTU

Overall, the academic staff's perceptions towards the implementation of IOK from an Islamic perspective in the curriculum of FED, FTU was at a high level. The perceptions of the staff towards each component of IOK implementation are as follows: the characteristics of students was the highest mean score, followed by curriculum contents and curriculum implementation, teaching-learning activities, and characteristics of instructors, evaluation and assessment, and materials and supported learning resources, respectively. The results are discussed as follows.

1) Overall Perceptions Towards Implementation of the Curriculum. The study reveals that academic staff of FED, FTU have a strong perception at a high level towards the integration of knowledge (IOK) in their curriculum, possibly due to their awareness of the university's vision and mission, which emphasizes knowledge integration according to Islamic principles. This result of the study aligns with previous research, which found that the UiTM educators had exhibited a positive attitude towards the concept of Islamization of knowledge and agreed that it is important to implement the concept in their teaching (Hamzah and Sharifudin, 2020). IIUM

also academics generally perceive IOK as a challenging yet important endeavor (Hussien et.al., 2018). In addition, both students and lecturers of Syarif Hidayatullah State Islamic University Jakarta (UIN Jakarta) have positive perceptions of the integrated curriculum (Suryadi et.al., 2018). The result of the study reflects the role of the FED, FTU in the integration of knowledge as one of the Muslim World Conference recommendations stated that to establish international Islamic universities (in order) to integrate Islamic revealed knowledge and acquired sciences, and to spearhead research for the Islamization mission (Conference Book Cited in Saqib, 2000).

2) Student Characteristics. The study found that towards characteristics of students in IOK was at a high level which is the highest among other components. They perceived the students expressed a positive attitude and understand the importance of IOK. They believe students develop basic knowledge about the Islamic worldview, Islamic morality, and better learning habits. However, lower perceptions include analytical thinking skills and foundation knowledge and understanding of Islam. The study identified students possessed the characteristics that facilitate IOK, especially expressing a positive attitude. A possible reason might be that most students graduated from Islamic private schools and participated in university activities such as Halaqah Al-Quran, Islamic lectures, leadership development camps, and Nasihah sections, which enhanced them to be good students who love for Islam and had a positive attitude towards IOK. The result of the study reflects that students' characteristics are outcomes of curriculum designing as Saqeb (1994) argued that the curriculum has to be designed in an integrated manner, and to consider this balance in the development of the holistic Muslim personality. In addition, an Islamic curriculum should allow Muslim learners to internalize Islamic knowledge, skills, and values. This result is consistent with the study of Shahdan et.al., (2017) which indicated that IIUM and Kuantan Campus have organized numerous IOK programs, including the yearly Ibadah Camp, which involves staff and students. I-WIN, an activity focusing on health, science, and environment issues, provides an Islamic perspective on these topics. The programme and encouraging atmosphere on the campus help in promoting the understanding of the IOK concept.

3) Curriculum Contents and Curriculum Implementation. The study revealed that academic staff perceive curriculum content and implementation as the second highest component, with a high level of perception that the curriculum contains knowledge about Islamic worldviews and the curriculum has courses' structure that appropriately integrates knowledge from an Islamic perspective. This may be due to the staff perceived the curriculum courses consists of various Al-Qur'anic subjects, and some other courses such as "Islam as the

Way of Life", "Concept of Education in Islam", and "Teacher Leadership and Moral-Ethics". The results align with the International Islamic Fiqh Academy's conference resolution (2004), which suggested that Islamizing education curricula should be designed within the Muslim worldview, focusing on objectives, content, and evaluation methods to raise individuals committed to faith and capable of fulfilling their roles as vicegerents.

According to AbuSulayman (1989), the integration of education and the instillation of Islamic vision is crucial, as teachers lack a clear vision. Furthermore, Sultan (1996:30-31) suggested that the Ummah approach to curriculum should be balanced and comprehensive, focusing on individual and societal aspects, social reconstruction, unity, and the development of an Islamic personality under the umbrella of *Tawheed* (Unity of Allah). In this relation, Al-Alwani (2005) suggests Islamic institutions should design their curriculum with an "eclectic" model, incorporating the articles of faith. Furthermore, he emphasizes the need for an integrated educational system that incorporates the Islamic worldview into every component, integrating existing systems and creating a single system based on Islamic teachings, spirit, vision, and infusing Islam's principles and goals into the new education system.

In addition, Hashim (2020:7) stated that the knowledge taught is devoid of religious values as the curriculum content is borrowed from the secular Western worldview. Thus, she suggests that to promote the Islamic faith, it should reinforce Islamic concepts such as the Creator's view, the creation of man and his purpose, relationship with the Creator, others (human beings), justice and environment, self-development, man' destination, and the development of an Islamic ethos. These concepts have to be instilled in Muslim students directly and through wisdom, regardless of subject matter (Hashim,1999:39-40). Besides, Zainuddin (2016) suggested that various Islamic perspectives, including the Islamic worldview, basic concepts, Qur'an and Hadith, Shari'ah principles, Muslim ethics, morals, Fiqh, history, and contributions of Islamic scholars, and Muslim scholars' thoughts should be integrated into an integrated process.

