PHILOSOPHICAL ANALYSIS OF FOUNDATIONS UNDERLYING THE ISLAMIC INTEGRATED CURRICULUM

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Abstract

The paper aims to elucidate some philosophical foundations underlying an integrated curriculum from the Islamic weltanschauung. The qualitative method of philosophical analysis is employed for the purpose of this study. A strong concept must be founded on a firm philosophical foundation and must be based on the revealed Truth, not mere speculation. The finding of this study is the significance of four philosophical foundations namely ontology, epistemology, theology and axiology which are essential to develop a theoretical framework of Islamic Integrated Curriculum (IIC). The first is the ontological foundation which pertains to the theory of existence or being and indeed it focuses on human nature, his integrative components and functions. The second is the epistemological aspect that illuminates the nature of knowledge, its sources and methodologies. Thus, it also highlights the unity of knowledge and different kinds of its enumerations. The third is the theological aspect that constructs the Islamic belief system based on the unity of Divinity and so, it creates Tawhidic paradigm. The fourth is the axiological aspect that emphasizes certain key values underlying Islamic value system and is vital to achieving overall excellence. Some implications are also anticipated in this article. Ontological foundation, thereby, significantly gives implication on the philosophy of the IIC. Epistemological foundation gives some curricular implications on the content of the IIC. Both theological and axiological aspects are significant for the personality development and transformation process. Both systems are key elements to the IIC curricular content and its methodological processes. All these lead to development of an integrated personality as the final product of the IIC.

Keywords: Integrated Curriculum, Islamic Integrated Curriculum, philosophical foundations, Islamic weltanschauung, integrated personality

1. INTRODUCTION

The paper aims to elucidate some philosophical foundations underlying an integrated curriculum from the Islamic weltanschauung. The qualitative method of philosophical analysis is employed for the purpose of this study. A strong concept must be founded on a firm philosophical foundation. It must be based on the revealed Truth, not mere speculation. In order to define the concept of the “Islamic Integrated Curriculum” (IIC), its philosophical foundation in four areas is discussed. The first is the ontological aspect which pertains to the theory of existence or being. The second is the epistemological aspect that is philosophical and studies the nature of knowledge, its sources and methodologies. It also highlights the unity of knowledge and different kinds of its enumerations. The third is the theological aspect that constructs the Islamic belief system based on the unity of divinity and thus, it creates
tawhidic paradigm. The fourth is the axiological aspect that emphasizes certain key values underlying Islamic value system and is vital to achieving overall excellence.

2. ONTOLOGICAL FOUNDATION: HUMAN NATURE

The first philosophical foundation of the IIC concerns with the nature of human being. Man needs to be educated and be inquisitive in seeking knowledge. In this regard, man, his multiple dimensions, purpose of his creation, his various perceptual faculties and accountabilities will be delineated below. The nature of man from the Islamic worldview is different from the secular theories expounded by secular thinkers such as Aristotle, Charles Darwin (1809-1882 C.E), Sigmund Freud (1856-1939 C.E), Abraham Maslow and B.F. Skinner (b. 1904 C.E) and others.1

From the Islamic worldview, man2 is a distinctive being, created purposely by the Creator, the Almighty Allah. This conforms to the Aristotelle’s idea that man is “a rational being, who inhabits in a rational and purposeful universe”3 and his ability to communicate (nutq) reflects this rational faculty. As per Islamic beliefs, the first man created by God is Adam. Adam is man’s primordial ancestor. It was through him and Eve the whole human was reproduced. This belief challenges Darwin’s evolutionary theory which hypothesizes that man has originated from dissimilar ancestors through the process of evolution. Man is bestowed with dual physical and spiritual subsistence. The physical element covers the body and the brain. The body comprises several faculties namely five physical senses while the brain is the most complex structure of living things. The spiritual component comprises soul (rūh), intellect (‘aql) and a passionate soul appended to the body (nafs). The ‘mind’ integrates these three forces. That is why every man is unique. Rather, the mind distinguishes man from the other creations. The states of soul are changing depending on individual’s morality while the intellect is ‘the centre of consciousness.’ It is directly connected to the brain and acts as a bridge between the soul and the body.4

