The Undergraduate political Science Curriculum of IIUM: A Translation of the IPSC Framework

Abstract

The International Islamic University Malaysia (IIUM) was established with the aspiration of developing graduates featuring social and moral responsibilities and commitment, high moral values, lifelong learning, professionalism, and leadership skill aiming for a better world. Therefore, the undergraduate political science program emphasized the infusion of Islamic values in the conventional approach to enable graduates to offer leadership and serve the nation and the ummah. Therefore, a theoretical framework was designed titled Integrated Political Science Framework (IPSC). Envisioning well-round graduates in the orient having visionary leadership featuring humane, social, accomplished, and specialist in a particular field is the key outcome of the IPSC. This framework successfully integrated the fundamental course of political science, social science, moral education, and generic skills. It has also kept the option of religious education for non-Muslim students on their respective religion. This research has mainly demonstrated the successful application of IPSC in the IIUM political science curriculum and explained how it contributes to preparing a graduate with moral, disciplinary, and interdisciplinary knowledge and employment-required aptitudes to deal with the practical challenges of life. The study also shows how the curriculum accommodated the Malaysian national visions and mission, as it aims to deliver good citizens who are committed to society and the state.

Keywords: International Islamic University Malaysia, Integrated Political Science Curriculum, Curriculum Review

Introduction

International Islamic University, Malaysia (IIUM) has drawn significant attention to the scholarly world. The course curriculum of all disciplines especially political science curriculum captures the integration between modern and Islamic knowledge. This integrated education system has been benefitting the graduates to hold a positive way in facing the practical challenges of life. The world political order has been going through machievalism which quoted “End justifies the means” (Outline of great books, 2002-2003). The idea to get separated from religious discourse started from then.

It was mainly in reaction of suppressive and dictatorial power practice by the Church. The idea of secularism has been spread from then. But the secularism has been gradually misinterpreted and misrepresented. It has started to be used against all sorts of religious practice and education. But the secularism in according to Lexico Dictionary refers to refrain from any sorts of discrimination in the name of religion 1.

The secularism adheres to pluralism and diversity in nature. But now a day, it has seen mistakenly referring to exclusion of all sorts of religious practice from individual and state. As a result the graduate after completing graduation has failed to achieve needed qualities and aptitudes to be good human being. The social crime, criminalization of the politics, corruption, discrimination and injustice has been spread across political and economic arena. It was mainly claimed to have rapid expansion of education. But the expansion of education failed to decline in corruption. It is found that this education policy was mostly consisted of materialist knowledge and has given less priority to revealed knowledge. Then the graduate has completed graduation without getting in touch of moral education. Due to this fact, IIUM with a view to achieving combination of modern and moral knowledge introduced Curriculum Integration. The curriculum integration is the involvement of meaningful learning organized around issues important to teachers and students (James Beane 1993, 1997, 2005). The department of political science of the IIUM has followed the concept of curriculum integration. The IPSC framework refers to the integration of western and Islamic perspective of political science. It entails the Tawhidic Paradigm of knowledge and Education.

This article mainly described the IPSC framework with success implementation of this at the department of political science of International Islamic University of Malaysia (IIUM). This article also described the module of IIUM of this IPSC, how it contributes a graduate to be good human being along with good citizen.

**Literature Review**

Curriculum debate in the Muslim world has gradually gained momentum during the last quarter of the century, a large proportion of this debate stems from the Makkah conference in 1977. A significant number of curriculum related studies have been conducted with the support of educational institutions throughout the Muslim world. Many Muslim scholars like Al Attas (1978), Al Faruqi (1981), Ali Ashraf (1990) and Rosnani Hashim (1996, 2004, 2011) have contributed to the theory of Integration of Knowledge and Education.

It is common that the Muslim higher education curriculum is not integrated or philosophically grounded. The two systems of education and the educational theories and practices are not uniform. Indeed, it was found that Islamic studies is rarely a part of the curricula of modern universities in Muslims countries all over the world.

Ashraf (1990) asserts the gradual erosion of the religious sensibility among the young, despite the obligatory teaching and learning of Islamic studies at an undergraduate level. He (1991) also claimed that neither Bangladesh, Pakistan nor any other Muslim government except Malaysia has taken steps to determine the dangers inherent in secularist philosophies which are at the root of a modern system of education.

Al-Faruqi (1981) claims that the materials and methodologies presently taught in the Muslim World are replicas of the western ones but devoid of the vision which animates them in the west. The vision of Islam is therefore truncated- and hence dead- if it is cultivated only in one department or faculty. It must be the guiding and determining principle of every discipline. He argues for a compulsory study of Islamic civilization within the four-year program of all levels of higher education as the study of civilization is the only way to grow a sense of identity within a person.

