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VOLUME 32 SPRING 2015 NUMBER 2

**AMERICAN JOURNAL
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and interdisciplinary journal

INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT

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Editorial

Un-Islamic or Non-Muslim: The Identity of Violent Extremist Elements among Muslims

The reality is that the Islamic State is Islamic. *Very* Islamic. Yes, it has attracted psychopaths and adventure seekers, drawn largely from the disaffected populations of the Middle East and Europe. But the religion preached by its most ardent followers derives from coherent and even learned interpretations of Islam.”¹

This editorial analyzes the phenomenon of violent extremism and its identification and association with Islam by analysts and critics. In my 29:1 editorial “The Stigma of Extremism on Muslims,” I suggested that the violent elements in Islam are no more than “a fraction of the 7 percent of global Muslim population considered to be ‘politically radicalized,’ including [non-violent] sympathizers”² and “an inescapable nuisance and ... regrettable stigma [to] the larger Muslim majority.”³ I stand by these points, the iteration of which, in this current editorial, gains its prime relevance.

Here, I argue further that despite the Prophet’s prohibition of labeling other self-confessed practicing Muslims as “non-Muslims”⁴ regardless of their actions (i.e., *takfir*), extremists nevertheless use it to give themselves the license to kill other Muslims, a fact that makes their actions “un-Islamic.” I also maintain that the peace-loving Muslim majority has the moral right and intellectual prerogative to denounce this violent minority and to get their denunciation appreciated and deemed supreme.

Islamic or Un-Islamic?

The question of whether al-Qaida, al-Shabab, Boko Haram, and IS are Islamic or un-Islamic is politically and religiously significant. Although the importance of these descriptions is great to all actors (e.g., violent extremists, peace-

loving Muslims, and the non-Muslim global community), it may be of even greater importance to these groups, for their entire *raison d'être* is firmly anchored in their "Islamicness." They came to existence as groups; they are who they are and do what they do based on their self-image. Without this self-claimed self-image, they could only see themselves and their activities as worthless – as they, in fact, truly are. So to depict them differently, as we do here, would be the greatest of all possible insults.

The peace-loving Muslim majority's depiction of violent extremists and their activities as un-Islamic is both a religio-political necessity and self-serving. The first attitude is both correct and justified, for it is un-Islamic to line up and execute other Muslims indiscriminately, even if they do happen to belong to another sect, regardless of what some isolated medieval source says.⁵ It is un-Islamic to burn Muslims alive, behead non-Muslim social workers helping Muslims, abduct hundreds of mainly young Muslim girls to be sold and abused in unlawful marriages, and kill innocent students. But this same majority is fully justified in portraying violent extremists and their activities as un-Islamic because the latter claim to be doing everything in the name of Islam and for Muslims. Unfortunately, some people around the world agree with them and bash Muslims and Islam.

Each time I give a public talk to non-Muslims in this country, I am asked why Muslims sympathize with "terrorists." The underlying rationale always seems to be based on the erroneously and ill-informed observations that Muslims, as a whole, neither challenge nor protest such activities. Once an elderly and seemingly open-minded liberal told me that he would like to see a large crowd of Muslims demonstrate, like African-Americans did in Washington during the 1995 "Million Man March."⁶

As far as blaming Islam, this is mainly done by various analysts, pundits, Islamophobes, and even well-intentioned academics. Those in the first two groups openly blame Islam for these activities; those in the latter two groups read such activities into Islamic sources or attempt to prove the extremists' loyalty to Islamic sources, no matter how minority or isolated those sources are. This way, Graeme Wood and others like him project violent extremists as "very Islamic." Note that his above-mentioned quote states that "the reality is that Islamic State is Islamic. *Very* Islamic... the religion preached by its most ardent followers derives from coherent and even learned interpretations of Islam." He acknowledges the truth by using *interpretation* instead of *scriptures*, but skews it by using *coherent* and saying nothing of *majority* interpretations.

To me, the latter approach is more sinister. Ironically, these intellectuals and pseudo-experts feel comfortable agreeing with the violent extremists than with the majority of peace-loving Muslims. Thus they distrust any attempt to

discredit the extremists. I was once invited to an interfaith dialogue at Chapman University's Department of Religious Studies on "The Similarities between Judaism and Islam." I said nothing about extremism, and yet spent the entire Q&A session answering questions about al-Qaida and Hamas, even Iran, all the while trying to convince the audience that all of the extremists' purported justifications are either distortions or misunderstandings. One gentleman, who claimed to be a "real" American conservative and had no association with the department (he later sent me a link to his conservative blog), stated that he would never accept the "usual" Muslims' explanation of misunderstanding and distortion on the part of the extremists. What else could I have said?

Thus their hatred of Islam and/or distrust of Muslims allows them to partially absolve the extremists or down-play their responsibility in order to establish (via selective readings and research) Islam's inherently evil nature. The basis of their conclusion is this. As long as there is a trace of one medieval extremist on a particular issue, one whose opinion can be unearthed correctly, out of context, or perhaps erroneously by either today's extremists or the analysts themselves, the Muslim scholars' majority rulings just do not matter.

My own research on the interpretation of the Qur'an's peace verses confirms the extremists' selective use of sources and the superiority of the majority's comprehensive approach. Consider the following verses: "But if they incline towards peace, then you must also incline towards it and put your trust in God: He is the All-Hearing, the All-Knowing. If, however, they intend to deceive you, then God is enough for you..." (Q. 8:61-62).

On the surface, Muslims must seek peace as long as their opponents do the same. Qatadah ibn Di'amah (d. 735) is reported to have claimed that these verses were abrogated by a later revelation: "wherever you encounter the idolaters, kill them, seize them, besiege them, wait for them at every lookout post" (Q. 9:5).⁷ The tragic implication of this abrogation theory is that Muslims must fight non-Muslims until the latter are annihilated. One can see how convenient this is to any violent extremist. Qatadah related this theory in his book, but only in one-and-a-half lines and without any further elaboration about the context or occasion for the alleged abrogating war verse. Significantly, this particular book is not a *tafsīr* that explains and contextualizes the revelations or offers different opinions, but only a listing of abrogating and abrogated verses (*al-nāsikh wa al-mansūkh*).

Sayyid Qutb (d. 1966), an alleged ideologue for modern extremists and himself a Qur'anic commentator, accepted this particular case of abrogation because it fits in perfectly with his activist (read "extremist") sentiments.⁸ Of course, today's extremists who use his ideas would not only easily follow his opinion, but would also proudly refer to Qatadah and thereby justify their ac-

tivities by original classical sources. Journalists and analysts like Graeme Wood would consider those justifications and actions “very Islamic” simply because they are based on the “coherent and even learned interpretation of Islam.”

After citing Qatadah’s theory of abrogation in the contexts of these peace verses, and probing the context and occasion of revelation of the alleged abrogating war verse, al-Tabari swiftly rejected the theory as “baseless,” adding, “not according to the [context of the] Qur’an, the Sunnah, or even common sense (*fiṭrat ‘aql*).”⁹

Qur’an commentator and Maliki jurist Abu Bakr ibn al-‘Arabi (d. 1148) argues that the abrogation conclusion in this context is nothing but a mere “claim” (*da‘wa*).¹⁰ Fakhr al-Razi (d. 1210), a Qur’anic commentator and theologian with philosophical acumen (based on his voluminous *tafsīr*), both dismisses this theory and insists that Muslims must accept peace “even if they (the opponents) sought it as a way of deception (*‘alā sabīl al-mukhāda‘ah*).”¹¹ The majority of modern Qur’an commentators, including former Tunisian grand mufti Muhammad al-Tahir ibn ‘Ashur (d. 1973), overwhelmingly agree that the peace verses are meant for perpetual application.