Further, intellect (‘aql) is synonymous with the heart (qalb), which is a spiritual organ of cognition. Al-Jurjānī describes ‘aql as “a spiritual substance by which the rational soul recognizes and distinguishes truth from falsehood.” 5 Al-Ghazali maintains that “if a man knows heart (qalb), he knows himself, and if he knows himself he knows his Lord.”6 The heart, al-Ghazali mentions “possesses an organ of sight like the physical eyes, and outward things are seen with the outward eyes and inward realities with the eyes of the heart.”7 The intellect (al-aql) is “an expression for the heart where exists the image of the specific natures of things.”8 Further, Al-Ghazali allegorizes the relationship between knowledge and the intellect as fruits that spring from trees, light from the sun, and vision from the eyes.9 However, intellect (‘aql) is different from reason as the latter is a mere manifestation of the former. According to Yasien, the function of reason is restricted to analysis and logic whereas intellect has more advanced function in the recognition of the principles of matters’ principles.10 Al-Farabi’s theory of intellect covers the idea of prophetic intellect, which acts as a vehicle of divine revelation (wahy), and this established relationships between revelation, intellect and reason.11

In Islam, soul (al-rūh) is the essence of man that needs to be nurtured. It is dynamic with ability of obtaining intuitive knowledge. Initially, it acts as an internal force, which stimulates the external forces of five physical senses in gathering empirical data. Subsequently, the intellect acts as a tool of processing and
interpreting this data before finally, reaching at conclusion. Indeed, the intellect acts as a vehicle to guide man into the right path. Unlike Aristotle, who regards intellect as divine and the happiest life as the life lived according to reasoning, Islam holds the intellect to be subservient to divine revelation, through which man could experience the happiness of life. All human perceptual faculties as well as divine revelation imply on the types of knowledge included in the IIC, which will be elucidated further while explaining the method of obtaining knowledge.

2.1 Special Mission of Vicegerency

Islam verifies that the existence of man manifests the divine magnificence in the physical world. That is, man is held responsible to carry out God’s special mission of vicegerency (khilāfah). This was commanded to Adam in Allah’s proclamation to the angels “I will create a khilīfah on earth…”12 The logical implication of this, according to al-Mahdī, is that Allah has a grand plan for all His creations and that Mankind is the focus of this Grand Plan...The initial step in successfully carrying out the grand role as khilīfah Allah for man is to understand his place in Allah’s Grand Plan of Creation.13

Generally, because of the designation of khilīfah, every man is entitled to serve Allah and such an entitlement is a great honour for mankind. With respect to this however, even, the angels were asked to bow before Adam14. Thus, man is obliged to fulfill the divine trust (amānah) by establishing true religion and justice (‘adl)15 and to follow His absolute guidance (hidāyah) for the success of worldly and otherworldly life16.

In order to make man fulfill the mission of vicegerency, some essential qualities were endowed to man. The first is the ability of using symbolic names and intellectual faculty for thinking, conceptualization and communication17. From the beginning, man has natural disposition (fitrah) toward righteousness and an instinct for God-consciousness.18 Then, Allah grants man a little measure of His divine attributes and some sensual faculties for empowering him.19 Besides, material resources are provided for human sustenance as Allah’s recognition over man’s authority.20 Al-Ghazali specifies that man possesses two distinguished qualities namely knowledge and the will power. Knowledge is “the power of generalization, the conception of abstract ideas and the possession of intellectual truth” while the will power denotes to “strong desire to acquire an object which reason pronounces to be good.” 21 That is, man has a freedom of making choices with God’s will through his inner speech and utilizing his faculties and all other facilities provided to him while administering himself, his fellow being and physical world according to Allah’s Will.

3. EPistemological Foundation: the Nature of Knowledge

The concepts of man and knowledge are closely related to each other because man’s superiority above other creations is due to his ability to acquire knowledge. The significance of knowledge is highlighted by numerous Qur’anic injunctions and prophetic sayings. Seeking knowledge is indicated in the first divine word revealed to the Prophet Muhammad (PBUH). This indicates that reading is a vital mechanism of seeking knowledge. Every Muslim is obliged to seek knowledge as proclaimed by the Prophet Muhammad (PBUH):

The acquisition of knowledge is obligatory on every Muslim. Knowledge enables the possessor to distinguish right from wrong; it lights the way to
heaven…By virtue of it, God exalteth nations and make them guides in good pursuits…

Indeed, the possessor of knowledge would be endowed with honor, excellence, distinction and status over those who do not have knowledge. In addition, knowledge acts as a measurement of man’s distinction over Angels, a prerequisite of responsibilities; a blessing for the creatures, and it is one of the divine attributes. The authority of a scholar is established in Islam as “the learned men are [considered as] the heirs of the prophets.”

