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MOHD. KAMAL HASSAN'S CONCEPT AND FRAMEWORK OF ISLAMIZATION OF KNOWLEDGE

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ABSTRACT: The paper examines the idea of Islamization of human knowledge as formulated by Mohd. Kamal Hassan (1942-2023). It aims to survey its thoughtful and lasting impact as reflected in the context of his inspiring moral, spiritual, and religious ideals that influence intellectual tradition and metaphysical consciousness and the contemporary landscape of educational policy and practice in Malaysia. The philosophy and conceptual framework of Islamization of knowledge he developed was realized in the curriculum and policies of the International Islamic University Malaysia, whose structural formation and ideology were enshrined in the University's constitution since its establishment in 1983. The study is based on a qualitative method in the form of a literature review and documentary survey. The data were scientifically analyzed using descriptive, analytical, historical, and synthesis frameworks to make an objective and accurate finding. The finding shows that Kamal has made a significant and influential impact in gearing the ideas of the tawhid worldview through his inspiring works that planned and implemented the principle of Islamization of knowledge in Malaysia. The study contributes to highlighting his consequential and unprecedented concept and holistic approaches in introducing a comprehensive theory and values of tawhid and its cultural manifestation through the theory of Islamization (Islamiyyatul ma'rifat), integration of knowledge and values (takamul al-ma'rifi), comprehensive excellence and



Islamicization that help to reset the current context and progress of education and intellectual life in Malaysia.

Keywords: Islamization of knowledge, Islamization, Qur'anic paradigm, Kamal Hassan, Malaysia, tawhi worldview.

ABSTRAK: *Makalah ini mengkaji gagasan Islamisasi ilmu-ilmu akliyah yang diperkenalkan oleh Mohd. Kamal Hassan (1942-2023) dalam ranah keilmuan Islam di Malaysia. Tujuannya adalah untuk meninjau pengaruhnya terhadap pemikiran Islam yang berkembang di Malaysia yang diperlihatkan dari idealisme moral dan spiritual yang dibawanya dalam mempengaruhi kesedaran metafizik dan tradisi intelektual serta sistem dan dasar pendidikan di Malaysia. Falsafah dan konsep Islamisasi ilmu ini dikembangkan dalam kurikulum dan dasar yang diperkenalkan di Universiti Islam Antarabangsa Malaysia, institusi yang diasaskan dan dipelopori sejak 1983. Kajian ini dirangka berdasarkan metode kualitatif, berbentuk tinjauan pustaka dan dokumenter. Data yang diperoleh dianalisis secara deskriptif, analitis, historis, dan sintesis bagi mendapatkan kesimpulan yang akurat dan saintifik. Penemuan kajian mendapati Kamal telah memberikan sumbangan yang penting dan berpengaruh dalam konteks kesedaran dan pengembangan faham tauhid dan pandangan alamnya. Kajian ini menyumbang dalam mengetengahkan idea yang dikembangkannya dalam tradisi pemikiran Islam moden dari segi perancangan dan pengaplikasian dasar-dasar Islamisasi ilmu yang berkesan di Malaysia yang menyerlahkan perencanaan dan pendekatannya yang holistik dalam menegakkan pandangan hidup tauhid dan menzahirkan aspirasi dan nilai-nilainya yang syumul dan manifestasi budayanya berdasarkan teori Islamisasi (Islamiyatul ma'rifat), penyatuan ilmu dan nilai (takamul al-ma'rifi) dan Islamikisasi yang diperkenalkannya dalam ranah pemikiran dan pembangunan intelektual di Malaysia.*

Kata Kunci: *Islamisasi ilmu, Islamikisasi, Kamal Hassan, Malaysia. Paradigma al-Qur'an, pandangan hidup tauhid.*

INTRODUCTION

This paper analyzes the Islamization of Human Knowledge (IOHK) introduced by Mohd. Kamal Hassan (1942-2023). The origins of his educational ideas had an important impact on the awareness of monotheism as well as the vision and value of Islamic scholarship and reform which inspired changes in the structure and direction of education in Malaysia. Its content has succeeded in developing sustainable educational concepts and philosophies, especially in producing forms of spiritual thinking and a holistic and integral outlook on life. It contributes to expanding awareness of the epistemology of tawhid and the philosophy of Islamic education and mobilizing efforts towards the Islamization of current knowledge and the integration of knowledge and values. It is introduced through holistic and comprehensive scientific methods and approaches that he works on through memorable intellectual activities in the academic and lay realms. This step is important



in galvanizing the idealism of change and boosting the power of Islam and its intellectual heritage (turath) and synthesizing its traditional and modern ideas.