Finally, to buttress this majority opinion, the Prophet himself applied them in 628 at al-Hudaybiyyah in response to God’s command. Not ironically, and despite Umar ibn al-Khattab’s protest of the treaty’s obviously unfavorable stipulations to Muslims, the Prophet told him that “I am a servant of God and His messenger. I will never disobey His command (*amrah*), nor will He ever abandon me (*wa lan yuhayyi ‘anī*).”¹²

In his commentary on the peace verses, Sayyid Qutb selectively cited Qatadah’s opinion and ignored not only the other medieval commentators (i.e., al-Tabari, Ibn al-‘Arabi, Fakhr al-Razi), but also effectively disregarded the verses’ application at Hudaybiyyah. Why? This is surely one of his attempts to drive home his ideological position, and contemporary extremist groups follow suit. And yet after all this, some contemporary journalists still consider such groups as “very Islamic” based upon these isolated sources.

Clearly, extremists selectively consult sources to deliberately skew the Islamic message in their own favor and/or to mislead others in their efforts to represent “true Islam,” regardless of whether their audiences comprise like-minded potential recruits or journalist claiming to uncover the truth. Based on the above case study, the peace-loving Muslim majority has a better argument morally, religiously and politically than does the un-Islamic extremist minority. And it is therefore high time that the pseudo-analysts stop bolstering the extremists’ case and ego in the name objective and unbiased analysis.

This Issue

We begin this issue with “Qur’anic Methodology for Integrating Knowledge and Education: Implications for Malaysia’s Islamic Education Strategy” by Sidek Bin Baba, Mohamad Johdi Salleh, Tareq M. Zayed, and Ridwan Harris. In this study, the authors develop a teacher-centered Qur’anic methodology based on integrating acquired and revealed knowledge as regards content. They also investigate the existing curriculum and institutional efforts to integrate both types of knowledge, students’ understanding of the integrated knowledge and its learning process, as well as how the teachers and lecturers understand and then apply this integrated knowledge to their teaching methods.

Next is Nuraan Davids’ “Islam and Multiculturalism in Europe: An Exposition of a Dialectical Encounter.” Davids explores why its multiculturalism might be perceived as failing. In weighing the increasing levels of fear and insecurity among majority groups within a context of growing social marginalization among minority groups, she suggests reinvoking multiculturalism as a dialectical encounter on the grounds that this will lead to the equal citizenship necessary to counter the alienation and skepticism that threaten to undermine any notion of peaceful co-existence.

Mahdi Shafieyan follows with his “Derrida’s Shadow in the Light of Islamic Studies: An Analysis of Binary Relations in the Qur’an.” His study reveals the problems accompanying the conception of the binary pair and offers alternatives. He does not mean to reject the binary pair itself; however, underlining this idea in a way that obstructs other paths are questioned and some supplementary notions for the binary opposition and binary pair are proposed.

We close with “Striving for Islamic Governance: Varying Contexts, Different Strategies” by Abdul Rashid Moten. He analyzes the attempts made by specific leaders in the Islamic Republic of Pakistan, the secular Republic of Turkey, and multi-ethnic Malaysia to improve their governance models in the areas of human, economic, and social development. Moten maintain that as these countries adopted different strategies, the resultant models of Islamic governance are due largely to the contexts and features of their respective societies. He concludes that Turkey and Malaysia largely embraced democratic principles, operated a new hybrid economic model that combined the characteristics of Islamic and capitalist market systems, and worked closely with the West.

I hope that our readers will find these papers not only thought-provoking and stimulating, but also sources of inspiration and motivation for their own research.

Endnotes

1. Graeme Wood, "What ISIS Really Wants," *The Atlantic*, March 15, 2015, <http://www.theatlantic.com/features/archive/2015/02/what-isis-really-wants/384980/>, retrieved on April 4, 2015.
2. John Esposito and Dalia Mugahed, *Who Speaks for Islam?: What a Billion Muslims Really Think* (New York: Gallup Press, 2007) 69-70.
3. Zakyi Ibrahim, "The Stigma of Extremism on Muslims," *American Journal of Islamic Social Sciences* 29, no. 1 (2012): i.
4. Muhammad Ibn Isma'il, *Ṣaḥīḥ al-Bukārī* (Beirut: Dar al-Kitab al-'Arabi, 2006), "Kitāb al-Adab," chapter 73, hadith nos. 6103-04.
5. I challenge any analyst to prove that any of their sources has ever been the majority voice or consensus of Muslims scholars, even in their own era. It is hardly difficult to identify scholarly and methodologically sounder voices on that particular case.
6. According to the *Encyclopaedia Britannica*, the "Million Man March, political demonstration in Washington, DC, on Oct. 16, 1995, to promote African American unity and family values. Estimates of the number of marchers, most of whom were African American men, ranged from 400,000 to nearly 1.1 million, ranking it among the largest gatherings of its kind in American history," <http://www.britannica.com/EBchecked/topic/382949/Million-Man-March>; retrieved on April 4, 2015).
7. Qatadah ibn Di'amah, *Kitāb al-Nāsikh wa al-Mansūkh* (Beirut: Mu'assasat al-Risalah, 1984) 42.
8. Sayyid Qutb, *Fī Zilāl al-Qur'ān*, 8:61, p. 184, <https://www.mosshaf.com/ar/main>, retrieved on April 7, 2015.
9. Muhammad ibn Jarir al-Tabari, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān* (n.p.: Mu'assasat al-Risalah, 2000), 14: 41-42.
10. Muhammad al-Tahir 'bn 'Ashur, *Tafsīr al-Taḥrīr wa al-Tanwīr* (Beirut: Mu'assasat al-Tarikh, 2000), 9: 149.
11. Fakhr al-Din al-Razi, *Al-Tafsīr al-Kabīr* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2000), 15:150.
12. Muhammad 'Abd al-Malik ibn Hisham, *Al-Sīrat al-Nabawīyah* (Beirut: Dar al-Kitab al-'Arabi, 2006), 3-4:196.

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A Qur’anic Methodology for Integrating Knowledge and Education: Implications for Malaysia’s Islamic Education Strategy

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Tareq M. Zayed, and Ridwan Harris*

Abstract

Integrating knowledge and education has become a major issue in Malaysia in the context of globalization. This study develops a teacher-centered Qur’anic methodology based on the integration of acquired (‘aqlī) and revealed (naqlī) knowledge as regards content, as well as the integration of teachers’ role in a teaching-learning process designed to empower students to manage “self” and “system.” It further investigates the existing curriculum and institutional efforts to integrate these two types of knowledge, students’ understanding of the integrated knowledge and its learning process, as well as how the teachers and lecturers understand this integrated knowledge and apply it to their teaching methods. Data collected through interviews and surveys of participating school students and teachers, as well as university students and lecturers, revealed several issues that need to be addressed.

Introduction

The idea of integrating knowledge and education has become a major issue in Malaysia in the context of globalization because globalization requires “convergence,” whereas introducing an education system without an integration strategy means accepting an external view without first testing its effectiveness

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or lack thereof.¹ Many integrated education systems based on objectives related to race, language, religion, occupation, culture, and region exist; however, not all methods of integration are equally applicable to Malaysia due to its unique historical, demographic, and cultural background.² Therefore, Malaysia has chosen to implement the Islamic integrated education system and is working to foster and develop the “Islamization of knowledge and education” project. In response, universities, colleges, departments, and schools have been established nationwide. Even the country’s Ministry of Higher Education is interested in what is going on in the name of Islamic integrated education, which is one outcome of the ongoing integration and Islamization project.³

The ultimate goal of this governmental project is to (1) integrate and reconstruct knowledge and education and (2) change the worldview of their learners and teachers.⁴ The National Education Philosophy (NEP), written in 1988 and revised in 1996, was founded to implement the philosophy of Islamization by, for example, enshrining the vision of education held by the ministry and the government in order to provide a holistic learning environment in which all students can develop their intellectual, spiritual, emotional, and physical potentials.

Education in Malaysia is an on-going effort towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards, and who are responsible and capable of achieving a high level of personal well-being as well as being able to contribute to the harmony and betterment of the family, the society and the nation at large.⁵

In light of the underlying principles and philosophy of the Islamization of knowledge and education, this study holds that the curriculum, the outcome for students, the learning process, and the quality of teachers in some of the country’s integrated education institutions have to be discussed in the context of the graduates’ personality and impact on society. The Qur’anic methodology for this integrated approach has paved the way for this discussion and further analysis.