Knowledge in English means ‘what a person knows’ which includes facts, information, skills and attitudes. In Islamic terminology, it refers to al-‘ilm, that literally means understanding (fahm) and gnosis (ma’rifah). Rather various scholars define al-‘ilm in various perspectives. Al-Jurjānī gives a concrete definition that is the knowledge is “the absolute certainty which is conformable with its actual reality.” Thus, it is the highest status of perception (al-yaqīn) where there is no doubts. Açıkgenç differentiates al-‘ilm from ‘gnosis’ (ma’rifah), the former can be practical and theoretical whilst the latter could be obtained through an experiential journey of the qalb which thus reaches satisfaction (al-nafs al-mutma’innah). Thus, ‘gnosis’ (ma’rifah) is the definitive knowledge acquired as a result of God-consciousness after achieving self-realization. Conversely, knowledge could be acquired through rational method.

In al-Attas’s view, ‘ilm implies twofold methods; the first is husūl or the arrival of the meaning (ma’nā) of a thing in the soul and the second is wusūl or arrival of the soul at that meaning. In this context, the meaning (ma’nā) is distinctive from the form (sūrah) that signifies the exterior actuality perceived by the perceiver’s senses. This is similar to Aristotelian epistemology, where the dual components of knowledge, namely sensation and abstraction differentiate between idea and form. For al-Ghazali, the real knowledge refers to the lifting of the veil from before the eyes of the heart so as to see the mysterious relation between man and his maker and to be filled with a sense of awe and reverence in the presence of an omniscient being…

The ultimate source of all knowledge is Allah, the best teacher for mankind who has granted two references, namely divine revelation (wahy) and the law of nature or the universe (al-kawn). Islam considers both references as equally important for human progress. They unremittingly convey various significant meaning to every human life. More discoveries and findings are produced when more investigation and researches are made. Then, the natural phenomena of universe and human phenomena are sorts of the latter kind. In addition, the scope of knowledge covers both worldly and other worldly affairs as in the prayers “…our Lord! Give us good in this world and good in the Hereafter.” This reflects not only the comprehensive (physical and spiritual) but optimistic (contemporary and after life) outlook. The integration of the breath and the length of this scope are significant to the IIC.

3.1 Methods of Thinking

The significance of thinking is illuminated in various Quranic messages which are alluring to the use of reason. The application of thinking is defined by terms such as ta’aqquq (correct thinking), tafaqquh (comprehension), tafahhum (understanding), tafakkur (reflection or contemplation), nazr (theoretical or abstract thinking), tabassur (insight), tadhakkur (remembering), i’tibār (learning lesson) and tawassum (reflective
There are hundreds of Qur'anic verses that mention about the use of intellect and thinking such as al-Zumar: 9; al-Jāthiah: 13; al-Nahl: 68-69. Thus, thinking implies on the content and method of the IIC as will be elucidated further in Chapter Five.

It is worth noting that the pursuit of knowledge and thinking is related to both spiritual and intellectual processes as al-Attas regards ‘arrival of soul’ as a process acquiring active mental and spiritual preparation of learner by Allah’s will. Knowledge is intuitional, an aspect of the spiritual capacity of human intellect whereas the learner as its seeker is an active agent. In addition, the main functions of the mind (‘aql), al-Isfahānī identifies, are recognizing the existence of God through the study of the physical universe, defending Islamic doctrine through rational thinking and knowing God through intuition. Thus, the ‘aql has rational and spiritual insights. The former is the result of rational thinking meanwhile the latter is the result of spiritual thinking. The activities of spiritual thinking are questioning, abstraction, contemplation, reflective thinking, and remembrance of Allah (dhikr). Al-Ghazali allegorizes man’s clear mind like a polished mirror. If the mirror is not put in front of an object, it will not reflect that object. This means that a high intellectual man needs spiritual insights to recognize God.

At spiritual level of cognition, man becomes conscious of his constraints and recognizes the need for God in the attainment of happiness as his final end of life. Al-Ghazali argues that the spiritual insight can be achieved by reflecting and pondering on the God’s signs and on human experiences. This leads to the attainment of wisdom and direct knowledge through intuition and unveiling. Similarly, al-Attas claims that knowledge about Divinity is experiential, not merely cognitive. It is a result of an individual’s intuitive experience and realization about himself and external world. Thinking at both rational and spiritual level is the movement from the known to the unknown. The end product of the thinking process is the sense of God-consciousness. Thinking for the sake of Allah is a part of worship (‘ibādah) which is compulsory for every Muslims. Thinking is significant for spiritual, intellectual and emotional development. Furthermore, the application of good thinking helps in solving human problems because it produces wisdom in judgment and action.