The idea of the Integration of knowledge and Integrated curriculum derives mainly from the concept of unity of knowledge. Ghazali Basri (1989) denies the divorce of any empirical, sensory and intellectual knowledge from ‘divine’ knowledge. The divorce of knowledge from its unitary form will lead to the compartmentalization of knowledge which is contrary to the teachings in Islam.

Narongraksakhet (1995) supports the integration of both religious and modern knowledge. To him, true Islamic education is not merely theological or religious but also covers all branches of knowledge that are taught from an Islamic perspective.

Rosnani (2006) found that there are a few inconsistencies between philosophical precepts and design assumptions in Muslim educational curriculum. In another study she (2011) observes that Islamic private higher education institutions (PHEI) have their own issues and challenges. The most serious of them are preserving the philosophical goal of a balanced and integrated education whilst also focusing on market demands and sustaining its operation financially amidst a competitive environment.

Rahima’s (2011) doctoral thesis entitled ‘The Concept of Integrated Islamic Curriculum (IIC): Implications for Islamic Schools’ provides a precise concept of IIC and general guidelines for policy makers in designing and developing an Integrated curriculum for a contemporary Islamic school system. It underlines four philosophical foundations, i.e. ontological, epistemological, theological and axiological and identifies its relation to the curriculum components, i.e. goal, content and method. Her focus of study was on the Integrated curriculum of Islamic schools, which is why she didn’t concentrate on specific subjects of those schools. As a result, the Islamic relevancy to thisarea of study is still unidentified.

Shafeeq (2011) in his Ph.D dissertation on ‘A Proposed Framework for the Curriculum of Islamic Education: Implications on the curriculum of IRHEI in Kerala, India’ explored the theoretical and conceptual foundations of an Islamic Worldview and found that due to the integrative nature of the Islamic vision of truth and reality, various essential concepts such as faith, knowledge, virtue, man and the universe are architectonically united. Thus it is impossible to demarcate ‘religion’ from ‘worldly’ affairs. He also attempted to connect the five essential structures of an Islamic worldview, i.e. the faith domain, the knowledge domain, the value domain, man’s domain and the civilizational domain, to the process of education, especially curriculum. He also linked it to its aims and objectives with a specific reference to Islamic religious higher education (IRHE) to make it practical and relevant.

Habibur Rahim’s (2014) doctoral thesis titled ‘Curriculum Development in an Islamic University in Aceh’ provides an understanding of developing an English Education Department’s curriculum at UIN Ar-Raniry by considering Islamic values, local context and graduate employment prospects.

However, the present study differs in its scope from other dissertations as it focuses on Integrated Political Science Curriculum (IPSC). Although those other studies didn’t touch on political science in higher education institutions, their analysis on the philosophical foundations and structural framework of Integrated Curriculum will contribute to the present study.

**Methodology**

The study is analytical, qualitative research applying three approaches of educational research, namely philosophical, historical, and curriculum criticism. This article is based on key findings of the Ph.D. thesis approved by the International Islamic University Malaysia (IIUM) designing a model, Integrated Political Science Curriculum (IPSC). So, all approaches of the methodology are relevant and applicable to the development of the IPSC Model. Then, the framework was applied to analysed the curriculum of the undergraduate political science program of IIUM.

Here, the first method is philosophical, which this research uses to build and understand Islamic philosophical foundations in the University curriculum. It aims to solve the tension between secular and religious education.

The second method is historical, which is used to trace the factors that influence the development of University curriculum in multicultural societies like Malaysia, Indonesia and so on.

The third method is curriculum criticism which will be used to determine the meaning and make judgement of the selected curriculum. The strength and weaknesses of the undergraduate political science program of University of Dhaka will be investigated.

This study largely involves library research and document analysis. The primary sources of references are the indications from the writings of classical scholars in the exploration of the curriculum and university education. The secondary sources are official documents, journals, articles, especially the books and articles of modern and contemporary scholars.

**The conceptual Framework of Integrated Political Science Curriculum (IPSC)**

In explaining the Undergraduate program of Political Science in International Islamic University Malaysia, the researcher attempted to draw a framework, titled Integrated Political Science Curriculum (IPSC) model following the framework of Islamic Integrated University Curriculum (IIUC) (Aziz 2018). The IIUC model was a comprehensive curriculum guideline for all university disciplines, accommodating the disciplinary, multidisciplinary, and revealed knowledge and generic skills. It emphasized the national vision and mission to be adjusted with the university curriculum, as it commits to serve the society and state. It also prioritizes including technical knowledge required to be competitive in the job market. Thus, it pledges to deliver well-round graduates with comprehensive knowledge and aptitudes.