The main problem raised in the study is what form of Kamal Hassan's contribution to the idea of Islamization of knowledge in Malaysia? For this purpose, the study seeks to trace the history of his thought and intellectual influence and his efforts in shaping the integral Islamization of the educational curriculum through efforts to integrate and its impact on the development and formulation of ideal and practical monotheistic knowledge.

Past studies on the understanding of Islamization of Mohd. Kamal Hassan and his thoughts in the context of Islamic knowledge are discussed in the writings of Muhammad Mumtaz Ali who examines his perspectives and ideas on the Islamization of human knowledge. It highlights the history and background of the idea of Islamisation and Prof. Kamal's contribution in upholding the understanding and values of tauhid and sustainable religious thoughts. However, the discussion is limited to basic views and criticisms of the Islamization path of thought and policies applied without highlighting its impact on current epistemology and philosophy and its relationship with tauhid.

In his article on the concept of Islamic literature, Mohd. Kamal Hassan, Adli Yaacob¹ discuss the basic aspects of the Islamic literary stream which is explored by Kamal in his short writing on "Islamic literature" which is contained in the book *Around Islamic Literature Thought*.² Adli briefly refines the relationship between Islamization and literature based on the concepts enlightened by Kamal in his coverage of artistic and cultural ideas and the basic purposes that form them as a prerequisite in interpreting and characterizing the essence of Islamic literature.

In the festschrift book of appreciation and memento to Prof. Kamal, edited by Md. Mahmudul Hasan and Abdul Rashid Moten entitled "Journey to Islamicisation of Human Knowledge: A Festschrift in Honour of Mohd. Kamal Hassan",³ a collection of meaningful records about his scholarly contributions, his involvement in the formation of the International Islamic University Malaysia and his intense Islamization efforts in modern education. The production of this 149-page festschrift was important in refining his significant and impressive views on the moral and classical aspects of Islam and its academic values and helped this writer in tracing his views on the strength spiritual and metaphysical traditions and relevance to modern education.

¹ Adli Yaacob. Konsep Sastera Islam oleh Tan Sri Prof. Dr. Mohd Kamal Hassan. *International Journal of Modern Trends in Social Sciences (IJMTSS)* 4, 18 (2024), 58-69.

² M. K. Hassan. "Sastera Islam". Dalam *Sekitar Pemikiran Kesuataeraan Islam* (Kuala Lumpur: GAPIM, 1980).

³ Md. Mahmudul Hasan, Abdul Rashid Moten eds. *Journey to Islamicisation of Human Knowledge: A Festschrift in Honour of Mohd. Kamal Hassan* (Gombak: IIUM Press, 2023).



METHOD

The methodology of this study is based on qualitative analysis of the types of literature reviews and documentation highlights. Sources and data were obtained from instruments and materials in the form of primary and secondary reference works including books, articles, magazines, journals, theses and manuscripts that are up-to-date and authoritative about Prof. Kamal's personality. The collected information is analyzed descriptively, comparatively, historically, and synthetically to produce discoveries and final conclusions related to his idealism and thought..

RESULTS AND DISCUSSION

This section discusses the background of Mohd. Kamal Hassan and his ideas and theories about the Islamization of knowledge. He saw the impact of the monotheistic scene that he initiated on the development of Islamization schools and doctrines in Malaysia. This is made possible by the proliferation of its discourse in the public sphere supported by government politics in order to implement Islamic principles and values. In this regard, the process of Islamization has been mobilized widely and effectively at the national level with its mandate and planning which has been successful by the International Islamic University Malaysia in realizing Islamization projects and programs.