4) Instructor's Characteristics. The study reveals that academic staff perceived overall characteristics of instructors in IOK are at a high level, with highest mean scores of exhibiting personality and behavior as a good Muslim model and dedication to teaching students about Islamic worldview, thinking skills, and moral ethics. A possible reason might be that all academic staff of FTU were well selected based on good moral ethics. The study supports the research of Mamat, et.al., (2015) revealing that university staff strongly support its vision and

mission, actively disseminating Islamic teachings through various channels. They also argued that the importance of teaching and learning in the integration and Islamization of knowledge is crucial, which involves the task of transferring knowledge, skills, value as well as reforming men. This reflects that teacher should be a good Muslim model and dedicated to teaching. The findings also align with Maulana's (2017) recommendation for lecturers to provide in-depth descriptions of the Qur'an or Hadith, be excellent performers, serve as role models, and present IOK comprehensively. The study also supports the research by Ayub et.al., (2020), which suggests that Islamic education teachers possess superior characteristics that positively impact student development. These teachers' character and personality serve as a benchmark for professionalism and competence as role models. In addition, Ashraf (1986) stressed that an individual ready to take on the challenges of integrating Islamization of Knowledge must be imbued with the act of dedication, devotion, discipline, breadth of vision and critical acumen, as well as good relationship with his Lord. Based on these qualities, he can be a model discharger of his responsibility as a Muslim instructor.

Obviously, teachers play a crucial role in Islamization and integration of knowledge. According to Olorunleke (2014), teachers are agents who implement the curriculum, and proper implementation is essential for achieving desired results. Ashraf and Hussein (1979) emphasized that teachers must be faithful Muslims and know proper teaching methods to make education truly Islamic in spirit and practice.

Besides, the academic staff opined that "training and development for lecturers concerning IOK" was at the lowest mean score respectively. This is possible that the academic staff needed training in IOK due to it revealed that most of them had attained seminar or workshop concerning IOK once a year. The finding supports the study of Ismail et.al., (2017), which indicated that IIUM academics recognized the importance of IOK and adopted appropriate pedagogical approaches. However, they sought further training and knowledge from experts. The study also suggested that Muslim professionals should regularly undergo on-the-job training to acquire necessary knowledge and skills. Advancements in technology have made online training courses more accessible.

5) Teaching-Learning Activities. The academic staff's perceptions of IOK in the curriculum are generally positive. They perceive high-level teaching-learning activities in IOK, with a high level of spirituality and the cultivation of good character, Islamic morality, ethics, and values. However, they find a lack of a manual for organizing learning from Islamic perspective. This

may be due to their involvement in activities promoting Islamic culture, such as Halaqah Al-Qur'an and Nasihah sections at the university mosque which leaded them to realize the importance of IOK in their teaching. The study supports the idea of Hussien et.al., (2018) that the challenges of IOK can be resolved with support from IIUM management in creating a conducive environment and establishing efficient networking between academics and other institutions of education. In addition, the study of Mamat et.al (2015) revealed IIUM academics integrated contents of the subjects with several Islamic values in IOK. The most frequent method used in teaching and learning is through exemplifications and evidence provision.

In addition, Hamzah and Sharifudin (2020) recommended that Muslim educators inculcate the Islamic worldview in their teaching to produce Muslim students with a strong Islamic foundation and worldview. While Maulana (2017) emphasizes that Islamization involves more than just Islamic labeling on products or instructional materials, that just put verses of the Qur'an or the Sunnah in a discussion of the subject. Teachers must have skills in delivering teaching materials, internalizing Islamic values, and transforming subjects holistically.

According to Ashraf (1986), to overcome challenges in integrating Islamization of Knowledge, an individual must be imbued with dedication, devotion, discipline, vision, critical acumen, and good relationships with his Lord. Maulana (2017) also suggested institutions should focus on managing the Islamic environment and leadership system to create a conducive Islamic environment.

6) Materials and Supporting Learning Resources. The result of the study revealed that the academic staff perceived the implementation of the materials and learning resources in IOK was at a moderate level, which is the lowest range among others. They believed the materials used align with Qur'anic and Hadith teachings. However, they opined that budget that is supported in producing media, innovations, books, textbooks and research related to IOK and having books, textbooks, researches and reference materials concerning to IOK in related subjects/courses were at the lowest mean scores, respectively. A possible reason might be that most academic staff lacked of training in IOK and Arabic language as well as English skills so they need materials related to IOK in their teaching process. The study in line with the study of Arifin Mamat et al. (2015) research that many staff are not much oriented towards Islamization and interested in the project. It is also apparent that the instruments used for imparting Islamic knowledge are limited in terms of substance, and the extent to which Islamic elements are integrated in classroom and coursework materials is quite low. This result

supports the study of Ssekamanya, Siraje Abdallah et al. (2011) identified that a weakness in IIUM's IOK implementation, namely a lack of Islamized materials and textbooks. In addition, the study of Hashim and Abdallah (2013) indicated that the absence of Islamized materials and textbooks   is a major hurdle to the successful implementation of the IOK. IOK at IIUM faced significant barriers due to lack of Islamic textbooks in various disciplines. IIUM should strategize for competent scholars to write textbooks, allowing workshops and course outlines. Likewise, Ahmad et al., (2011) found that KOE students struggled with reference making due to inadequate textbooks and teaching materials integrating science/engineering subjects with Islamic concepts. The need for balanced and integrated engineering subjects with Islamic perspectives was suggested by reformulate curriculum, develop textbooks, and develop academic staff skills.