4. THEOLOGICAL FOUNDATION: ISLAMIC BELIEF SYSTEM

In al-Attas’s metaphysics, the reality and the concept of God forms the major thrust of the Islamic worldview. This profoundly implies on the concept of knowledge and Islamic education in terms of concept, content and methods. Dhaou argues that this theological assumption is essential to all aspects of human life and to the authentic integration of the educational practices. It is the yardstick to the selection of curriculum principles. It is essentially integrative rather than fragmentary. Rather theology predominates over the philosophy of education because the former is derived from Revelation. The key component of theology is Allah, the component which determines the purpose of man’s life as a servant and a vicegerent of Allah. The first is vertical relationship between man and Allah (hablun min Allah). It denotes to man’s retribution (‘ubudiyyah) for being indebted as God’s servant (‘abd Allah) towards the Creator by worshiping (‘ibādah) Allah in totality. The second is horizontal relationship between man and the entire universe. It implies to his special mission to be khalīfah as discussed in the ontological aspect.
This first relationship acknowledges the Oneness of Allah (tawḥīd Allah). Tawḥīd is derived from the Arabic word ‘wahhada’ which means to be united or unified and literally denotes ‘unification’ or ‘asserting oneness.’ Al-Attas’s views that “the one is independent and subsistent and the other is dependent upon it; the one is absolute and the other is relative; the one is real and the other a manifestation of that reality.”

Thus, this monism rejects dualism and “the idea that there are two opposite parts or principles in everything, for example body and soul.”

The Unity of Allah (tawḥīd Allah) denotes to “realizing and maintaining of Allah’s unity in all man’s actions which directly or indirectly relate to him” and it is manifested in the unity of all His creation including universe, mankind, etc. Tawḥīd is the core of Islamic doctrine. All human beings affirmatively believe in it. It is not a philosophical argument to be rejected. The Islamic doctrine (‘aqīdah) consists of six articles of faith is affirmed based on convincing evidences of the divine sources (naqāl), reason (aqlī) and the senses (hawās). They establish the Oneness of Allah as the Lord (rubūbiyyah), the One to be worshipped (ulūhiyyah), who is perfect in names and attributes (al-asmā’ wa al-sifāt) which are classified as definite (wājib), impossible (mustahīl) and likely (jawaz). This manifested in the utterance of words “there is no god except Allah (Lā ilāh illa Allah),” the One and the Only Absolute Truth or single Ultimate Reality that unifies all existence and matters. Hence, it signifies the happiness for the whole mankind regardless races, gender, socio-economic status, etc.

Pertaining to educational aspect, tawḥīd is the groundwork for harmonizing the process of the IIC. The application of tawḥīdīc principle in Islamic education is significant as lucidly proclaimed in the Holy Quran; “Allah bore witness that there is no god but He, as did the angels and those who are firmly rooted in knowledge.”

This verse implies that the witnesses to divine absoluteness in transcendence are Allah Himself, His angels and those who possess knowledge regarding tawḥīd who have faith (imān) and are able to acknowledge Allah as the one and only God. Thus, all educational matters and activities in the IIC must be based on Islamic belief system of tawḥīd and imān. In this context, tawḥīd is the root of imān, not its fruit and surely, faith (imān) is a pre-requisite of becoming true believer (mu’min) who lives for the sake of Allah as described in the Holy Quran; “Only those are Believers who have believed in Allah and His Messenger... but have striven with their wealth and their lives in the Cause of Allah...”

Hence, the educators and learners should comprehend the Islamic belief system clearly and translate them into actions (‘amal) as manifestation of their convictions.

In addition, this theological foundation is significant to the formulation of single unified system of education and towards achieving solidarity among the Muslim nations which is essential for the ummah in attaining happiness, prosperity and peace as explicitly enunciated in the Holy Qur’an. This was also vividly expressed in an analogy given by the Prophet “A believer to another believer is like a building whose different parts enforce each other,” then he clasped his hands with the fingers interlaced. Similarly, al-Fārūqī claims that all humans are one in Allah’s perception. This is the basis of universalism of Islam. They are distinguished by their deeds, in which violation and crime are considered as chauvinism that implies polytheism (shirk). In fact, Islam rejects chauvinism and the negative attitude of ethnocentrism but recognizes the universal social order as well as patriotism which signifies the attitude of love for defending own land or nation.
5. Axiological Foundation: Islamic Values System

The malaise of the ummah is caused by lack of ethical code or moral behaviour. The crisis in values and character development exists throughout the present Muslim world. Dawud asserts that it is working to undermine the fabric of the Islamic spiritual, moral and social system. The educational system should be responsible for the lack of character development among Muslim young generations. Islamic education has been taught ineffectively. It fails to inspire them to adhere to Islam as a way of life and a system of personal and social values.