Dr Mohd. Kamal Hassan (26 October 1942 – 23 February 2023) was one of the pioneers and main planners responsible for introducing the Islamization policy of knowledge in the higher education curriculum in Malaysia and the co-founder of the International Islamic University Malaysia. Born on 26 October 1942 in Pasir Mas, Kelantan, he was married to Puan Sri Normah bt. Mohd Salleh in 1966 and had five children. He obtained his Bachelor's degree (First Class) in Islamic Studies, from the University of Malaya in 1965, followed by his M.A., M. Phil and Ph.D. degrees from Columbia University, New York in 1970, 1973 and 1975. His area of specialization is Contemporary Islamic Thought, specifically about the Southeast Asian region. In 1997-1999 he was appointed as the first incumbent of the Chair of Islamic Studies in Southeast Asia, at the Center for Muslim-Christian Understanding, Georgetown University, Washington D.C. where he taught two postgraduate courses, as well as the holder of the Ibn Khaldun Chair at IIUM.

His writings focus a lot on philosophical, religious, socio-political, educational, and Islamization issues. Some of his works include Muslim Intellectual Responses to "New Order" Modernization in Indonesia (1982); Voice of Islamic Moderation from the Malay World (2011); The Encyclopedia of Malaysia: Religions and Beliefs (2007) (ed.); Islamic Identity Crisis in the Muslim Community in Contemporary Malaysia [dalam Readings in Islam, 11 (April-September 1981]; Islamic Studies in Contemporary Southeast Asia: General Observations [Dalam Islamic Studies in ASEAN (2000)]; The



Islamic Worldview [Dalam *Towards a Positive Islamic World-View: Malaysian and American Perceptions*]; Islam and the West; Reconstruction of Wasatiyyah Based on Muslim Civilization in Asian Region [Prosiding ICIC2015 - International Conference on Empowering Islamic Civilization in the 21st Century]; Islamisation of the Malay Archipelago and the Impact of Al-Shafī'i's Madhhab on Islamic Teachings and Legislation in Malaysia; Al-Islam fi 'Alam al-Malaya (1997); The Malay Community Facing the 21st Century: Socio-Cultural Hindrances to Overall Progress (1994); Moral and Ethical Issues in Human Resource Development: Old Problems and New Challenges (1991); Values Education Framework Based on Islamic Concepts and Precepts (1989); *Pendidikan dan Pembangunan: Satu Perspektif Bersepadu* (1988); Penyerapan Unsur-Unsur Islami Melalui Sistem Pendidikan Negara; *Natural Science from the Worldview of the Qur'an*, 3 jilid (2018); (ed.); *The Malay Concept of Sejahtera from an Islamic Perspective* (2021); *Corruption and Hypocrisy in Malay Muslim Politics: The Urgency of Moral-Ethical Transformation* (2021); dan sebagainya.

Islamization Theory

Perhaps the most crucial question raised in the modern context is the superficiality and misunderstanding of Islam that has contributed to hostility and anxiety or Islamophobia. This challenge can be solved by enlightenment on philosophical and literary values and the appreciation of tauhid and its moral imperatives that bind the human race with transcendent metaphysical values and views, where "any commitment of the writer to other ideologies and philosophies of life from Islam such as humanism, secularism, Christianity or socialism, materialism, existentialism, nihilism or scientism does not in itself qualify the literary work to be classified as literature that is faithful to Islamic values. If the school of humanism wants to be included in the literary group, then it must first become a humanism of monotheism".⁴

This is inseparable from the strength of the academic tradition which has awakened the awareness of science and culture and allowed the expansion and realization of the concept of Islamization and its basic principles. Since the mid-1980s- this concept has been introduced in the policies and curriculum of higher education in Islamic Universities. As the leader of the International Islamic University Malaysia, and the main originator of this idea, Mohd Kamal Hassan has formulated the concept of an Islamic University as a realization of the struggle and desire of the ummah who yearn for the formation of an Islamic University in

⁴ M. K. Hassan. "Konsep Keindahan dalam Islam dan Hubungannya dengan Seni dan Sastera: Suatu Pandangan Umum", dalam Seminar Bahasa dan Sastera (Dewan Bahasa dan Pustaka, Kuala Lumpur, 1980).



Malaysia⁵ which for 4 decades has been known as an integrated and holistic model of higher education.⁶

This theory of Islamization was practically developed at the International Islamic University of Malaysia during its Rectorate period (1998-2006), where Prof. Kamal outlined the mission of comprehensive Islamization, integration, internationalization and excellence or Triple ICE (Islamization, integration, internationalization and comprehensive excellence) as the basic goal of the University.⁷ It brings a clear outlook in projecting the role of the university and its achievements in leading a dynamic and progressive intellectual harakat of the ummah.