The study revealed that the academic staff perceived the materials used align with Qur'anic and Hadith teachings at the highest level. This may be the academic staff always studies the Qur'an in the studies group (Halaqoh Al-Qur'an) and they may relate to the documents they taught. This result is in accordance with Ibrahim's suggestion that the areas to which IOK assessment should be directed towards and based on are the materials and the personnel themselves. That relevant Islamic knowledge material should be taken into consideration by looking at the relevance of the verses from the glorious Quran and the Hadith used (Cited in Ismail et.al., 2017).

7) **Evaluation and Assessment.** The academic staff perceived the implementation of evaluation and assessment in IOK at a moderate level. They believed that students are assessed based on integrated Islamic spirituality, ethics, and real-life skills. However, there are no clear criteria for measuring and evaluating IOK, and various tools and methods are not appropriate for learning management. This may be due to lack of experience, training, and enforcement on IOK, causing the staff not to understand its importance. This result aligns with Mamat's study (2015), which found that student's assignments were the most effective outcome of integration of knowledge (IOK) and classroom presentations were the primary method for assessing Islamic Knowledge (IOK). In addition, the International Islamic Fiqh Academy's conference resolution (2004), which suggests that Islamizing education curricula and evaluation methods should be designed to raise individuals committed to faith and capable of fulfilling their roles as vicegerents.

5.2.2 Problems of Integration of Knowledge from an Islamic Perspective in the Curriculum of FED, FTU

Some of the important problems of integration of knowledge from Islamic perspective in the curriculum of FED, FTU can be selected to discuss and presented below.

1) Curriculum Contents and Curriculum Implementation

1.1) Lack of Manuals and Guidelines. The investigation shows that the staff perceived that there was the lack of manuals and guidelines for implementation of IOK in the curriculum. The result is in line with the study of Suryadi et.al.,(2018), which revealed that problems encountered during the implementation of the integrated curriculum included the absence of clear guidelines for implementing the integrated curriculum, the lack of lecturers' competencies to implement the integration in learning processes, the lack of specific nomenclature about the integration concept. This finding also is consistent with the suggestion of study of Hayeesama-ae (2002), concerning Islamization of education at Yala Islamic University (presently Fatoni University) that there should have guidelines for the university to manage the Islamization process more comprehensively, including curriculum development, preparation of Islamically oriented curriculum guides for all disciplines and levels, and providing guidance for lecturers on Islamization of instructional methods and co-curricular activities.

1.2) Lack of Workshops and Training. The interview result indicated that lack of workshops/ training for implementation of IOK in the curriculum and no space for IOK experience exchange. A possible reason might be that most of the academic staff perceived that they were exposed to training for one year so they might need more training. This result supports the study of Ismail et.al., (2017) which revealed that the IIUM academics come from different background, it is crucial that they should be given training on how to develop and implement the IOK in their curriculum.

2) Characteristics of Instructors

2.1) Lack of Strong Foundation of Arabic Language. The study indicated that the academic staff have different background knowledge of Islamic Studies and a lack of strong foundation in Arabic language. Regarding to Arabic Language, possibly, a reason might be that the majority of academic staff use Thai language as their primary medium of instruction, so they did not realize the need to improve their Arabic knowledge and skills. This finding is consistent with the result of the survey indicates that they have knowledge of the Arabic language to use

in acquiring knowledge from primary sources for IOK at the low level comparing to other characters. This finding aligns with the study of Abdallah, et.al., (2011) which indicated that the majority of IIUM scholars are not proficient in Islamic revealed knowledge and Arabic language, both of which are crucial for effective Islamization of knowledge. This is complicated by the apparent lack of commitment to the mission of Islamization by many of the academicians. In addition, Hussien et.al., (2018) identified that IIUM academics' lack of knowledge in Islamic studies or Arabic led to difficulties in IOK and a shortage of materials for Islamizing courses. In addition, the importance of Arabic language is guided by the International Islamic Fiqh Academy's recommendation for the Islamization of Education Curricula that it should expand Arabic teaching in all levels of education to preserve Islamic identity and maintain cultural heritage in Islamic studies.