There are three dominant value systems prevailing in Muslim societies at the present. The first is ‘religious value system’ that provides a set of rules and expectations derived from religion. The second is ‘traditional value system,’ a set of custom, rituals and morals transmitted from historical experiences that restrict the cultural traditions. The third is ‘modern value system,’ emerged from the contact with the previous Western civilization which includes the secular democratic systems, the civic work ethics and the Westernized concepts of individual freedom.

The IIC emphasizes on a proper understanding of the Islamic value system that meets the true Islamic goals (maqāsid al-sharī’ah). Zahiří defines ‘value’ as ‘consistence, goodness, worthiness and obedience’ which includes ‘grace, virtue and moral excellence’ that is related to five essentials (al-darūʾiyyāt al-khamsah) derived from the objective of the Islamic law (maqāsid al-sharī’ah), namely preservation of religion (al-dīn), self (al-nafs), intellect (al-ʾaql), lineage (al-nasl) and property (al-māl). Allah determines all values which are absolute and independent from man’s thoughts and actions. Therefore, Islamic value system or ethics in Islam is the Qur’anic code of conducts which is fully epitomized in the perfect moral character of the Prophet Muhammad (PBUH) as he says, “I have been sent to perfect the good character.”

Hence, the source of values is the Holy Quran and the Sunnah. Correspondingly, Islamic ethics is a framework, set by the Holy Quran, within which all practical conducts are deemed permissible. The Islamic religion, ‘al-dīn’ is the foundation of Islamic ethics as al-Attas asserts that the purpose and end of ethics in Islam is ultimately for the individual; what the man of Islam does, he does in the way he believes to be good only because of God and His Messenger say so and he trusts that his actions will find favour with God.

Islam promotes as all-pervasive structure of a value-system, based on the bond between human innate soul and the unchanging absoluteness. This is contrary to Humanistic assumption on a changing value-system whose meanings are personal and absolutely never exist outside human mind. Values in Islamic worldview are universal and absolute in contrast to Western perspective which defines values as relative in nature. On the contrary, the Islamic values system is based on the universality of the Islamic messages which are preordained for the entire mankind, as indicated in the Quranic phrase ‘Oh entire mankind’ (yā ayyuha al-nās). Rather the prophetic mission is also meant to integrate the differences in all aspects by protecting their human rights and upholding moderation as pronounced by Allah; “We have created you as a balanced community.” The assessment of values must be based on the Quranic justification as stated that “Blessed is He Who sent down the Criterion to His Servant, that it may be an admonition to all creatures.” The Criterion (al-Furqān) is the Holy Quran, the principle of judgment between virtues and vices or praiseworthy and blameworthy. Islam regards knowledge as value laden not neutral.
or value-free as assumed by secularists. However, some knowledge becomes blameworthy due to the misapplication by the erring human. Thus, the IIC would integrate knowledge and the whole system of education with values in order to preserve the sacredness of knowledge.

5.1 Values in Good Thinking

The importance of values and care in thinking is highlighted by Lipman, who posits that excellent thinking is multidimensional which is inclusive of critical, creative and caring thinking as will be elucidated further in the next chapter. Kinds of caring thinking are appreciative, affective, active, normative and emphatic thinking. For Lipman “without caring, thinking is devoid of a values component” for without ‘valuing’ or ‘valuation’ thinking is predisposed to apathy, lack of concern, indifference and selfishness. The values of good thinking are explicated in the Quranic injunctions and they promote the use of the intellect as mentioned earlier. Furthermore, the prophetic mission is teaching man the revelations, wisdom and purifying them. This implies that teaching for wisdom is an educational aim of Islamic education. The product of good thinking is wisdom, which Miskawayh defines as the perfection of human intellect and character. Since wisdom is a good value, thus, the wise man will attain the blessing.