The Islamization emphasized here refers more to its discussion of the educational process, including philosophy and curriculum that includes objectives, science, methods and assessments. In his article "Islamization of Human Knowledge" Prof. Kamal elaborates on the intrinsic aspects in the development of the concept of Islamization of academic sciences. His work is important in contributing to the development of ideas and the reformulation of human knowledge based on secular frameworks and views to be in line with the principles and criteria of revelation, as well as in expanding and intensifying the holistic manhaj-based integrative mission towards the integration of religious and social sciences. This further seeks to develop the values of maqāsid and ijtihad in an effort to realize the visions of Islam as a model in higher education to overcome the crisis of education and its civilization.

According to him, the importance and role of the Islamic sciences from the perspective of Islam is clearly seen from his comprehensive study of the Qur'an which emphasizes the special position of man as the most noble creature of Allah, who is destined to build a holistic civilization, by maintaining and developing the world's resources based on the guidance and knowledge of Divine revelation (al-wahy al-Ilahi) and from the mobilization of human commitment and reasoning (al-'aql al-insani).

The Qur'an also teaches that a sound human mind has been entrusted by Divine revelation to play an important role in the verification of the truth of revelation and the development of all fields of human knowledge necessary for

⁵ Mohd Mumtaz Ali & Mohd Abbas Abdul Razak. Kamal Hassan and the Birth of IIUM: A Retrospective Survey of His Ideas. *Journal of Islam in Asia*, 20, 3 (2023), 309-336.

⁶ Muhammad Mumtaz Ali. Islamization of Human Knowledge from Prof. Kamal Hassan's Perspective. *Revelation and Science* 13, 2 (2023), 62-75.

⁷ Rosnani Hashim, Ssekamanya Siraje Abdallah. Islamization of Human Knowledge in Theory and Practice: Achievements, Challenges and Prospects in the IIUM Context. *IIUM Journal of Educational Studies* 1, 1 (2013), 1-12.



effective and comprehensive human representation on earth. Therefore, there should be no conflict between Divine revelation and sound human intellect.

According to Kamal, the Islamic ruling that man should seek and pursue knowledge within the epistemological and ethical framework of Tawhid (the dedication of the absolute oneness of Allah) and devotion ('ubudiyah) to Allah (S.W.T.) can be traced from the beginning of the descent of Divine revelation to the Prophet Muhammad (S.A.A.S) - "Iqra' bi-ismi Rabbika alladhi khalaq..." (Q. 96:1-5). Knowledge, as a special gift and trust bestowed by the Creator upon His best creatures, will only serve its true purpose – to carry out the will of the Almighty Conqueror – if it is instilled with a deep and abiding servant faith in the Almighty Almighty; awareness of dependence on His grace and absolute power.

And this demands the use of the intellect, reason or intelligence that God-gave them in the appropriate way as the Creator intended. Referring to verse 58:11 in the Qur'an, Prof. Kamal shows that the worldview presented by the Qur'an demands a harmonious union of the knowledge of Divine revelation with intellectually acquired knowledge – or the union of the Book of Revelation with the Book of nature – as a fundamental method for the holistic and healthy development of man, society, nation, culture and civilization in order to realize the "good life", a just and righteous society, "a decent and prosperous land, in the care of the Most Forgiving God" (Saba': 15)

Tawhid's Life View

According to Kamal, it is the worldview of Tawhid (the dedication of the absolute unity of Allah) that exemplifies an excellent and holistic Islamic civilization that unites faith, ethics and religion with natural and experimental sciences, technology, state governance, economic activities and education. The educational system of this civilization embodied the Qur'an's vision of the unity of religion and science, religious knowledge with worldly knowledge, morality with professional discipline, and physical and spiritual.

This is discussed in the context of the Qur'anic paradigm of integrated and Integrative Knowledge, through its study of the Holy Scriptures which shows that the Qur'an is the primary source for Muslims in the search for Divine knowledge that reveals the absolute truth about the true nature of human nature, the exact methodology of holistic human development and also the epistemology and ethics of Tawhid.