2.2) Lack of Knowledge and Skills Related to IOK. It demonstrates that the academic staff lack of knowledge of IOK and skills in designing Islamic content integration as well as activities. A possible reason might be that most of the academic staff do not have an access to a sufficient training, seminar and workshops related to integration of knowledge from Islamic perspective (IOK) and they graduated from those universities which do not stress on the importance of integration knowledge from an Islamic perspective. This is consistent with the research that they opined that they had been exposed to training and seminars one year. This finding supports the research of Suryadi et.al., (2018) that demonstrated one of the problems encountered during the implementation of the integrated curriculum was the lack of lecturers' competencies to implement the integration in learning processes. Likewise, regarding Islamisation of knowledge (IOK), Shahdan et.al., (2017) indicated that the staff at Kulliyyah of Allied Health Sciences (KAHS), IIUM perceptions and knowledge of IOK are ambiguous, potentially leading to misunderstandings. Academic respondents had an average score regarding their integration of IOK into practice. These shortcomings may affect the integration and implementation of IOK in classrooms, clinics, or offices, leading to poor integration of the Islamisation agenda to students and patients. They concluded that most of the staff are keen to implement IOK principles in KAHS. However, the staff should be helped to understand the concept of IOK. Lectures, training and workshops on IOK-related matters should focus on practical solutions, including writing textbooks, reviewing and critiquing modern and western theories, including the *Tawhidic* concept and Islamic values. In addition, Mamat (2015) identified that many staff are either not very oriented towards Islamization or not much interested in the project. The result of the study also supports the observation of Hashim, (2013)

which opined that Muslim institutions face challenges that hinder the development of a comprehensive Islamic curriculum including a lack of knowledge of Islamic foundations, difficulty determining the value of knowledge, lack of competent teachers, lack of knowledge of teaching methodologies, and scarcity of appropriate textbooks. These challenges hinder the development of a comprehensive Islamic curriculum.

3) Characteristics of Students

3.1) Lack of Knowledge of Islam and IOK in Islam. The result of the study shows that the students lack understanding about knowledge in Islam and IOK in Islam. In addition, they lack an awareness of learning methods and searching for new knowledge. A possible reason might be that they had studied in the dualist educational system in their secondary schools so they were not realize about the important of knowledge in Islam and IOK in Islam, and they were not well oriented on the concept of Islamic education and role of Muslim students at the faculty. This result supports the study of Maulana (2014) that revealed some students confessed that IOK is still unclear to some of them as they know this agenda only from the Islamization of knowledge subject and just slightly from the other subjects.

4) Teaching and Learning Activities

4.1) Lack of Training and Guidelines for Teaching-Learning of IOK. The study demonstrated the lack of training and guidelines for teaching-learning of IOK. Possibly, a reason might be that most of the academic staff lacked experience in IOK, so they need training and guidelines for IOK teaching-learning. This result supports the study of Ismail, et.al., (2017) which revealed that IIUM academics come from different backgrounds, it is crucial that they should be given training on how to develop and implement the IOK in their curriculum.

4.2) Lack of Skills in Teaching-Learning Based on IOK. The study reveals that the academic staff lack IOK teach-learning skills to organize learning activities. Possibly, the staff had no adequate experience in IOK and lacked training. This is consistent with Hashim's argument that Muslim institutions generally encounter several challenges while attempting to develop a sound curriculum. Some of the challenges are 1) a lack of competent teachers with integrated professional and Islamic Traditional knowledge, 2) a lack of knowledge of teaching methodologies and various methods of assessment (Hashim,2013:61-62). In addition, Hashim (1999) emphasized that administrators and teachers should provide

appropriate learning experiences, especially for moral and spiritual development. Furthermore, new methods of instruction must be explored.

5) Materials and Supporting Learning Resources

5.1) Lack of Some Materials and Learning Resources. The academic staff perceived that there was a lack of some materials, especially books and supporting learning resources related to IOK from an Islamic perspective. In addition, there was an insufficient budget in developing m e d i a. It is possible that the academic staff might lack Arabic skills so they needed material for IOK as well as a budget for developing media. This result of the study is in accordance with the study by Hussien et.al., (2018) explores the perceptions and practices of IIUM academics in integrating knowledge (IOK). IOK practices include content, teaching, learning, materials, research, publication, assessment, and students. Challenges faced in implementing IOK include lack of resources, academic involvement, and Islamic knowledge. It is also in line with the study of Mamat and Ssekamanya, Siraje Abdallah, (2018) which identified that the difficulty in doing IOK among the academics could also be due to academics' lack of knowledge in Islamic studies or Arabic. The academics lacking knowledge in Islamic studies or science may also lack materials for Islamizing courses, as not many can publish their IOK work. Regarding to this, the resolutions of the 15th Conference in Muscat, Oman (2004) for Islamization of education and curricula were suggested that giving much care to the behavioral, epistemic, and educational preparation of teachers and using teaching materials and learning books that align with the principles and values of Islam. Material plays a significant role in effective teaching-learning as Dike (1987, cited in Olorunleke, 2014) stated that instructional materials are alternative channels of communication that a teacher can use to compress information and make them more vivid to his learners. Curriculum materials are indispensable in the teaching and learning process Olorunleke, 2014). Thus, in IOK, it is necessary to carefully design the instructional materials in order to promote and encourage effective IOK teaching-learning experiences.