Accordingly, in designing a curriculum for political science particularly, the author establishes a framework of Integrated Political Science curriculum (IPSC), especially for universities in multicultural Muslim countries like Malaysia, Indonesia, Bangladesh, etc. This framework has demonstrated the practical application in designing the IIUC model to the particular disciplinary curriculum with customizing discussion and course works. The goals and objectives of the discipline are also apparently echoing with the collective vision and mission of the university in particular and nation in general.

|  |
| --- |
| FIGURE.jpg |
| **Figure 01:** Integrated Political Science Curriculum (IPSC)  **Source:** Aziz (2018) |

Goals and Objectives

Preparing graduates with integrated personalities is the key objective of IPSC, featuring them with the characteristics of a good man, social being, specialists in political science, and employable graduate. Here, the Political Science department is mandated to train students to be professional political science lecturers, civil servants, or political scientists. It has a responsibility to ensure that students have mastered adequate skills to become those professionals so that they can perform their tasks professionally and effectively. The IPSC emphasized that the social science faculty required discourses to prepare graduates to be a social beings. The revealed knowledge is prioritized to deliver good man, and the generic skill is included to deliver employable graduates.

Vision and Mission of Curriculum

Preparing a generation with a social, moral, and personal commitment to the state and good citizen to secure a better, accomplished generation in the future is always the key mission in its education system. National Education Ministry in general and the university supervisory body in particular monitor and coordinate the formulation of University Curriculum echoing with the national motives. Thus, from a political science graduate, the nation expects to have featuring quality of good citizens and visionary leadership. Following that, IPSC always emphasizes the accommodation of national philosophy, university vision, and faculty objectives into the particular disciplinary curriculum of political science.

Curriculum Structure

The figure 1 clearly stated that, the integrated political science curriculum (IPSC) is not just about the integration of revealed knowledge, rather combination of three sources of knowledge like Social science related inter-disciplinary knowledge, revealed knowledge, disciplinary knowledge and Generic graduate aptitudes.

Firstly, the discipline knowledge of the political science department, which includes the fundamental courses: political philosophy, political history, governance, and public policy, political economy, local governance, and so on. As a political science student, it is required for a graduate to have specialist knowledge on particular discourses of political science. Therefore, the disciplinary course also helps someone go for the teaching profession and disciplinary policy expert.

Secondly, the Political Science should be a part of the social science discipline as it is necessary to acquire the basics of social science courses or related subjects. Economics, Sociology, Anthropology, Mass communication, History and Culture, Government & Politics, and Gender studies etc. are considered as related subjects or inter/multi-disciplinary courses that should be taught in order to graduate in a political science qualification. This is required in order to achieve a comprehensive level of knowledge.

Third and the utmost one is revealed knowledge. The department should ensure the curriculum enables students to learn not only the political science discipline knowledge but also Islamic education values. When developing an Islamic education, there is a balanced growth between intellectual and spiritual domains. Islam emphasizes intellectual and spiritual development. Spiritual development focuses on akhlaq, which is regarded as a core process in purifying a human’s ethical morals. Having better akhlaq as a soft skill might enable people to possess social intelligence that affects the way they act during social interactions and on other formal occasions. Islam seeks a balance between the urgency of pursuing general and Islamic related education. Islamic education’s key focus is on strengthening students’ ethical morals.

And the last one is generic skills. The university should prepare the graduate with basic employable skills, including language, critical thinking, problem-solving, and analytics. In addition, it may also offer students such an environment to be engaged with co-curricular and professional activities. Thus, professional and leadership skills could be developed. In addition, language skills facilitated students to be introduced to the vast area of knowledge and the outer world. Besides, critical thinking ability broadens students' approaches on a larger scale, as their attitude and way of thinking would be precise and well thought out. Thus, the leadership quality featuring problem solving and analytical ability in addition to language skills embolden political science graduates to have efficiency in policy-making professions.

Outcome

IPSC is the comprehensive framework for political science offering students expert knowledge on policy affairs, social and moral commitment, and employability to the job market. Considering multicultural nations with Muslim majority like Indonesia, Malaysia, Bangladesh, the IPSC expects to prepare well-round graduates who will run the nation with a moral and ethical point of view and leadership. The IPSC expects to introduce the graduate to their respective nation's policy processes and governance system. In addition, as a part of generic skills, they will receive language training and other aptitudes. Thus, the program will achieve the outcome of preparing Muslim political scientists.

In sum, through the integration of above mentioned knowledge, skill and values in the curriculum, the Universities of the Muslim world shall be able to produce well rounded Islamic graduates without compromising their job opportunity and marketability.