Unfortunately, the path of modernity or development in Islamic countries is modeled after a secular paradigm or maintains a national education system where religious and worldly education remain dualistic or dichotomous

This should be of great concern, especially in light of intellectual efforts striving to establish the pillars of humanity as an alternative development model and a



sustainable civilization. Such efforts aim to cultivate a holistic personality in individuals who possess sound intellect—*ulul-albab*, *ulul-nuha*, or *ulul-absar*—integrating scientific and worldly knowledge with religious values, intellectual reflection (*fikr* and *tafakkur*) with spiritual remembrance (*dhikr*) of Allah (S.W.T.), material means with higher existential purposes, reason with Divine revelation, and professionalism with *taqwa*—a profound ethical awareness of Allah's (S.W.T.) pleasure and displeasure.

It is precisely this kind of holistic, God-conscious intellectual capital and human resource that is urgently needed to transform the ailing Muslim ummah and communities and to contribute to the reconstruction of contemporary human civilization, which is trapped in the crisis of secular modernity,

According to Kamal, the intellect of an Islamized scholar derives knowledge not only from a single source—i.e., the written *Kitab Allah*—but from two sources, with the second being the unwritten yet observable Book of the Universe and the natural world.

In several instances, the Qur'an urges "those endowed with intellect" to contemplate and reflect upon Allah's various creations in nature, the wonders of the natural world, and their utility and necessity for human sustenance and well-being. However, this reflection must be accompanied by gratitude and an acknowledgment of humanity's dependence on the infinite blessings and mercy of the One and Living Lord and Sustainer.

Thus, the most desired form of Islamic education is one that integrates "the reading of the two books" (*al-jam' bayn al-qiraatain*)—the "Open Book" of the natural world, as termed by Sayyid Qutb, and the "Recited Book", i.e., the Qur'an. A fully integrated and uncontaminated intellect is best equipped to harmonize knowledge derived from scientific inquiry into natural phenomena with the wisdom, values, and moral principles obtained through Divine revelation

According to him, to be able to harmoniously combine the understanding of the two Books of Allah requires, however, a holistic development of the human personality that integrates the physical, rational, emotional, spiritual and instinctive forces of the human self in accordance with the first principle of the unity of God, the unity of the human self and the unity of knowledge.⁸

After decades of the ummah being slumped by lethargy, coupled with Western domination and domination over Islamic countries, there was a rise and awareness of Islamic revivalists, such as the great philosopher-poet of the early 20th century,

⁸ Al-Faruqi, I. R. *Islamization of Knowledge: General Principles and Work Plan* (Washington DC: International Institute of Islamic Thought (IIIT), 1982).



Muhammad Iqbal, who expressed his profound intellectual critique of the sluggish state of Muslim society and the harsh domination of secular and materialistic Western civilization. And presented the worldview and civilization of Tawhid as an alternative to it.

The negative impact of liberal education in his day, led him to criticize the Western education system and the need for Islamic reform by explaining that the scientific and technological knowledge produced by Western secular civilization should be Islamized, in order to restore the activism and dynamism of the Prophetic era.

Apart from Iqbal, Mawdudi's thinking was also impressive, who was one of the earliest Islamic thinkers of the 20th century, who proposed a comprehensive reform of Islamic education, including a new model of an Islamic university, from the perspective of the Islamic worldview which at that time was one of the main goals of the Islamization project. The need for an alternative paradigm to contemporary education and knowledge has also been voiced by many other Islamic intellectuals such as Muhammad Asad, Malek Bennabi, Said Nursi, Abu'l Hasan Ali al-Nadwi, Sayyid Qutb, Muhammad Qutb, Muhammad al-Bahi, Mohammad Natsir, Hamka, Sayyid Hossein Nasr, A.K. Brohi, Syed Muhammad al-Naquib al-Attas, Isma'il al Faruqi, Taha Jabir al-Alwani and many others.

Education Reform

The intellectual discourse on Islamic educational reform is among the earliest discourses championed by the reformist and revivalist movements in the Islamic world. The principles of Islamic economics as an alternative to capitalism and communism have also been high on the Islamic intellectual agenda in the Islamic movement since the 50s, not least because of the condemnation of usury and the unjust practice of economic extortion in the Qur'an and Sunnah.

According to Kamal, the contentious discourse on the "Islamization of Contemporary Science", was first articulated by Syed Muhammad al-Naquib al-Attas in Malaysia and Ismail al Faruqi in the United States in their influential works of high intellectual quality and depth.