5.2) Inadequate Funds for Producing Materials. The investigation also revealed that academic staff perceive that inadequate budget for developing IOK materials and media. This is due to the majority of IOK materials being in Arabic and English, while most of them are not skillful in these language and lack of IKO material in Thai language so they need budget for that purpose. This result is accordance with the finding of survey research that budget supported in producing media, innovations, books, textbooks and research was at the lowest

mean scores. According to Ivowi (2004, cited in Olorunleke, 2014) to ensure effective curriculum implementation, adequate infrastructural materials, equipment, and tools must be provided.

6) Evaluation and Assessment in IOK from Islamic Perspective

6.1) Lack of Concrete Assessment Criteria for IOK. The investigation shows that there were no concrete assessment criteria for IOK. The result is in line with the findings of survey which indicated that the staff perceived evaluation and assessment was at the low level among the other components of IOK implementation in the curriculum. They also opined that the items on "There are clear criteria for measuring and evaluating IOK from Islamic perspective"., followed by "Tools and methods for measuring and evaluating IOK from Islamic perspective are various and appropriate for learning management" are lowest mean scores, respectively. According to Hashim (2020:19), new methods of assessment that are authentic such as problem-based projects, demonstration, presentation and continuous assessments should be introduced. The adoption of these new methods of assessment is especially important for the attainment of all learning outcomes including the moral and spiritual objectives.

5.2.3 Prospects in Implementation IOK in the Curriculum of FED, FTU

There are many prospects for the implementation IOK in the curriculum of FED, FTU. Some of them are discussed as the following:

1) Developing IOK Framework, Guidelines, a Manual or a Handbook. The study revealed that the faculty (FED) should develop the IOK framework and the guidelines should be developed with clear goals and indicators. A manual or handbook for IOK implementation should be produced. This result is in accordance with the survey investigation which revealed that academic staff have the lowest perception of faculty having manuals and documents related to integration of knowledge (IOK) from an Islamic perspective. Possibly, the academic staff as the curriculum instructors need standard guidelines, manual or handbook for the IOK implementation in their curriculum. This is inconsistent with a study by Suryadi, Ekayanti, and Amali (2018), which found problems during the implementation of the integrated curriculum, including a lack of clear guidelines, inadequate lecturers' competencies, and lack of specific nomenclature about the integration concept. Thus, they stressed creating a blueprint and clear guidelines for implementing integrated curricula in order to ensure effective implementation the curriculum integration. In addition, Maulana (2017) suggested that the IOK committee and

deans or directors of every institution should be more proactive and more serious in planning the IOK agenda in their institutions.

2) Organizing Training and Workshops on Implementation of IOK in the Curriculum. The finding of the study suggests that training and workshops on IOK should be regularly organized for the development of the academic staff. Administrative staff should consciously monitor IOK practice. This result is in line with a suggestion of Al Najjar (cited in Ismail, et.al., 2017) that training of academics is important and it is the most challenging part of accomplishing IOK's mission since many Muslim academics were trained in the West. In addition, Suryadi et.al., (2018) confirmed that training and workshops are necessary for lecturers to improve their competencies in implementing the concept of an integrated curriculum with a relevant assessment system. Likewise, the study by Shahdan et.al., (2017) concluded that most of the respondents, both academics and non-academic staff are keen to implement the IOK movement in KAHS. However, the staff should be helped to understand the concept of IOK. Lectures, training and workshops on IOK related matters should focus on practical solutions, including writing textbooks, and reviewing and critiquing modern and Western theories, to include the *Tawhidic* concept and Islamic values.

In addition, Maulana (2017) stressed training for academics lacking IOK should be organized seriously, with the IOK committee playing a crucial role in motivating lecturers and facilitating proportional and professional programs. In addition, conducting seminars or workshops about IOK, especially for the lecturers should be a way to enhance understanding, refresh the mind and evolve new ideas about IOK. Thus, training for IOK for the academic staff is necessary and it should be planned and organized professionally. Furthermore, al-Alwani (2005) suggested that training for IOK should encompass the method on how to develop Qur'anic methodology, focusing on dealing with the Qur'an and Sunnah, and reexamining Islamic scholars' and Western heritage.

3) Integrating IOK in All Subjects/Courses/ Modules. All subjects/courses or modules of the curriculum program should be integrated with the Islamic perspectives, including compulsory courses. Islamic history and civilization courses should be developed as a link to modern knowledge. Results of IOK should be evaluated and revised continuously. These suggestions are in line with the resolution outlined at the 15th Conference in Muscat, Oman (2004) that Islamizing education curricula should focus on designing objectives, contents, and evaluation methods within the Muslim worldview. Muhammad (2010) suggested that revised

and reformulated courses based on *tawhidic* epistemology should be introduced to the students in all disciplines. Islamic belief and value should guide all modern sciences, curriculums, and courses, including Islamic Revealed Knowledge courses, required for all students across all disciplines. Furthermore, Zainuddin (2018:23) explained various Islamic perspectives can instill in integration process, including the *tawhidic* worldview, basic concepts, revealed knowledge, *Shari'ah* principles, ethics, morals, jurisprudence, history, and contributions of scholars. Concerning Islamic history and civilization courses, AbuSulayman (1989:17-18) suggested that a four-year Islamic course should be introduced as part of the core program for all students, teaching values, first principles, historical achievements, and the importance of Islamic civilization in addressing contemporary issues.