5.2 Values of Excellence

Al-Ghazali mentions that “for knowledge is the most excellent of things, the process of acquiring it would then be a search for the most excellent, and imparting it would be promoting the most excellent.” Being excellent should be the target of every Muslim learner for the Holy Prophet (PBUH) proclaims, “Allah likes it when the one amongst you perfects his works.” Al-Ghazali mentions that excellence is an attribute to knowledge. For him, “excellence is derived from the infinitive to excel which is ex crescence.” The greatest achievement of man is eternal happiness, and the most excellent thing is the way that leads to it. This happiness will never be attained except through knowledge and works, and works are impossible without the knowledge of how they are done. There is no exact description defining excellence, however striving for it becomes the virtuous way to attain happiness and success in this world and the Hereafter. In achieving the overall excellence, some value-laden methods are identified. Firstly, internalize the Aristotelian notion of “Excellence as Habit of mind” which promotes intellectual habits such as intellectual honesty, integrity, humility, curiosity and independency. Secondly, practice moral and ethical aspects for decision-making. Thirdly, put maximum exertion (ijtihād) and self-discipline (ta’dib) as Roosevelt claims, “there has never yet been a man in history who led a life of ease whose name is worth remembering.” Thirdly, recognize the industriousness of intellectual enterprise and thinking process. Fourthly, apply the attitude of humility (tawādu’), broadmindedness, and be contributive in problem solving. Fifthly, have commitment (il tizām) and consistency (istiqāmah) in achieving excellence for long-life learning. Islam accepts modernity as a spiritual phenomenon instead of modernization which promotes egoism and individualism. Thus, in the response of the challenges of globalization, a set of Islamic values could be adopted as what has been practiced in the Indonesian pesantren such as the sense of brotherhood and unselfishness to preserve against pitiless
entrepreneurialism, moderation to control unbridled consumerism and self-reliance to permit personal and national independence.\textsuperscript{73} An ideal integrated personality should be virtue-based as well as excellence-oriented through applying the concept of \textit{ihsān}.\textsuperscript{74}

In the context of education, the Western perspective regards excellence as the goal of optimizing individual’s talents and quest for self-achievement. This idea is dissimilar to the Islamic worldview which consider it as a driving means of seeking knowledge for individual holistic growth and realizing God-consciousness as the final end which is balanced between God loving and God-fearing. In promoting excellence, a western thinker, Van Tassel-Baska suggests the practice of two important societal values viz. value of education and value of hard work.\textsuperscript{75} Correspondingly, this notion is parallel with Islamic worldview that promotes excellence through revitalization of \textit{ijtihād} \textsuperscript{76} and the practice of \textit{jihād} in which the former requires knowledge to reach the best solution or certain target whereas the latter energizes vigor in reaching the target. Thus, the IIC should be supplemented with these two elements in the effort of promoting excellence in the contemporary Islamic education system.

The Holy Qur\textsuperscript{ā}n encourages the exercise of \textit{ijtihād} and promotes using intellect as discussed earlier. This was legalized by the Holy Prophet Muhammad (PBUH) as in the case of Mu\textquotesingle adh bin al-Jabal as mentioned in chapter two. There is no reciprocal definition regarding the term \textit{ijtihād}. It could mean as putting maximum effort to reach certain goal or as endeavour at individual contemplation. In other cases, it denotes to intellectual exertion in the interpretation of laws and doctrines or personal scholarly independent reasoning.\textsuperscript{77} In the view of Fazlur Rahman, it is synonymous with \textit{jihād} and it includes intellectual elements in translating a relevant previous text or regulation with some modification to suit the current situation.\textsuperscript{78} Historically, \textit{ijtihād} was proven as an extraordinary peculiarity of the classical Islamic learning system in producing eminent personalities and contributing to scientific and philosophical progression. As a consequence, many contemporary intellectuals such as al-Fārūqī, al-Attas, Abduh, al-Afghani, Iqbal etc. have called for restoration of \textit{ijtihād} in terms of intellectual endeavor and thereby to eliminate blind imitation (\textit{taqlīd}) and illiteracy (\textit{jahl}) in their effort to resolve ummatic malaise.