However, the fact is that this post-colonial Islamic discourse was preceded, in the 11th century AD, by the intellectual pioneering efforts of Imam al-Ghazali in profoundly and effectively criticizing Hellenistic philosophy as a new intellectual preoccupation among the Muslim elite during the time of the Abbasid Dynasty in his *Tahafut al-Falasifah* (The Confusion of the Philosophers). It is not an exaggeration to say that al-Ghazali's impressive intellectual critique of Hellenistic philosophy in the 11th century laid not only a solid foundation but also provided a major and authoritative theoretical framework for the Islamic intellectual's elaboration of mainstream Islamic ethics and epistemology that formed a fundamental element of the Islamization agenda in the 20th century.



Driven by the vision of the Tawhidik civilization as well as its metaphysical or epistemological assumptions about science, science and education, the Islamic intellectual discourse on education, economics, politics, law, literature, architecture, psychology, sociology, science and technology developed by the Islamic intellectual reformers in the first quarter of the 20th century together contributed to the construction of an alternative paradigm to contemporary knowledge popularly known as "Islamization" Science" since the 80s.

According to him, the emergence of The Association of Muslim Social Scientists which was formed in the United States in 1972 (and joined by Kamal when he was still a student at Columbia University, New York) followed by the establishment of the International Institute of Islamic Thought (IIIT) in Herndon, Virginia in 1981, led by the late Isma'il R. al Faruqi, the establishment of the International Islamic University Malaysia (IIUM) in 1983, and the International Institute of Islamic Thought and Civilization (ISTAC) led by Syed Muhammad Naquib al-Attas in 1987 in Kuala Lumpur, played a major role in developing the intellectual agenda on the Islamization of human knowledge at the international level.

In explaining the concept of Islamization of the academic sciences, Kamal gave a definition and interpretation regarding the concept or mission of Islamization, and the concise intentions of several contemporary advocates of the idea of authoritative Islamization: (1). "The liberation of science from its interpretation is based on secular ideology; and of secular meaning and expression"; "dewesternization of science", "desecularization of science"⁹ (2). "The reshuffle of knowledge as Islam relates to it" "to overcome the dichotomy between the modern secular and traditional Islamic education systems"..."to restructure the entire legacy of human knowledge from the point of view of Islam... the vision of Islam... to redefine and re-organize data, to rethink the reason... to re-project the goal... and serve the purpose of Islam..."¹⁰ (3) "Mereformasi ilmu pengetahuan kontemporer" dan pemikiran Muslim¹¹ (4). "Landasan dari falsafah *tawhidi* yang percaya bahwa alam mempunyai Pencipta...yang telah membebangkan manusia dengan kekhilafahanNya dan apa yang mereka tidak tahu, menjadikan wahyu sumber ilmu yang asasi dan demikian juga alam semulajadi, supaya dengan membaca keduanya dalam bingkai *tawhid* yang murni, ilmu yang tepat, tajam, penuh arti dapat terhasil".¹² (5). *Dekufurisasi*

⁹ Al-Attas, S.M.N.A., *Islam and Secularism* (Kuala Lumpur: ABIM, 1978).

¹⁰ Al-Faruqi, Ismail R. "Islamization of Knowledge: Problems, Principles, and Prospective", dalam *Islam: Source and Purpose of Knowledge* (Herndon, Virginia: International Institute of Islamic Thought, 1988).

¹¹ Abdul Hamid Abu Sulayman. *Krisis Pemikiran Islam* (Seri Media Da'wah, 1994)

¹² Al 'Alwani, T. J. "Authority Divine or Quranic?" *American Journal of Islam and Society* 13, 4 (1996), 536-550.



ilmu pengetahuan manusia”¹³ (6). “Mempraktikkan (i.e., menemukan, mengumpulkan, menjalankan bersama, menyampaikan dan menerbitkan) aktiviti intelektual berdasarkan konsep Islam tentang alam”¹⁴ (7). “Proses dengan mana seluruh kumpulan daripada ilmu pengetahuan manusia diperincikan, diklasifikasikan, diselenggarakan dan disusun selaras dengan prinsip epistemologi Islam”¹⁵ Pemaknaan ini dapat menggambarkan secara umum pengertian asas Islamisasi yang digagaskannya.