In the integration of knowledge from an Islamic perspective and also Islamization of knowledge in subject and courses, Yaacob, et.al., (2014) stated that the Islamization of knowledge mainly involves integrating all subject disciplines into the Islamic Weltanschauung. Thus, the main focus of every educational activity is absolutely the essence of Islamic values and beliefs which are derived from the Quran and Sunnah. In addition, AbuSulayman (1989:17-18) suggested that an educational system should incorporate Islamic values, principles, and objectives into its curriculum, focusing on faith, *Shariah,* and way of life. Essential teachings for enhancing Islamic unity, tolerance, and proactive co-living should be included in the curriculum. In addition, the International Islamic Fiqh Academy's 15th session in Muscat, Oman (2004) suggested that the educational subjects and courses should be designed within the framework of the Muslim worldview, with due emphasis on incorporating the various aspects of the Islamic vision (faith, *Shariah,* and way of life) in the course contents.

4) Being Role Model as Muallim Rabbani. The study suggests that the academic staff should develop themselves to be role models, continuously raising awareness and being an example of Muallim Rabbani. Possibly, the respondents perceived the philosophy of the faculty is emphasized on being role model teachers, Muallim Rabbani as the Model of the Prophet Muhammad (SAW), thus they realized this significant role that all the staff should possess. This is consistent with the result of survey research that the staff perceived that exhibiting personality and behavior as a good Muslim model and dedication to teaching students about Islamic worldview, thinking skills, and moral ethics was at the highest mean score. This suggestion is in accordance with the conference on Islamization of Education Since 1977 recommended that Muslim teachers be trained to inspire their ideas and conducts with the Islamic faith. Furthermore, Abdulgafar Fahm (2014) argued that teachers must be religiously

and morally conscious to effectively implement Islamization of knowledge, as well as lead by example.

5) Training on IOK Teaching Techniques. The staff should be systematically planned for IOK and be trained on teaching techniques, using interesting techniques for IOK courses. They should be supported in exchanging knowledge and organizing instruction on IOK. A possible reason might be that there was no monitoring and inadequate of workshop on IOK teaching as well as lack of manuals or handbooks for referring. This suggestion is aligned with the recommendation of Maulana (2017, 2018) that the IOK committee at each institution for example, should be more active in organizing the programmes, training, workshops, and alike, as well as more concerned in mediating and facilitating the academicians, in particular, to participate and stress on the IOK as a crucial issue in the educational activities. In addition, conducting seminars or workshops about IOK, especially for the lecturers should be a way to enhance understanding, refresh the mind and evolve new ideas about IOK. Thus, training for IOK for the academic staff is necessary and it should be planned and organized professionally.

6) Encouraging Students' Thinking Skills. The result of the study suggests that it should encourage students' thinking skills. Possibly, it might be that the staff lacked experience and training related to teaching IOK as well as there was no follow-up from the faculty. This result is aligned with the findings of the survey study that the respondents perceived "Learners develop analytical thinking skills regarding the integration of knowledge according to the Islamic perspective" as the lowest mean score among all other items. This is reasonable as IOK teaching-learning process needs critical thinking as Maulana (2014) stated that IOK comes up with various methods in the teaching-learning process by criticizing the secular Western conceptions and comparing them to the Islamic worldview. This study in accordance with the study of Saidi Zain, et.al.(2016) reported their research development of integrated curriculum and teaching materials for science-based and engineering courses that IIUM's lecturers suggested several methods to integrate the curriculum, which includes desecularising the contents and values, incorporating relevant verses from the Qur'an, infusing Islamic values and providing proper supporting materials (textbooks, slides etc). In addition, resolutions of the 15th Conference in Muscat, Oman (2004) for Islamization of education and curricula were stated the educational activities should aim to implant and deepen Islamic values in young generations' minds and enable them to assimilate put them into real practice.

In addition, the investigation also demonstrates that the students should be encouraged to express their opinions, thinking, awareness, and mindset of being active role models as Muslim students. This suggestion is in line with the finding of the survey research that "Learners develop analytical thinking skills regarding the integration of knowledge according to the Islamic perspective" on the lowest level compared to other items. Possibly, the academic staff realized the development of students' potential in the 21st century as required by Internal Educational Quality Assessment indicator. This result also supports the argument of Yaacob and Embong (2008) that an integrated Islamic curriculum is urgently needed to stimulate critical and innovative thinking as well as incorporate Islamic values. This suggestion is in accordance with the aim of education of the First World Conference on Islamic Education in 1977 (Saqeb, 2000) that "Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, the rational self, feelings and bodily senses". This reflects that developing thinking and thoughts is important in educating a balanced personality of Man.