The exercise of true \textit{jihād} \textsuperscript{79} covers all aspects of life and it is not confined to struggle against enemies alone. It is not terroristic as propagated by some disguised Muslims and Western media. It denotes to a continuous struggle for dominance of virtues over vices for the sake of Allah by utilizing all available resources, opportunities and strengths with strong attention of mind and intention of heart. The Holy Prophet Muhammad (PBUH) affirms, “Striving is the ordinance of God and whatever God has ordained can only be attained through striving.” Many Qur\textsuperscript{ā}nic injunctions ordain the exercise of \textit{jihād} in the cause of Allah.\textsuperscript{80} In this millennium, the best jihad is the acquisition of knowledge especially religious teaching in order to understand the right way of living and know to deal with evils as the Holy Prophet Muhammad (PBUH) proclaims, “\textit{The most excellent Jihad is that for the conquest of the self.}” However, Ashraf alleges, “the whole approach to the concept of \textit{jihād} through one’s passions and desires is lost.”\textsuperscript{81} Psychologically, an individual or society will experience ‘social entropy’ or ‘behavioural drift’ when he or they naturally drift toward disharmony and until they are inspired by new forces such as \textit{jihād} to prevent this problem.\textsuperscript{82} If all individuals were striving to purify their minds and hearts
from any deviant inclinations, human oppression and warfare, only then social entropy and behavioural drift would be eliminated.

IMPLICATIONS AND CONCLUSION
It could be analysed that four areas namely ontology, epistemology, theology and axiology which were explained before from the Islamic perspective are essential to components of theoretical framework of the IIC. Ontological foundation focuses on human nature, his integrative components and functions, thereby significantly implying on the philosophy of the IIC. Since ontologically nature of man is dual, physical and spiritual, the IIC concerns the development of both dimensions in a balanced and integrated manner. The former embodies animal aspect for life survival whereas the latter manifests angelic aspect for achieving God-consciousness. The harmonious integration of physical and spiritual dimensions reflects the unity of man. Neglect in either one dimension will produce chaos and injustice in human life. All human components namely soul, mind and body are complementary. Further, man has dual roles namely as servant and vicegerent of Allah. The learners should know on how to play these roles as divine trust (al-amānah). All these lead to development of an integrated personality as the final product of the IIC.

Epistemological foundation gives some curricular implications on the content of the IIC. Islam perceives that all knowledge belong to Allah alone and a part of which is divinely revealed to His chosen prophets. This produces divine revealed knowledge in the form of Holy books or scriptures, of which the Holy Qur'an remains intent and authentic. However, a small amount of knowledge is endowed to people who use their perceptual faculties namely intuition, senses and intellect. This produces human acquired knowledge in the form of scientific, philosophical and other such sciences. The IIC advocates complementary relationship between the divine revelation and human reason. It accepts the unity of knowledge and rebuffs any compartmentalization in knowledge. The integration of both religious vigour and rational thoughts is vital to produce a true Islamic personality. This epistemological explanation is significant in promoting culture of philosophical inquiry and scientific investigation as well as enhancing the multidimensional thinking. It also maintains integration of theory and practice. It is idealistic and realistic, physical and metaphysical. Therefore, knowledge must be balanced. Balance does not mean equal weight but proper division according to the hierarchy of the knowledge. Levelling of all knowledge to the same level or overemphasis on certain knowledge will cause injustice.

Both theological and axiological aspects are significant for the personality development. Both beliefs and values are integral for its transformation process. Both systems are key elements to the IIC curricular content and its methodological processes. Theologically, Islamic belief system ensures that the educational practices are in accordance with tawhidic paradigm which is based on Unity of Allah. Meanwhile, Islamic value system derived from Islamic law (sharī'ah) makes education value-laden. These, i.e., both theological and axiological elements are integral to the IIC. Besides, struggle (jihād) and reasoning (ijtihād) based on perfection (iḥsān) are keys which accelerate learners' overall excellence and achievements.
ENDNOTES

1. Freud was a neurologist and psychotherapist who deliberated on the unconscious dimension of human psyche. Skinner was the most significant figure in behaviorism who introduced stimulus-response approach.

2. For this discussion, ‘man’ is equally referring to both genders i.e. male and female.


4. Al-Mahdi, Muhammad, Understanding the Concept of Khalīfah (Ampang: the Khalīfah Institute, 2004), 40.


8. Al-Ghazali also defines the ‘intelligible’ (al-m’lūm) is “an expression for the specific nature of things,” and ‘Intelligence’ (al-ilm) is “an expression for the representation of the image in the mirror [of the heart]”. Ibid., 40.


12. Al-Qur’ān, al-Baqarah: 30, ‘Khalīfah’ is an Arabic word and is translated as ‘vicegerent’ that literally means someone who performs as representative of a higher authority without abusing power given. Hence, the vicegerent of Allah (khalīfah Allah) refers to man who has been created purposely to act in His place with His Will exercising His granted authority.