In this regard, the International Islamic University Malaysia (IIUM) which was established in 1983 is expected to be an alternative to the secular model of higher education based on the Tawhidik paradigm of knowledge and education. In the original concept paper prepared by Prof. Kamal on the establishment of the International Islamic University Malaysia, this statement was explained, where: the Islamic philosophy of knowledge and education will be the basis of the teaching of all disciplines. The Islamic worldview of God, man, nature and history will be the basis of university education and curriculum. Islamic and non-Muslim teachers are required to know the Islamic philosophy of knowledge and the Islamic worldview well enough to integrate it in their teaching and research. For this purpose a special orientation course will be introduced.¹⁶

Considering the nature, policy, curriculum structure and constraints of IIUM, he offered his understanding and intention of the "Islamization of Human Knowledge" (IOHK) as enshrined in the University Constitution as one of IIUM's main missions: "IOHK is an alternative paradigm to pursue, foster, develop, adjust, filter, criticize, compile, disseminate, reconstruct, use and assess human sciences contemporary – which differs from knowledge based on Divine revelation – in line with the worldview, fundamental principles, ethical values and Islamic norms.

This alternative paradigm, which is based on Tawhid's theology, ontology, epistemology, axiology and ethics, critically looks at the different branches of contemporary human science, especially those represented and developed by the secular Western practical sciences, social sciences and humanities, including the philosophical foundations and ethical orientations of the natural, physical and

¹³ Malik Badri. The psycho-social problems caused by the increasing population of the elderly in modern societies: an Islamically oriented study. *Al-Shajarah* 10, 1 (2005), 21-51.

¹⁴ Imad al-Din Khalil, *Islamization of Knowledge A Methodology* (Herndon: International Institute of Islamic Thought, 1991).

¹⁵ Osman Bakar. *Tawhid and Science: Islamic Perspectives on Religion and Science* (Kuala Lumpur: Arah Publications, , 2008).

¹⁶ Mohd. Kamal Hassan, “The Muslim Intelligentsia’s Aspiration for an Islamic University: Initial Concept and Philosophical Foundation”. In Syed Arabi Idid (ed.), *IIUM at 25: The Path Travelled and the Way Forward* (pp. 9-34) (Gombak: IIUM Press, 2009).



applied sciences – insofar as they are instilled with a worldview, basic assumptions, or theories that are contrary to or inconsistent with the Islamic worldview”.

Therefore, the "Islamization of Human Knowledge" (IOHK) is enshrined in the University's Constitution as an important component of its sacred mission: "To develop the concept of Islamization of Humanities in teaching, research, consultation, dissemination of knowledge and the development of academic excellence in the University,"¹⁷. This mission is what distinguishes IIUM from other universities. Thus it should remain a fundamental feature of the university which should never be marginalised or considered as insignificant in comparison with other purposes or objectives.

According to Kamal, the approach in implementing the mission of the university's IOHK, however, differs from Kulliyyah to Kulliyyah. The approach to balance the conventional curriculum with "Islamic input" in the form of ethical, moral and spiritual values and practices has become the practice in the Colleges of Medicine, Engineering, Architecture and Environmental Design, Allied Health Sciences, Pharmacy and Dentistry. The Law Kulliyyah seems to follow a combination of a comparative approach, a harmonization and conventional approach, while the Economics and Management Science Kulliyyah seems to take a combination of a critical integrative, comparative, reformatory, conventionalist and constructivist approach. The Institute of Education (INSTED) has an integrative, comparative and reformatory mission, combined with research programs that are essential for educational reform. The Islamic Revelation and Heritage Division (IRKH) of the Kulliyyah of Revelation-Based Sciences and Humanities has taken a "Regeneration" approach which is a combination of Islamic reform, reform, contextualization and a balance between the demands for change and the need to preserve the foundations and constants in religious orthodoxy and practice. The humanities sciences (HS) division of Kulliyyah supports the mission of the IOHK by taking the method of integration, or harmonization, reorientation or Islamization, along with some criticism of conventional theories and concepts, especially in the departments of political science, sociology, psychology, communication and history.