7) Educating on Integration of Knowledge (IOK). It is suggested that the students should be educated on integration of knowledge (IOK) from Islamic perspective, encouraged to express opinions, and encouraged to practice IOK in real life. In this regard, AbuSulayman (1989:17-18) identified the importance of integration of knowledge or "Islamization of knowledge" aims to enhance the Ummah's tools, powers, and methodology for its Islamic role, preparing it for a changing contemporary life. It is able to render help to the Ummah in resolving its problems by genuine thinking and creativity. In addition, Hamzah, et.al., (2017), regarding to integration of knowledge (IOK), they argued that it is the duty of Muslim educators, especially those teaching in higher learning institutes, to realize the importance of this movement and to reroute all their efforts mainly to preparing students to acquire a firm grasp of knowledge from the point of view of Islam.

8) Producing Materials and Supporting Fund for Producing Materials. It is suggested that teaching material should be developed or chosen to be suited to student needs, develop materials, prioritize media, and media innovation should be supported. In addition, funding for producing quality Islamic-integrated materials and creative media should be supported. The result of the study is in line with the suggestion of the study of Ismail, et.al., (2017) which indicated that IIUM academics should be exposed to potential materials to help them with the IOK. In addition, Al-Faruqi, (1982, cited in Muhammad, 2010) stressed that Islamization of knowledge involves producing university textbooks. Muslims should also create original books

based on true Islamic values and vision, representing the Islamic legacy while mastering modern ones. According to Al-Faruqi (1982), it is the responsibility of academicians, who are well-versed in modern disciplines and Islamic legacy. The product of Islamizing knowledge is a body of Islamized knowledge embodied in "university level textbooks recasting some twenty disciplines in accordance with the Islamic vision. Therefore, the administrators of the faculty should take this matter intensively in order to support IOK more effectively. In addition, Muhammad (2010) in Islamization of knowledge, a case of the IIUM model, the university should provide all facilities to produce future leaders, who will be both physically and spiritually competent. This reflects that funding for producing materials and media in IOK should be highly valued.

9) Producing a Manual and Tool for Assessment and Evaluation. It suggests that there should be a comprehensive manual and continuous evaluation tools to ensure accurate measurement and evaluation methods, lecturer training, varied methods, continuous evaluation and assessment, and tool development to enhance education and learning assessment in IOK throughout the year. Ismail, et.al., (2017) suggested that the assessment and evaluation opted by the academics namely: take-home exams, colloquium, final exam and seminars influence their inculcation of values ascribed in the IOK to their students. In addition, the resolution outlined of the 15th Conference in Muscat, Oman (2004) that Islamizing education curricula should focus on designing objectives, contents, and evaluation methods within the Muslim worldview.

5.5 Summary

This chapter was demonstrated the overall summary of the research and the discussion of the findings. The study explored the perception of academic staff towards the implementation of the integration of knowledge in the curriculum of the Faculty of Education, Fatoni University. It examines curriculum content, instructor characteristics, student characteristics, teaching-learning activities, materials and resources, and evaluation and assessment. The findings revealed that the academic staff have high levels of perceptions towards the implementation of IOK in their curriculum. The highest mean score is for characteristics of students, followed by curriculum content and curriculum implementation, teaching-learning activities, instructors' characteristics, evaluation and assessment, and materials and supporting learning resources.

The integration of knowledge (IOK) in the curriculum of FED, FTU faces certain problems such as lack of manuals, workshops, and training, departmental ambiguity, and lack of

understanding of Islamic knowledge. Prospects in these issues were addressed as follow. A clear goal, manual, and training workshops are needed, along with incorporating Islamic perspectives, teaching-learning activities, critical thinking, and modern technology. Supported materials and learning resources are also needed.

CHAPTER 6
CONCLUSION AND RECOMMENDATIONS

In the light of the preceding discussions, the first part of this chapter presents the conclusions of the study. In addition, recommendations of this study, both for practice as well as for further research are presented, follow by the summary part at the end of the chapter.

6.1 Conclusion

The following conclusions are made based on the introduction of this study and the findings of the study. Education is an important factor in reviving the excellence and Islamic identity of the Ummah, fostering an integrated Islamic personality, and preserving Islamic identity. However, Muslim society has faced the education crisis due to educational dualism, which exists between the secular and traditional Islamic religious systems. This dualism leads to a lack of well-balanced individuals, causing dissatisfaction among Muslims and anxiety about contemporary issues. To reform education in Muslim society, the integration of knowledge should be played a vital role in generating a balanced growth of the total personality spiritually, intellectually, rationally, and physically. This integration includes revealed knowledge (al-ilm al-naqliyyah) and acquired knowledge (al-ilm al-aqliyyah), the integration of theory and practice, Islamic values across the curriculum, and faith and education. The integration of knowledge can positively impact life and align with the rapid development of today's world.