Therefore, this study proposes that the Qur’anic methodology be used to implement Malaysia’s integrated Islamic education system and strategy. The methodology, which involves an integrated learning content and an integrated teaching-learning process, describes how integrating these two types of knowl-

edge can benefit both students and teachers and how teachers can integrate the desired role with the teaching-learning process to empower students to manage their “self” and “system.”

The following sections further relate this methodology to the existing curriculum and the country’s institutional efforts to integrate education. The study ultimately examines the extent to which this Qur’anic integrated education is practiced within the teaching-learning process and how far the teachers and learners conceptualize the process of integration. The conceptual framework analyzed in the following sections illustrates that the Qur’anic methodology prescribes a model of teacher-centered education for implementing this particular approach.

The Conceptual Framework: QMIKE

The Qur’anic methodology of integrated knowledge and education (QMIKE) is connected with the literature of current Muslim educationists. Muslim scholars like Ismail Raji al-Faruqi (d. 1986), Sayed Ali Ashraf (d. 1998), Sayed Naqib Al-Attas (b. 1931), AbdulHamid AbuSulayman (b. 1936), and M. Kamal Hassan (b. 1942) have tried to determine the problems behind the Muslim world’s current deplorable situation.⁶ They concluded that this situation was due mainly to the non-integrated education system, which has caused socio-cultural and personality problems. At a later date, Rosnani Hashim characterized this sort of education as “dualistic.”⁷

In addition to emphasizing the integration of knowledge and education, they also provided a framework for motivating Muslim learners, teachers, and educators to improve this situation. They mentioned various terms to introduce certain activities and methods: “disciplining mind and soul” (Al-Attas, 1977), “Islamization of Knowledge” (Rahman, 1988; al-Faruqi, 1989), “Integration of *‘ilmu aqlī* and *‘ilmu naqlī*” (al-Faruqi, 1988), “eclectic model” (al-Alwani, 1989), “Islamization of education” (AbuSulayman, 1999), “Islamization of curriculum” (Hashim, 1999), “holistic learning” (Hashim, 1999; Hassan et al., 2010), “intellectualism” (Hashim, 2006), “critical pedagogy” (Hussien, 2007), “Islamicisation” (Hassan, 2010), “relevantization/contextualization of Islamic knowledge” (Hassan, 2010, 2014), “empowerment” (Rahath & Hashim, 2013), and “transformative pedagogy” (Hashim, 2014).⁸

Some of these scholars discussed the Islamization of knowledge from the viewpoint of Islamic education philosophy; others focused on its methods or frameworks as a way to integrate education. AbuSulayman (1999) shifted this discussion to the “Islamization of education,” on the grounds that such an ap-

proach, in which teachers are the actors, would help integrate education. However, the focus of potential methods or frameworks proposed by others is on either learning materials or pedagogy. Although they included the teachers' role in the process of integration, they did not explain it comprehensively. According to the relevant literature, integration begins when teachers start to instill the Islamic worldview in their students' minds. And, given that the teachers must have the resources that have been Islamic epistemologically integrated, the learning materials must also be Islamized.⁹

The pedagogic problem can be resolved through teacher training and changing the teaching methods. But in terms of learning resources, the entire process of epistemological integration remains problematical. In reality, research in Malaysia has demonstrated that although some Islamic education institutions have been introduced to "integrated knowledge and education" programs in the name of epistemological integration, what has been accomplished is indeed merely structural as opposed to epistemological. For example, some institutions teach their students selected Islamic modules along with the required modules in the belief that students will be able to integrate Islam with other acquired knowledge. These efforts have been found to be rather ineffective because the knowledge of "transcendence" is absent in these "secular" (i.e., acquired knowledge-based) modules. Hashim (2014) called establishing institutions and introducing both Islamic and regular modules a "macro-level" integration, and Islamic epistemological integration in acquired knowledge modules a "micro-level" integration.¹⁰ Equally, Baba (2013) pointed out that a similar practice is happening in Malaysia, namely, teaching two categories of modules simultaneously as "loosely integrated education."¹¹

However, scholars have agreed that both teachers and an Islamized content would motivate students to change, to varying degrees, their thinking and attitude. For example, Hussien (2007) mentioned that an Islamized critical pedagogy could offer an adequate resolution to the crisis in the Muslim mind.¹² Similarly, Hashim (2006) said that students can develop intellectually from the teachers' pedagogy and learning materials. Now, looking back at the role of teachers who mediate between the content and the students by using various methods and techniques, Hassan (2010) mentioned that the former should Islamize the latter; in other words, teachers should help students acquire useful knowledge that leads to moral action and good behavior (*husnul khuluq*). This nomenclature of "Islamicization" basically signifies that knowledge is a means to achieve the ultimate goal: moral action and character. Hassan (2010) further mentioned that Muslim teachers are Muslim professionals who live in accordance with the *'aqīdah* (faith), the Shari'ah, and *al-akhlāq al-karīmah* (good

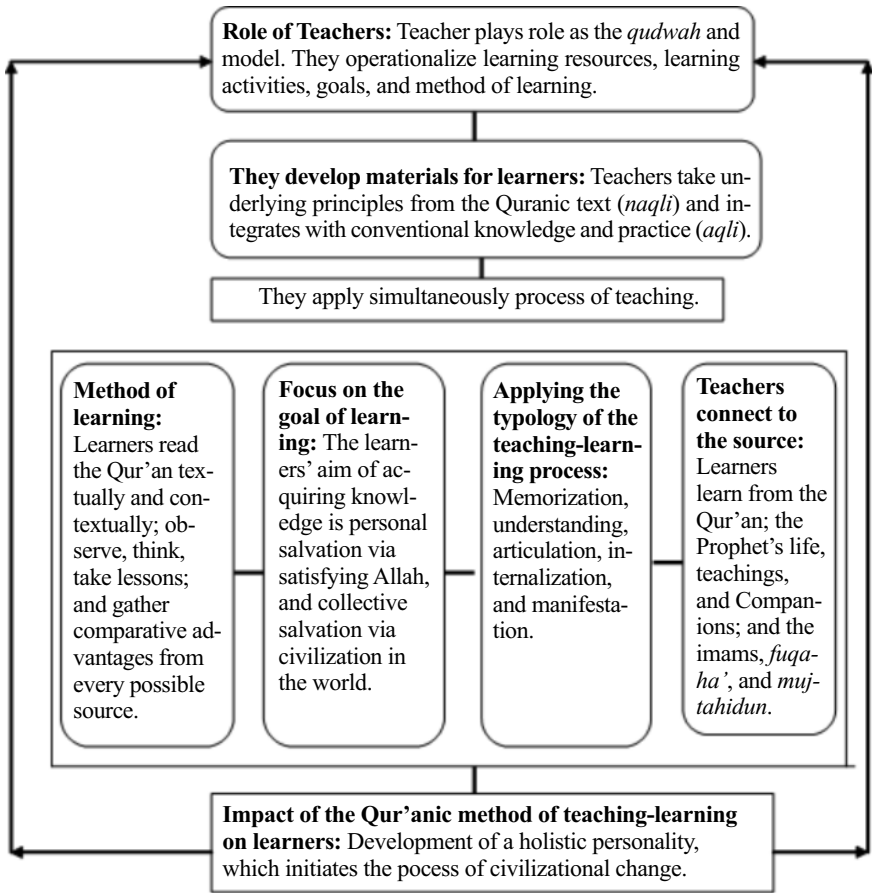
character). Unlike other scholars, his work clearly involves those practical aspects of integration that outline how teachers can integrate Islamic learning materials into their teaching methods so that their students can change themselves. Nevertheless, his work does not mention the role of teachers in comprehensive terms.

While teachers are the prime role players in an Islamic integrated education system, we found that the works of Abdallah, Hussien, & Hisham (2011) and Hashim (2013) stated that those teachers who lack an adequate level of Islamic revealed knowledge cannot implement the Islamic integrated approach in their teaching.¹³ This statement led us to state our position that Islamic integrated education is “teacher-centered” and always true, because this formula is conceptualized from selected Qur’anic verses. Indeed, education deals with three parties: learning materials, students, and teachers. Teachers provide the learning materials to the students in a useful and effective manner; however, they can only do so if they possess the appropriate learning materials and an effective method of teaching them. Figure 1 below, which presents this study’s conceptual framework, shows the teacher-centered method of integrated knowledge and education that is rooted in the Qur’an and prophetic practice.