28. Part of a long Hadith as found in Sahih Ibn Mâjah, H. adīth No. 183, Sunan al-Tirmidhi, Hadith No. 2682

29. A saying commonly ascribed to the Holy Prophet.

30. It is an Arabic term derived from ‘alīma which means to know, to be aware of, to be familiar etc. Since it is a verbal noun (masdar), it denotes to the state of knowing or subject, which is known. See Al-Ghazali, The Book of Knowledge.


32. Four levels of perceptions are identified; the lowest is al-wahm i.e. wrong and baseless perception, then al-Shak i.e. doubtful perception, followed al-‘i‘anim i.e. clear perception but still contains some doubts. The highest level is al-Yaqīn, certain perception that is free from any doubts.

33. Aşıkçı, Islamic Science, 49.

34. See Al-Attas, S.M., The Concept of Education, 17. Further explanation about the concepts of man, knowledge, and education in the view of Al-Attas; see Wan Mohammad Nor, The Educational Philosophy, 69-119 and Al-Attas, “Preliminary Thoughts.”

35. Quraishi, Some Aspects of Muslim Education, 105.


40. Ibid.
sort in performing a task for tawḥīd Value
- the time the Holy Prophet (P.B.U.H), but evolved after the emergence of new reverts and various
- sensible warfare as the final alternative to defend against
- sciences, but they have adopted different methods.

Jihād

Bader A. Malik, “True Meaning of ‘Ijtihād: Pursuit to eliminate ignorance, good practice of knowledge, convey good message sincerely and having constant patience. See

oppression for establishing justice on the earth. Meanwhile, the major jihad that is spiritual struggle within inner self

have employed the method of linguistic analysis in interpretation of Qur’anic verses and the traditions.

difficulty. Thus,


Al-Attas, Islam and Secularism; and Islam: The Concept of Religion 36.


Al-Attas, Baqara: 201.

Al-Attas, Al-Furqān: 1.

Matthew Lipman, Thinking in Education, 264-269.

Ibid., 270.

Al-Attas, Al-Baqarah: 129.


Hadīth Sahīh reported by Bayhaqī in Shu’ab al-Imān.

Al-Ghazali, The Book of Knowledge, 18.

Ibid., 19.

Al-Attas, Al-Baqarah: 201.


Ihsān denotes to the beautification and perfection of one’s performance including thoughts, sayings, deeds and appearances. It has two values viz. Mushāhada, a feeling of seeing Allah and murāqabah, a sense of being monitored by Allah.

Tassel-Baska, “Excellence in Education.”

Literally, ‘Ijtihād’, is rooted from ‘juhd’ which denotes the sense of power and strength, and ‘jāhd’ indicates hardship and difficulty. Thus, ‘Ijtihād and tajjāhden employs exertion of power and strength. It means undertaking effort in performing a task for attaining certain objective.

Notwithstanding, Muslim scholars have reached a consensus regarding the importance of intellectual exercise for achieving the definitive certainty (haq) and developing other systematic disciplines of sciences, but they have adopted different methods.

Philosophers and scientists tend to use logic and scientific method whereas jurists (fuqahā) and commentators (mufassirūn) have employed the method of linguistic analysis in interpretation of Qur’anic verses and the traditions.


Jihād is of two types namely minor and major; the minor is a visible warfare as the final alternative to defend against oppression for establishing justice on the earth. Meanwhile, the major jihad that is spiritual struggle within inner self (nafs) against devils (Shaytān) who are untringly alluring man to disobey Allah. The major jihād requires four elements; knowledge pursuit to eliminate ignorance, good practice of knowledge, convey good message sincerely and having constant patience. See Bader A. Malik, “True Meaning of ‘Jihād has been lost,” http://www.geocities.com/ta3leqa1/jihad.html> (accessed 5 November, 2008).


Al-Qur’ān, Al-Hujurāt: 15.


Hadīth reported by al-Bukhārī.

For more understanding regarding Unity of Humanity, see al-Ālī, Wonders of the Heart, 15.


Al-Attas, Islam and Secularism; and Islam: The Concept of Religion 36.


Al-Attas, Baqara: 143.

Al-Qur’ān, Al-Furqān: 1.

Matthew Lipman, Thinking in Education, 264-269.

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Al-Qur’ān, Al-Hajj: 7; al-Saff: 10-13, and others.

Ashraf, New Horizons in Muslim Education, 17.

Al-Mahdi, Understanding the Concept of Khilāfah, 57.