In 1990, in line with the establishment of the Kulliyyah of Islamic Revealed Knowledge and Human Sciences (KIRKHS), Prof. Kamal was appointed as the first Dean of the new Kulliyyah to pioneer the integration of Islamic religious sciences based on IOHK to produce an integrated and Islamic group of graduates to become agents of change and new leaders in their respective societies. This was a bold and

¹⁷ IIUM Policies and Guidelines on Islamisation (Gombak: CENTRIS (Centre For Islamisation), 2013), and Memorandum and Articles of Association (Kuala Lumpur: IIUM, December 12, 2002), 5(iii).



visionary step taken by the then Rector, Dr. AbdulHamid AbuSulayman (who joined IIUM in 1987) to bring about a major change in conception of the original vision.¹⁸

In addition to the process of integration and Islamization in the curriculum, IOHK's mission is also developed through various publications, research, seminars and conferences. The latest developments also reflect the university's renewed efforts to strengthen IOHK's mission. A major policy decision was made in 2012 to make Islamization the cornerstone of all eight strategic pillars of the university. The Centre for Islamisation (CENTRIS) was also established in May 2012 as a new centre under the office of the Rector, which is responsible for coordinating, evaluating and developing Islamisation missions across the Kulliyyah, Centres, Departments and Divisions. The first World Congress Conference on the Integration and Islamization of Human Sciences organized by IIUM in August 2013 further reflected this commitment. IOHK's efforts are expected to gain even greater momentum in the coming years with this new initiative.

In addition, Kamal also emphasized the dimension of "Self-Islamization" at IIUM which includes the process of spiritual purification of the soul (tazkiyat al-nafs), and character purification (tahdhib al-akhlaq) in line with the teachings of the Qur'an and Sunnah. This is in line with the prerequisites of spiritual and moral qualities that befit the character of Islamic scholars as exemplified by the great Islamic scholars of the past, including al-Ghazali, who provided the best role models for integrating profound scholarship with outstanding spiritual and moral characteristics such as taqwa, tawaduk, and hatred of the spiritual diseases of the heart that bring disaster.

As a result, as a step forward, Prof. Kamal stated that the need for an alternative paradigm to human knowledge and knowledge development seems to be more important now than before, in facing the various crises faced by Muslim countries and societies, where the stance and attitude towards the realization of the mission of IOHK should be mobilized according to the following guidelines: (1). Emphasizing the general foundation, take the best ideas from all sources and reduce or set aside irreconcilable differences, because no one school of thought can claim to have all the answers and all the resources to accomplish the noble and comprehensive mission of the IOHK, which is beyond the capabilities of one organization or one group of scholars.

(2). Set the discussion on IOHK open to new and beneficial ideas as long as it is based on authoritative Islamic sources of knowledge, as human knowledge

¹⁸ Mohd. Kamal Hassan, "The Muslim Intelligentsia's Aspiration for an Islamic University: Initial Concept and Philosophical Foundation". In Syed Arabi Idid (ed.), *IIUM at 25: The Path Travelled and the Way Forward* (pp. 9-34) (Gombak: IIUM Press, 2009).



continues to grow and even some aspects of knowledge originating from the West may also undergo a major paradigm shift in the future, while the door of legitimate ijtihad is open to qualified scholars and intellectuals. Any tendency to be dogmatic in this project is unwarranted and immature, given that the real success of this multidisciplinary, interdisciplinary and transdisciplinary enterprise depends on what the experts, experts and practitioners choose to emphasize in their respective disciplines based on contemporary challenges and the exigencies of the situation. Moreover, one should be aware that flaws and weaknesses can be found or detected in the works of even the best scholars in the field. Humility and willingness to learn and benefit from other scholars are an important part of the characteristics of Islamic scholars, let alone ulu'l albab or 'scholars' of the Qur'an.

(3). Considering this endeavor to be the noblest intellectual and ethical jihad, supported by the Qur'an and the Sunnah; a collective Ummatic responsibility that benefits from and welcomes all sincere efforts and contributions from all scholars and institutions who share the same vision and mission of IOHK.

CONCLUSION

This research has shown the sustainability of the Islamization of human knowledge (IOHK) model introduced by Mohd. Kamal Hassan in the context and frame of universal manners and its practical and concrete realization at the International Islamic University Malaysia. The concept he developed works in shaping the University's ideology and philosophy based on the idealism of tauhid, and the concept of integrated, rational and holistic knowledge. The need to interpret and preserve his ideas must be mobilized to boost the vision of tauhid and inspired Islamization. This was triggered by the awareness of the aspirations and balanced vision of Islam that it defended through the path of Islamization and Islamization. The ummatic philosophy he formulated clearly characterized the distinctive characteristics of the University's personality which was driven by its leadership in critical disciplines in elevating the quality of thought and its importance to the builder.

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