Figure 1 displays how teachers function as role models. They operationalize the learning resources and activities, as well as the goal and method of learning, by developing the appropriate materials and then integrating the underlying Qur’anic principles with conventional and acquired knowledge. In addition, they let the students read the Qur’an both textually and contextually; observe, think, and take lessons; and gather comparative advantages from all possible sources. After this, they set the goals of learning, among them attaining personal salvation through satisfying Allah and collective salvation through building civilization. In order to help them reach the goal, they employ the sequential steps of teaching: memorization,¹⁴ understanding,¹⁵ articulation,¹⁶ internalization,¹⁷ and manifestation.¹⁸ Teachers empower students by connecting them with the resources they need to continue learning from the Qur’an, the Prophet’s life and teachings, and the Companions, as well as from the global Islamic community’s leading intellectuals.

During the final stage of this holistic teaching, the student’s personality grows and civilizational change begins.¹⁹ Some of these students, namely, those who have potential and can master what they have learned, start teaching enthusiastically and participate actively. Thus, real Islamization and the spread of Islamic ideology take place. In sum, the teacher-centered integrated education shows how teachers, learning materials, and students interact with each

Figure 1: Qur’anic Method for a Teacher-centered Integrated Approach to Education



other. However, before we analyze the teachers’ integrated role in light of the Qur’an, it is necessary to define and discuss “Islamic epistemologically integrated knowledge.”

Islamic Epistemologically Integrated Materials

The term *Islamic epistemologically integrated materials* refers to the integration of revealed and acquired knowledge based on Islamic epistemology. Epistemology, the science of knowledge (*‘ilm al-‘ilm*), is the study of the origin, nature, and methods of knowledge designed to enable one to attain certainty (*yaqīn*).²⁰ Epistemology informs us “how we know the things that we know,”

for it tells about the sources of knowledge and the certainty of their authenticity. Islamic epistemology is based on revelation as the source and the *tawhidic* (unity of God) paradigm as the goal.²¹ Hence, the personal knowledge acquired through interaction with the environment and God's creatures must be consistent with revealed knowledge.

This epistemological integration was discussed in the literature, but was not connected to the teachers' role in bringing it about. It is noteworthy that the process of epistemological integration keeps silent about Islamic religious/revealed knowledge (IRK), because IRK is not detached from the Islamic worldview or epistemic belief.²² Therefore, al-Attas and al-Faruqi called the process of integrating this paradigm into acquired/secular knowledge as "Islamization of modern or contemporary knowledge."²³ Some scholars remarked that integrating *tawhīd* within the scope of curriculum development which will ultimately resolve the Muslims' problems and crisis of the Muslims,²⁴ others emphasized textbook writing and teaching,²⁵ and still others focused on developing scholarship and an institutional ethos and practice.²⁶

According to Hashim (1999), epistemological integration is any knowledge that is compatible with Islam's beliefs and values and that helps one understand the true nature of 'abd (slave) and *khalīfah* (vicegerent) of God.²⁷ She mentioned that teachers are expected to teach their students those moral values and character that will help them achieve the status of *khalīfah*²⁸ and to teach adult students Islamic philosophy.²⁹

Al-Alwani (1989) has adopted an easy approach to integrating knowledge: Take the best from the western and secular knowledge in light of revealed knowledge.³⁰ Thus this eclectic model is not epistemologically integrated knowledge,³¹ but rather a process of selecting or employing different elements from a variety of sources, systems, or styles, and then combining all of them to produce new learning material. Some have said that this particular model is a subset approach under the processes of Islamization and integration that can heal the non-balanced educational approach between revealed-based (religious) and acquired-based (secular) education.³² The process maintained in the eclectic model indicates that it cannot be considered an epistemological-type of integration.

Unlike others, Baba (2000) refers to this epistemological integration vis-à-vis learning materials as integrating the meaning and understanding of an event or phenomenon in the light of revealed knowledge. He further elaborated that when acquired knowledge simply explains the "what factors or aspects" of an event or phenomenon, it remains disconnected to the event's true nature. In order to connect knowledge of events with revealed knowledge, the "why

aspects or factors” of events or phenomenon must be integrated with the knowing of “what aspects.” This is how both types of knowledge are ultimately integrated.³³ Based on this viewpoint, QMIKE proposes two things: the textbook as well as the necessity for teachers to understand the “why factors” in the light of revealed knowledge. For example, science explains what water is, whereas the Qur’an mentions why it is significant for the creation.

As QMIKE is teacher-centered, it emphasizes the teacher’s role in integrating both types of knowledge, because stand-alone learning materials or textbook are not suitable. However, the type of Islamic epistemological integration proposed by QMIKE is not possible without the teachers’ active participation. This study also posited that without their participation in this endeavor, the students would be unable to achieve a clear understanding of the Islamic worldview and personality. Even the concept of integrating acquired and revealed knowledge was unclear to the students, teachers, and lectures. In sum, learning materials and their content must be integrated via Islamic epistemology so that both learners and teachers can realize God’s unity, which is the goal of Islamic epistemologically integrated content.³⁴

The Qur’an’s Concept of Teacher-Centered Integrated Education

In the Qur’an, God details the Prophet’s duties as a teacher for his community:

It is He Who has sent amongst the unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom – although they had been, before, in manifest error. (Q. 62:2)

Allah did confer a great favour on the believers when He sent among them a Messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error. (Q. 3:164)

You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah. (Q. 33:21)

These verses clearly suggest that the Prophet’s important role as a teacher is to teach about the signs of Allah in the form of His power, purify the soul, teach the Qur’an and wisdom, and be the best role model in terms of behavior

(*qudwah*). Those teachers involved in the teaching-learning processes must follow his example. The verses also provide a broad and deep understanding of the source of learning: the signs of Allah, the Qur'an, and wisdom. These are the materials for learning that can be integrated by the teachers.

In another verse, God describes the specific learning task:

Behold! In the creation of the heavens and the earth, and the alternation of night and day – there are indeed signs for people of understanding – people who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth (with the thought):”Our Lord! Not for naught have You created (all) this! Glory to You! Give us salvation from the Penalty of the fire.” (Q. 3:190-91)

These verses inspire one to integrate the Qur'anic principles with conventional and acquired knowledge. They also mention the students' tasks: to read the Qur'an both textually and contextually; observe, think, and take lessons; and gather comparative advantages from every possible source.

Is one who worships devoutly during the hours of the night prostrating himself/herself or standing (in adoration), who takes heed of the Hereafter, and who places his/her hope in the Mercy of his/her Lord (like one who does not?) Say: “Are those equal, those who know and those who do not know? It is those who are endowed with understanding that receive admonition.” (Q. 39:9)

However, teachers further set the goal of learning, which includes personal salvation through satisfying Allah and collective salvation through building civilization.

Say, “O you My servants who believe! Fear your Lord. Good is (the reward) for those who do good in this world. Spacious is Allah's earth! Those who patiently persevere will truly receive a reward without measure! Say, “Verily, I am commanded to serve Allah with sincere devotion. And I am commanded to be the first of those who bow to Allah in Islam.” Say, “I would, if I disobeyed my Lord, indeed have fear of the Penalty of a Mighty Day.” Say, “It is Allah. I serve, with my sincere (and exclusive) devotion.” (Q. 39:10-14)

In order to help students attain the educational goal, teachers should follow the sequential steps of teaching: memorization, understanding, articulation, internalization, and manifestation. Memorization and understanding can be understood as

Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endowed with understanding. (Q. 39:18)

The issue of articulation can be realized from the Qur'anic word *zikr*, to articulate and express with deep thinking. The Qur'an conceptualizes the internalization process, for God proclaims that faith should be in line with action and vice versa.