In the case of Fatoni University, integration of knowledge based on Islamic perspectives is the vision and mission of the university. The study is focused on the implementation of Integration of knowledge (IOK) in the curriculum of Faculty of Education, FTU. The findings showed that the academic staff have high levels of perceptions towards the implementation of IOK in the curriculum of Faculty of Education, FTU. The highest mean score is for characteristics of students, followed by curriculum content and curriculum implementation, teaching-learning activities, instructors' characteristics, evaluation and assessment, and materials and supporting learning resources. The findings demonstrated that the academic staff is the most fundamental factor in implementation of integration of knowledge in the curriculum. Thus, training the academic staff is the most important task to develop the curriculum, beside the Islamic integrated curriculum and the guidelines as well as a manual or a handbook on IOK. If the academic staff can understand the concept, its importance and effects of integration of

knowledge according to Islamic perspective on the development of students, they can implement of integration of knowledge based on Islamic perspectives in the curriculum and instructional process successfully. If the academic staff are qualified in the implement of integration of knowledge, then teaching-learning activities, instructors' characteristics, evaluation and assessment, and materials will further improved.

The implementation of Integration of knowledge Integrated (IOK) in the curriculum of FED, FTU, faces several problems. These include a lack of manuals, workshops, and training for IOK implementation, as well as ambiguity at the department level. Instructors and students also face challenges, with instructors lacking strong foundation in Arabic and students lacking understanding of Islamic knowledge. Teaching and learning activities also face challenges, with lack of training and skills among academic staff. Additionally, there is a lack of materials and resources for IOK, and no clear action for developing IOK evaluation and assessment from an Islamic perspective. Based on these several challenges, some prospects include developing a clear goal, a manual, and training workshops to enhance lecturers' understanding of IOK. The curriculum should incorporate Islamic perspectives based on Qur'an and Sunnah, and incorporate Islamic history and civilization courses. Instructors should develop themselves and serve as role models, while students should be educated about IOK and promote practical application in real life. Teaching-learning activities should encourage critical thinking and use modern technology. Additionally, materials and learning resources should be developed and supported to promote Islamic integration.

6.2 Recommendations

In the light of the preceding discussions, some recommendations for practice and for future research are made as follow:

6.2.1 Recommendations for Practice

In the light of the preceding discussions, some recommendations for practice are made as follow:

1) Application for Administrators

For an effective implementation of IOK in the curriculum of FED, FTU, some of the following suggestions might be of interest to the faculty administrators.

1.1) The faculty's philosophy and mission of the Faculty of Education, FTU should be systematically analyzed for the effectiveness of IOK implementation to achieve its goals.

1.2) The faculty should develop clear IOK strategies with a clear goal and plan in order to direct activities according to plans and techniques to achieve them.

1.3) A handbook, teaching manual, and research on IOK from an Islamic perspective should be continuously supported and produced.

1.4) A systematic plan for academic staff development should be established, with intensive workshops, seminars, and training programs should be organized at least twice a year, especially instructional methodologies for students in the 21st century, and also evaluation and assessment methods should be emphasized in developing instructors.

1.5) The faculty should provide adequate funds and support for producing teaching materials, books, and research related to IOK from an Islamic perspective.

1.6) Adequate facilities and materials should be provided in all departments. Books translation, book writing and research for IOK implementation should be supported by collaboration with the International Institute of Islamic Thought, Thailand (IIIT-Thailand)

1.7) Continuous monitoring and supervision should be continuously conducted to ensure the successful implementation of IOK.

2) Applications for Academic Staff

2.1) The academic staff should seek knowledge in Islamic studies, Islamic education, teaching methodologies, instructional materials and resources as well new methods of assessment in order to enhance the teaching-learning process and increase students' interest in IOK.

2.2) The academic should improve their Arabic language skills to better understand a wide range of religious texts, particularly the Qur'an, which facilitates teaching-learning IOK.

6.2.2 Recommendations For Further Research

In order to ensure the effectiveness of the implementation of the integration of knowledge from an Islam perspective, thus the following recommendations can be made for future research and might be fertile for research:

1) Since this study was focusing only on the perceptions of the academic staff towards IOK, thus to have a comprehensive picture of the implementation of IOK, further research should empirically investigate students' perceptions towards IOK in the faculty.

2) Future studies should find out the factors that may improve the level of achievements which ultimately lead to professional efficiency and better role performance of the academic staff in IOK.

3) Qualitative research should be conducted to analyze the manifestation of IOK in the curriculum contents at all levels of the faculty.

4) Empirical research should be conducted to identify problems faced by IOK in the curriculum of the faculty on specific or particular components whether curriculum contents, instructors, students, teaching-learning, material and supported learning resources, and measurement and assessment.

6.3 Summary

This last chapter provided the conclusion and recommendations for this study. The conclusion is made based on the introduction of this study and the findings of the study. Recommendations have been made to conclude this study. Recommendations for practice which were presented for administrator, and academic staff to effectively implement IOK in the curriculum. The faculty administrators should analyze their philosophy, develop strategies, support IOK from an Islamic perspective, establish staff development plans, provide adequate teaching materials, and conduct continuous monitoring. The academic staff should enhance teaching-learning in Islamic studies, Islamic education, teaching methodologies, instructional materials and resources as well as new methods of assessment, and improving Arabic language skills. Lastly, some recommendations for future research were presented.

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