But Allah has endeared the faith to you, and has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness, and rebellion; such indeed are those who walk in righteousness. (Q. 49:7)

Finally, the Qur'an defines manifestation in terms of '*amal* (good deeds) and *taqwā* (piety):

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; they are the ones to attain felicity. (Q. 3:104)

Those that return (to Allah) in repentance; that serve Him, and praise Him, that wander in devotion to the Cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by Allah – (these do rejoice). So proclaim the glad tidings to the Believers. (Q. 9:112)

Teachers are the agents who serve as role models by using memorization, understanding, articulation, internalization, and manifestation. However, they empower the students by connecting them to the resources that will enable them to learn from the Qur'an, the Prophet's life and teachings, the Companions, and the leading intellectuals of the global Muslim community.

The vanguard (of Islam) – the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds – well pleased is Allah with them, as are they with Him; for them has He prepared Gardens under which rivers flow, to dwell therein for ever; that is the supreme felicity. (Q. 9:100)

In the final stage, one's personality grows and civilizational change begins.³⁵ Some of these students, namely, those who have the potential and can master what they have learned, start teaching enthusiastically and with active participation.

Nor should the Believers all go forth together; if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them – that thus they (may learn) to guard themselves (against evil). (Q. 9:122)

Thus, Islamization and the spread of Islamic ideology take place. This teacher-centered integrated education shows how teachers, curriculum, and students should interact to achieve the desired goals.

The State of Integrated Education in Malaysia

Malaysia inherited its national education system from the British.³⁶ As a predominantly Muslim country, it has sought to integrate the education system in terms of language and culture.³⁷ Especially during the 1970s, Islamic religious subjects were made compulsory for Muslims, and civic and moral education was made compulsory for non-Muslims.³⁸ After that small-scale integration, over time other institutions were established, such as government secondary religious schools, integrated residential schools, and Islamic colleges and universities.³⁹ But this integration failed because there was no appropriate curriculum.

In 1989 the Ministry of Education launched the Integrated Curriculum for Secondary Schools (KBSM)⁴⁰ to teach Muslim students subjects related to Islam (e.g., early Islamic history, Arabic, and Islamic principles) along with the conventional curriculum. But the mission and vision of an integrated Islamic education are not fully based on the Islamization of knowledge and education, except in the cases of the International Islamic University Malaysia (IIUM), the Islamic Science University Malaysia (USIM), and several other schools.⁴¹ Abdallah and Hashim (2013) felt that many IIUM lecturers remain unclear about the Islamization and integration agenda.⁴² Similarly, Maulana (2014) indicated that lecturers need knowledge from both the revealed and human sources.⁴³

Before discussing the existing problems in the above-mentioned institutions, a brief account of these Islamic integrated education institutions will now be presented.

National Religious Secondary Schools (SMKA)

SMKA is a type of institutional group of education managed by the Ministry of Education. Fifty-five of them have been established so far. During the 1970s, public religious secondary schools were not well received because

their administration system was unorganized and they lacked infrastructure. At the same time, public awareness of education was increasing. Therefore, the ministry consulted the state governments in Peninsular Malaysia and decided that these schools should adopt the administrative system and curriculum of the regular secondary schools. Previously, many religious schools had emphasized only Islamic studies and Arabic to the exclusion of such national secondary school subjects as science, mathematics, and geography. This was the result of their inability to provide laboratories, which were expensive. Consequently, they found it difficult to compete in the human resource market and to meet the challenges of contemporary society.⁴⁴

Ulul-Albab Program of Junior Science College (MRSM)

Ulul-Albab is a Qur'anic term that means "people of understanding." Malaysia's Ministry of Rural and Regional Development formulated an educational project, MARA, which established several science colleges. This project initiated a special integrated education to build "people of understanding" in three selected schools in 1998 by producing professionals, technocrats, and businesspeople who are well-versed in the Qur'an and Sunnah, as well committed Muslim individuals who are learned, competent, responsible, and able to serve the religion, race, and nation by internalizing the Qur'an.

Participating students memorize the thirty parts of the Qur'an and employ reading, realization, and deep thinking to understand its message. Moreover, they study various sciences and foreign languages (e.g., Japanese and Chinese) and are trained in a manner that will enable them to provide insight on how to resolve the Muslim world's problems via creativity, innovativeness, and high technology. Conventional extra-curricular activities (e.g., swimming, horse riding, and archery) are also used to strengthen their personality and physical and mental development.⁴⁵ When compared to the SMKA and the Integrated Fully Residential Schools (SBPI), the activities of the *Ulul-Albab* schools seem to be more effective. However, the literature concerning the activities and success of this category of schools are not readily available.

The International Islamic University Malaysia (IIUM)

IIUM was established in 1983 to respond to the crisis in knowledge as outlined during the 1977 conference in Makkah. From its first days, IIUM committed itself to integrating Islamic values with modern fields of knowledge. This later became its core vision and mission. Today, Islamization and the integration of knowledge have emerged as niche areas that distinguish IIUM from other uni-

versities in Malaysia and elsewhere.⁴⁶ Moreover, its philosophy stresses the importance of *tawhīd* as the basis of a holistic approach in the teaching-learning process. The clear vision and mission of IIICE (Islamization, integration, internationalization, and comprehensive excellence) has become the university's objective.⁴⁷ English and Arabic are the languages of instruction, especially in undergraduate programs, so that students will become proficient in English (the source of modern knowledge) and Arabic (the source of Islamic knowledge). Students enrolled in the bachelor program are allowed to choose some courses from the Islamic Revealed Knowledge department that will help them integrate their understanding of conventional and revealed knowledge.

The Islamic Science University Malaysia (USIM)

USIM was founded with the motto of integrating revealed and conventional knowledge as well as developing good character among the members of an excellent generation and a knowledgeable society. USIM, formerly known as the Islamic University College Malaysia (KUIM) that was established in 1998, has eight faculties with twenty-five undergraduate programs. Its objectives are to uphold Islamic studies, bring Islamic studies into the national educational stream, and emphasize the use of information technology in education and research systems. Focus is also placed on mastering Arabic, English, and Malay.⁴⁸

The Problem That Demands Research

Students' outcome and achievement should be improved through the proper reform of education, especially integrated education.⁴⁹ Several educationists have observed that the graduates of Islamic integrated education institutions are not meeting the people's expectations in terms of achievement (e.g., having a sense of complementing each other and the ability to manage personal, social, and state affairs competently).⁵⁰ The contributing fact behind this situation may be the worldview that the graduates should have acquired via an integrated education.

In fact, Islamic education should be directed toward "perfecting moral character."⁵¹ The Qur'an teaches us to educate people and the Prophet perfected the Muslims' moral character; both of these can be applied in today's education. Hence, an integrated type of education must develop appropriate materials for students and teachers must teach according to integrated approach that combines the goal of education and empowers students to think and act creatively. Teachers must teach their students according to proper learning process so that

the latter can better internalize the Islamic worldview, show the students how to connect revealed and acquired knowledge, and explain the revealed sources in terms of contemporary meanings and philosophical underpinnings.⁵² When they can combine and integrate these actions into the teaching-learning process, students will be able to learn and internalize the Islamic worldview and thereby acquire the ability to act in real life.

Hypotheses

- (1) The concept of integrating acquired and revealed knowledge is not clear to the students.
- (2) The concept of integrating acquired and revealed knowledge is not clear to the teachers and lecturers.
- (3) Without the teachers' participation in the process of integrating these two types of knowledge, the students cannot achieve a clear understanding of the worldview and personality.
- (4) The teachers' role in Malaysia's integrated Islamic education institutions is not in line with QMIKE

Methodology

PROCEDURE. A cross-sectional, descriptive design, self-administered survey was used to measure the participating students and teachers' perceptions of the integrated learning content and integrated education. After receiving permission from the Ministry of Education and respective universities, the selected 210 students, teachers, and lecturers were invited to participate. SPSS (version 20) was used to handle the survey data. Some of the participants were interviewed. Each interview was recorded, transcribed, and analyzed. Data were collected between May and September 2014.

PARTICIPANTS. Participants were selected from Malaysian students and teachers. A certain number of them were first surveyed, after which various participants from each group were randomly selected for an in-depth interview (see figure 2, table 1 & table 2).

Figure 2: Selection of Interviewees from the Survey Participants

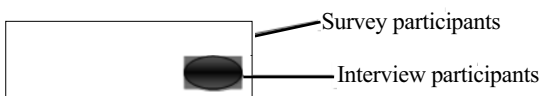


Table 1: Survey Participants

Institute	Type	Students	Teachers
MRSM Ulul-Albab (in Negri Sembilan)	Secondary School	20	10
MRSM Ulul-Albab (in Terenganu)	Secondary School	20	10
MRSM Ulul-Albab (in Pinang)	Secondary School	20	10
SMKA (Kuala Lumpur)	Secondary School	20	10
ADNI Islamic School	Secondary School	20	10
USIM (Islamic Science University Malaysia)	University	20	10
IIUM (International Islamic University Malaysia)	University	20	10
Total		140	70

Table 2: Participants for Interview

Institute	Type	Students	Teachers
MRSM Ulul-Albab (in Negri Sembilan)	Secondary School	6	6
MRSM Ulul-Albab (in Terenganu)	Secondary School	6	6
MRSM Ulul-Albab (in Pinang)	Secondary School	6	6
SMKA (Kuala Lumpur)	Secondary School	6	6
ADNI Islamic School	Secondary School	6	6
USIM (Islamic Science University Malaysia)	University	6	6
IIUM (International Islamic University Malaysia)	University	6	6
Total		42	42

Instruments of Data Collection

SURVEY QUESTIONNAIRE. Based on the study's hypotheses, a questionnaire was developed to measure the level of teaching-learning practice among teachers and students. Its five constructs represented the teaching-learning process' five steps: memorization, understanding, articulation, internalization, and manifestation. Each construct consisted of ten statements, each of which was measured by five-point Likert scale, where 1 represents "Never" and 5 represents "Always." Examples of the statements mentioned in the questionnaire given to the teachers included "I tell my students to memorize the Qur'anic verses and relate them to the conventional subjects." Similarly, examples of statements mentioned in the questionnaire given to the students included "My teacher asks me to portray Islamic values in my daily life, both action, and thinking." The questionnaire was given in both Malay and English versions.

INTERVIEW QUESTIONS. In order to justify the hypotheses mentioned above, a short interview (with some open-ended and semi-structured questions) was conducted individually with all participants. The interview was conducted and transcribed in Malay; it was later translated into English. The questions were as follows:

FOR TEACHERS AND LECTURERS. What do you know about the Islamic worldview? How do you teach your students the Islamic worldview? Can the curriculum offered by the current integrated education institutions instill the Islamic worldview? What method and process of teaching-learning do you practice for instilling the Islamic worldview? How are teachers at Islamic education institutions practicing the desired and accurate teaching learning process? What are the things you encourage the students to memorize, understand, articulate/express, internalize/instill, and manifest/implement? How do you encourage your students to contribute in the world by Islamic worldview?

FOR STUDENTS. How do your textbooks and teachers encourage you to develop your Islamic worldview? How do you evaluate the teachers' activities at your institution in relation to teaching the Islamic worldview? What are the things your teachers encourage you to memorize, understand, articulate, internalize/instill, and manifest/implement? How does your teacher/lecturer encourage you to contribute in the world by the Islamic worldview?

Method of Data Analysis

Descriptive statistics were used to analyze the data collected via the survey. Thematic analysis was used to analyze the data collected via the interviews.⁵³

Survey Results

Figure 3, which displays the students' responses about the teachers' practice of memorization, shows that out of 140 students, 90 reported that their teachers always emphasized memorization. Figure 4 shows that the teachers do not always ask their students to understand what they memorize and frequently do not mention the issue of understanding in the class. In contrast, figure 5 shows that the trend of articulating what they memorized is either frequently or always practiced in the class. Finally, in terms of internalization and manifestation, the students' reported that the emphasis is not always given by the teachers (figures 6 and 7).

Figure 3: Responses on Teachers' Practice of Memorization in the Class

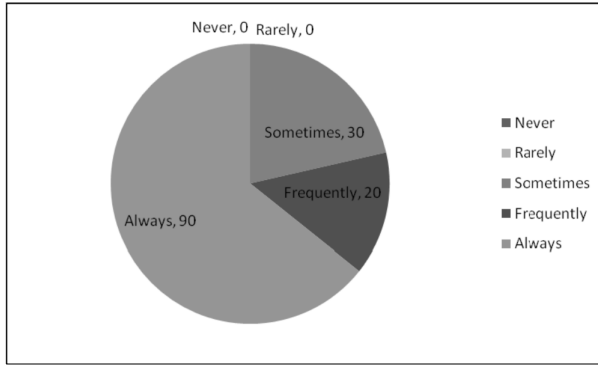


Figure 4: Responses on Teachers' Practice of Understanding in the Class

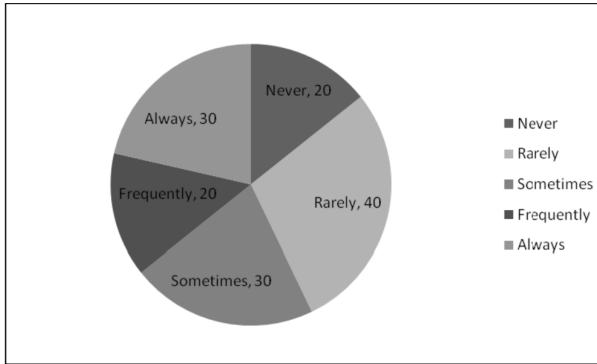


Figure 5: Responses on Teachers' Practice of Articulation in the Class

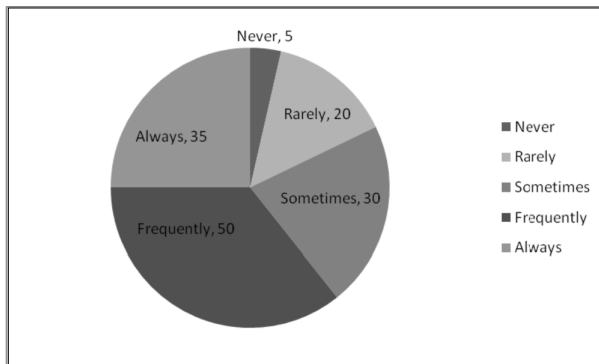


Figure 6: Responses on Teachers' Practice of Internalization in the Class

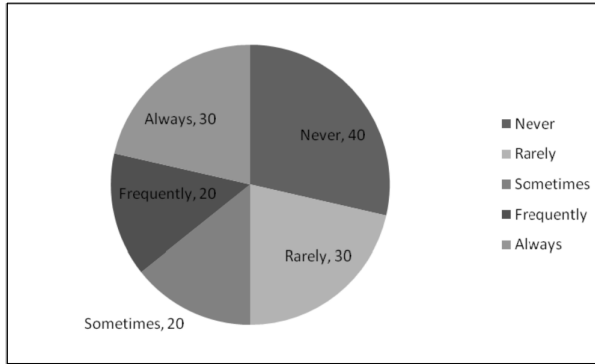
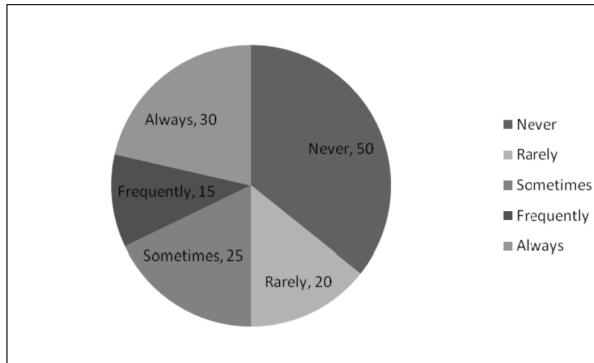


Figure 7: Responses on Teachers' Practice of Manifestation in the Class



The data collected from the teacher surveys revealed almost similar results. Due to space limitations, not all of the results can be elaborated upon here. However, suffice it to say that the teachers agreed that more emphasis needs to be given to memorization and less to manifestation.

Interview Findings

After conducting the interviews, the written transcriptions were analyzed and revealed the following findings.

LOOSE INTEGRATION. The interviewees mentioned that the process of integration in their schools and universities was still imperfect. For example:

A DICHOTOMOUS SYSTEM. The main problem is that the learning is still dichotomous (i.e., between Islam and general science), which causes problems when the school tries to inaugurate the integration process. A teacher explained:

There is a little integration and slow, because as it seems, students memorize (Al-Qur'an and subjects) but they do not fully understand what they have read, there is still missing link. (Ulul-albab)

Another teacher mentioned that the teachers' backgrounds and understanding are very different. Some of them are expert in Islamic teachings but do not understand general science, while others are proficient in general science but do not understand the Islamic teachings. A science teacher stated:

I think the students need to expose the interpretations of the Qur'anic verses from the more expert because many of science teachers do not come from Islamic background, we come rather than secular education, so, the integration of science and the Qur'an was very minimal for students. Teachers also need to be given the proper training. (Ulul-albab)

NO MODEL. As of this writing, there is still no model of a integrated education institution that can serve as a reference for other institutions. A lecturer opined:

We have seen some cases in many insitutions (such as Ulul-albab and UIA), we have not diclared that we use the integration curriculum there, we try to integrate but not perfect yet again the model of learning in those institutions still having many problems. we have to call outside experts on sociology, physical, anything related to perfect integration. (Ulul-albab)

Another one mentioned that

Honestly, in classroom, teaching and learning is still far from our dreams, but it applies in a extra curriculum programs. (Ulul-albab)

HARD TO IMPLEMENT. The integration remains weak because it is often very hard to carry out integration when the school system is influenced by internal and external stakeholders' demands coming from the parents, the ministry, the job market, and, ultimately, the principal's role.

CONSTRAINTS ON THE PROCESS OF INTEGRATION. The findings also showed the presence of obstacles in some of the institutions that we studied, including IIUM and USIM. Among these are the following:

LACK OF TEACHER UNDERSTANDING. In general, the lack of understanding among teachers and lecturers, the main implementers and actors, hinders the process. This lack is the result of their educational background, which makes them very diverse views as regards various fields and especially of Islamic teachings. One lecturer said:

If I see it, the teachers and lecturers are not from Islamic background, because their understanding were from UK or Western, although thematically for Islamic concepts was obvious, but unfortunately they fail to associate the subject. (ADNI)

Another lecturer confirmed that this became a major implementation issue:

I like to mention that the state of teacher before starting to teach, he/she must ready to convey the knowledge mentally and physically, because knowledge is a light, so be memorable in appreciation and applying that knowledge. (ADNI)

STUDENTS DO NOT IMPLEMENT WHAT THEY ARE TAUGHT. Given that teachers do not understand the theory behind the integration system, how can those students who are pursuing science realistically be expected to implement it? One teacher proclaimed:

I know very well with what happened here, all the teachers are aware about students, they can memorize easily, but to think and implement are still less, that's because I think from the beginning of school and home conditions are not supported, that things are not so in our culture. (SMKA KL)

LACK OF TIME. Given the demands of the existing school system, many teachers feel that they do not have enough time to explain the lessons properly. In other words, the time allotted to this undertaking needs to be adjusted. One teacher stressed:

Actually, it can give a better impression to students in terms of discipline, but there is a shortage period for that. (Ulul-albab)

Another teacher remarked:

It is very important, that's just the metter of time, lack of experience, a lot of programs that quest not only in the classroom alone, in the field, mosque, there are continues reminders all the time..., but the time is very limited. (Ulul-albab)

SKETCHY SYLLABUS. The recent syllabus is incompatible with Islamic integrated education. So if we want to implement the integration process, the syllabus must be updated. One teacher declared:

There are always relation, if I see Islamic teaching in the lesson plan, especially Arabic language that easily to relate, but other subjects in the syllabus are no visible space to explain.... (SMKA KL)

Another teacher declared:

But due to the presence there of our exams oriented system, some times teachers escape the rules. We do not appear to result now, maybe after work and so on, the problem of teachers assigned to the heyday of the examination, happy or not, the teacher will be required to pursue the examination results. (Ulul-albab)

PREREQUISITES OF THE INTEGRATION PROCESS. Although the integration process has not yet been properly implemented in Islamic schools, researchers are getting positive feedback that could represent a strong capital as regards integrating the school curriculum. This capital, which is crucial to accomplishing the overall integration process, can be practiced by all organs of an institution. Among these prerequisites are the following:

AN AWARENESS AND UNDERSTANDING OF ISLAMIC TEACHINGS. One advantage of the country's existing schools is Islamic awareness and understanding, which means that the integration process can be easily accepted for implementation.

One teacher stated:

In the process of teaching and learning there are value directly and indirectly, for example we learn about sincere, sensitive, sympathy, and all worship that must be completed as our responsibility make us closer to others in the same time. (Ulul-albab)

One lecturer said:

What my understand about this *tasawur* encompass knowledge, understanding and awareness, because it is requested the strength and awareness to implement Islam in particular school environment. (Ulul-albab)

THE IMPACT OF ISLAM IN THE LEARNING PROCESS. Islam's impact on the teaching-learning process helps students understand the lessons in other fields. One student remarked:

I think it is very important, because the first effect of memorizing the Qur'an was indirectly make me strong and easy to memorize another subjects. (SMKA KL)

One lecturer asserted:

It was all in Islamic education that cover the morals with regard to culture and values in society. (SMKA KL)

Another explanation came from an Ulul-albab teacher:

... after their program Ulul-albab realized, there were impressions from Islamic teaching, especially from al-Qur'an, toward students to study the science, in the same time, if there is a chance to express the science of Qur'an, they were very happy, and it was amazing..." (Ulul-albab)

THE STRONG RELATION BETWEEN ISLAM AND SCIENCE. Islam has always had a strong connection with science. Therefore, a teacher opined:

Yes, there are many examples of more kinds of objects we try removable why the appointment objects fall, they carry the gravity power, pulling down to the earth, so we see there are the moon, the earth, the sun and all creations, actually all there in the Qur'an too. (SMKA KL)

Another teacher said:

When we teach objects related to the situation, for example when we said this the aeroplanes, it relates to the principle of gravity, which is like the flying bird ... so the students think, from here we relate to Islamic teaching. They also look at the surroundings, then they think and associate with the verses of the Qur'an. (SMKA KL)

SPECIAL METHODS OF LEARNING. Some teachers proposed several methods for integrating acquired and revealed knowledge, among them the following:

CONSCIOUSNESS METHOD. If one starts with an awareness of the importance of integrating knowledge, then consciousness will appear in each party and lead to a proper understanding of the lessons. Thus this awareness is the starting point of integrating science and religious education.

One teacher indicated:

The way in understanding Islam is worship and good deeds (character), and the concept of worship also involve in all life aspect, lessons we learn, such

as math, science, therefore, the science should back to Qur'an, to Allah. (ADNI)

While in prayer there is motivation; obedience, inferiority, but if we go back to the *Aqeedah* back to the way of Allah, as well as our *tasawur* must be back to the original picture which was taken by the Messenger, of course we will have the right path. (Ulul-albab)

MEMORIZATION METHOD. The teachers submitted several memorization methods to help students learn. According to them, such forms or rules will make it easier for them to carry out the integration process.

The teacher remarked:

For me this memorization was necessary, especially in science and mathematics, the students relate the Qur'an recitation, they should read Qur'an 60 times before they memorize it, it's also kind of formula we should also read 60 times. (SMKA KL)

Another one said:

I tried how to memorize, by that I tried to create the rules to memorize, I will read the advance page, and understand which one is easy and which one is difficult, then read all the page, then repeat to read several times without any errors. That it has a certain portion is certain to be memorized, intensively, then we continued on another page to another page. (Ulul-albab)

UNDERSTANDING METHOD. This method would facilitate the implementation process for, as one teacher stated:

What I understand, when these beliefs across the curriculum, we associate something from what we learn before, sometimes a person is given the inspiration to carry out the whole meaning, because all of sciences from Allah SWT. (Ulul-albab)

ROLE MODEL METHOD. This integration process is a teacher-to-student model or example because the students internalize various things from their teachers not only through the textbook but also through their contextual behavior, morality, and so on. As one teacher reflected:

From this standpoint I am inclined to regard the *dakwah bil hal* (behaviour example) rather than *dakwah bil lisan* (oral propaganda), the *dakwah bil hal* is more effective to students so they will be heard easily. So important role of a teacher to do this. (Ulul-albab)

Many factors depend on the teacher as well as teachers imparting knowledge only if he can form the character. (Ulul-albab)

IMITATION PIONEERS AND COMPETITION FOR GOOD. Imitating other pioneers of integrated education is easy, and competing in the performance of good deeds is a motivation. Thus the starting point of an integration process will be sincere and true. One teacher asserted:

[T]he work is always there, for example, I started with two sentences – *fastabiqul khairat* – (i.e., compete for good), we make campaign to students, trainees, we give *tazkirah* (advice) about what a good deed; greet, quotation trash, even though hiding from the others. (Ulul-albab)

He seems so there changes in morals, *fikrah*, the character seems to change, I see from form 1 to 5, they can talk and make an impression about their understanding long their characters. (Ulul-albab)

SUPERVISION METHOD. This method is useful for evaluating the progress of integration, especially for students, because applying it improves its focus and organization. One teacher stated:

These students need to perform the good manners, need to be left unattended all time, especially with blessed of al-Qur'an, for doing so, the teachers should make a supervision toward them time by time. (Ulul-albab)

Others agreed, saying:

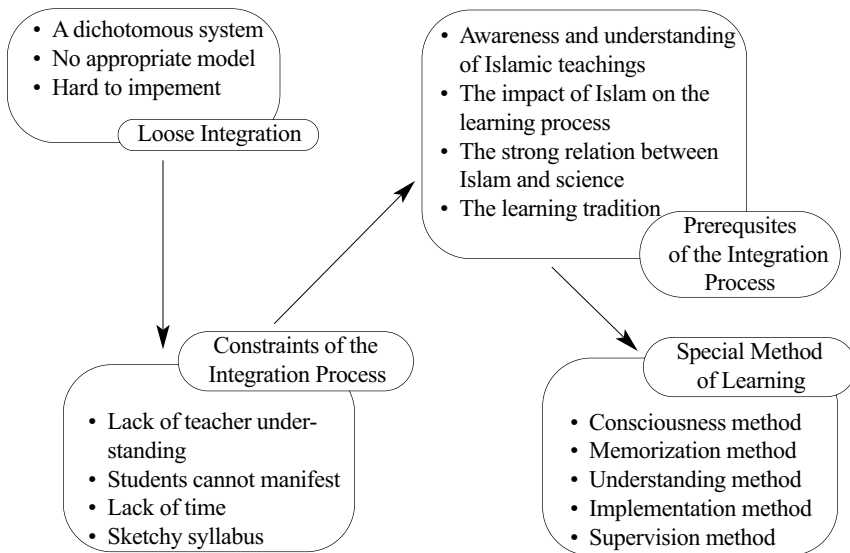
In the process directly or indirectly, that played by the teacher, but come into force with commanding the good and the avoid the evil deed, which is done by the teachers because the students there was a little naughty. (Ulul-albab)

Summary of Findings

Figure 8 summarizes the above-mentioned findings in the form of four boxes so that one can better understand the real conditions in the field. The first box describes the loose integration with various indicators (e.g., a dichotomous system, no model of integration, and a hard-to-implement integration system). The second box displays this condition, which is caused by some of the major constraints (e.g., the lack of teacher understanding, student inability to implement, lack of time, and sketchy syllabus). Therefore, as shown in the third box, successful implementation requires the existence of various prerequisites (e.g., the awareness and understanding of Islamic teachings, the impact of

Islam on the learning process, the strong relation between Islam and science, and the tradition of learning ability). All of these can be brought together to develop the special learning methods shown in the fourth box, namely, consciousness, memorization, understanding, role model, implementation, and supervision.

Figure 8: The summary of the findings from interview



Discussion

The results and findings of this study indicate that the assumption related to implementing QMIKE is somewhat proven. QMIKE proposes that the process of integration should be teacher-centered, which involves an integrated learning content and an integrated teaching-learning process. Such a setup will empower students to manage “self” and “system” so that they can manifest the Islamic worldview and teachings in their practical life and learning processes (e.g., moral behavior, character, and transaction). As a result, their learning activities will transcend the classroom because they will use what they have learned in their daily interactions with teachers, other students, family members, and the other people with whom they come into contact. In other words, they will behave according to the proper attitudes that, in turn, are based on Qur’anic guidance and Islamic teachings. This condition will produce successful and stable individuals who can benefit society.

Unfortunately, the findings show that students failed to achieve this QMIKE process of integration because they could not understand the concept of integrating revealed and acquired knowledge. This can be understood as the result of many factors, among them the following: the school system was not properly integrated (loose integration), the teachers did not explain the integration process in their learning-teaching activities, and the textbooks and syllabus did not reflect this specific approach. In fact, the school system's ongoing exam-oriented focus makes the students far more concerned with passing exams and achieving good grades. In terms of implementing the learning process into behavior, them cannot yet be considered good Muslims.

The other findings show that teachers and lecturers are still unable to practice the taxonomy of the teaching-learning process in the QMIKE approach, which includes five elements: memorization, understanding, articulating, internalization, and manifestation. Unfortunately, many teachers and lecturers remain unaware of this concept and thus ignore it while teaching their students, which means that they are not serving as role models in the school environment. Therefore, teacher-training programs need to improve the understanding of this integration system so that the teachers can properly implement the Qur'an-based teaching process in the classroom.

The findings also indicate that one of the factors contributing to the Muslims' continued backwardness is the segregation of education, which leads to a dualistic education orientation. Those who study divine knowledge in schools or institutions established for that purpose understand religion within a limited scope, as spiritual per se. However, the Islamic perspective of building human capital is based on the process of using the potential of the human mind. Those who study worldly knowledge (i.e., science, mathematics, psychology, sociology, and so on) are influenced by secularism. This dichotomy has resulted in conflicting values.

Conclusion

This study concludes that once students are given a proper Qur'anic integrated education, their clearer understanding of the Islamic worldview will engender positive change in their character and moral behavior. This study sought to introduce the thematic study of both the Qur'an and science for teachers and lecturers so that they could integrate revealed and acquired knowledge. To achieve this goal, the Ministry of Education should prepare a specialized training and module. This study introduces the QMIKE approach and explains how it can be implemented in school situations. The process

of integrating revealed and acquired knowledge should be understood properly by lecturers, teachers, and students. Finally, the QMIKE approach is considered a better form of integration, for it is based on mastering both the Islamic teachings and practical science, namely, a comprehensive integration of two systems of education, and implementing the teaching-learning process based on memorization, understanding, articulation, internalization, and manifestation.

Endnotes

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 14. Memorization is the process of cognition and heart feeling that allows one to receive concepts and principles from the guidelines of the Shari’ah and Islamic teachings. These are then transferred to the long-term memory, where they will be stored and called back when needed.
 15. Understanding is the process of thinking that involves strong cognition and feeling in the heart, both of which will engender the comprehensive meaning of the concepts and guide one toward knowledge of the real nature and the unseen (*ghaibiyāt*) in order to move closer the Creator.
 16. Articulation is a way of thinking to enables one to find out the truth that will lead him/her to an understanding of the difference between right and wrong, good and

- bad, useful and useless, and so on. This process helps one seek the wisdom (*hikmah*) of that knowledge received in the form of facts, experience, viewpoints, and life events.
17. Internalization is the process of connecting the logical mind, the heart feeling, and the entire body to receive and absorb the meanings and principles as part of a person's own character. It will help the process of *fikr* (thinking) and *zikr* (articulation) to establish awareness and willingness as regards the factors of creed, worship, the Shari'ah, and moral characteristics.
 18. Manifestation is the actual characteristics based upon a comprehensive understanding and knowledge of the wisdom that enables one to possess good conduct (*akhlāq*) and perform righteous deeds in society.
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 29. Hashim, "Intellectualism in Higher Islamic Traditional Studies."
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