International Islamic University Malaysia (IIUM)

The International Islamic University Malaysia (IIUM) was established in 1983 as an alternative to the secular model of higher education based on the *Tawhidic* paradigm of knowledge and education. The following statement is mentioned in the original concept paper which was assigned by the then Prime Minister, Dr. Mahathir Mohammad: “The Islamic philosophy of knowledge and education shall be the basis of instruction of all the disciplines. The Islamic worldview concerning God, man, nature and history shall be the foundation of the university education and curriculum. Muslim as well as non-Muslim instructors shall be required to know the Islamic philosophy of knowledge and Islamic worldview well enough to integrate them in the course of their instruction and research. To this end special orientation courses shall be introduced” (See Hassan, 2009a: 33).

Its mission is summarized in four keywords: Islamisation, Integration, Internationalisation and Comprehensive Excellence. The word ‘Islamisation’ refers to Islamisation of the personality and also knowledge, while ‘integration’ refers to the integration of al-ilm al-nagliyyah (knowledge based on revelation) and al-ilm al-aqliyyah (knowledge based on human acquisition). It also means integration of theory and practice and Islamic values across the curriculum. ‘Internationalisation’ refers to its international outlook having international academics and students, international collaboration and programmes with other universities and institutions in the world and academic and staff exchange programmes while ‘comprehensive excellence’ refers to the highest achievement in knowledge, skill and values. Since its establishment, IIUM has attempted to meet its vision and mission in these areas.

Prof. Dr. AbdulHamid AbuSulayman, a modern Muslim scholar and the president of IIIT, USA attempted to revitalize higher education in the Muslim world by establishing the International Islamic University Malaysia (IIUM) and designing its curriculum with a combination of Islamic revealed knowledge and human sciences knowledge. It provided a double- majoring system which was a unique in the higher education arena.

The Goal and Objectives of the Department of Political Science

The Department of Political Science was established in 1990 as one of eleven departments in the KIRKHS at IIUM. The conception and development of this department was inspired by the recommendations of the historic First World Conference on Muslim Education held in Makkah al-Mukarramah in 1977. The conference called for the infusion of Islamic values in all aspects of education including social sciences and humanities (Handbook for the B.H.Sc (Hons), the Department of Political Science, 1995-1996)3.

According to the handbook, the Department of Political Science upholds the concept of the unity of knowledge which is rooted as a cardinal principle of Islam, i.e., *tawhid* (divine unity). The Department affirms that knowledge is an *amanah* (a trust) from Allah (S.W.T.) to humankind. It conceives knowledge as a composite, integrated whole and shuns the prevailing dichotomy of knowledge into the spiritual and temporal realms. It approaches Political Science from an Islamic perspective, reviews the traditional Political Science discipline and methodology and strives to generate viable concepts and theories based on insights rooted in the Qur’an and Sunnah. The knowledge obtained is disseminated through courses at undergraduate levels. The objectives of the Undergraduate program are as follows;

1. To provide a sound background of the political science discipline from both western and Islamic perspectives
2. To acquaint students with the general nature of politics and the workings of the government,
3. To equip students with necessary skills and capabilities to analyze and solve problems of the Muslim *Ummah* and humanity at large

Analysis

This study explained the translation of the IPSC framework in the IIUM political science program based on secondary sources. The information was collected from the official documents, journals, articles, especially the books and articles of modern and contemporary scholars. Data were collected based on the checklist prepared based on the IPSC framework.

Structure of the Program (The Curriculum Design and the Courses Offered) of the Department

Based on the IPSC framework, the author categorized the structure of the undergraduate program in Political science of IIUM. Here, it has mainly divided the structure into four categories: fundamental course, faculty required course, generic skill course, and revealed knowledge discourses. First, here the fundamental courses are given below:

The requirements for the Bachelor of Human Sciences (B.H.Sc.) in Political Science are 130 credit hours shown in the Table 1:

**Table 1: B.H.Sc (Hons) in Political Science at IIUM**

|  |  |
| --- | --- |
| Nature and type of the Course | Credit Hours |
| Fundamental Courses | 12 |
| Generic Skill Courses i) Languages & Tilawah ii) Co-curricular Activities | 22 |
| Political Science courseas a major | 48 |
| Political science courses as specialization | 24 |
| IRK course as electives | 24 |
| Total | 130 |
| Source: The B.H.Sc (Hons) Syllabus of Political Science at IIUM updated on 20154 | |

The above type and nature of the courses provide a basic structure for students who can design a program according to their individual interests and objectives. The details of the courses are listed in the Tables 1 to 2.

#### Fundamental Courses

The following courses are basically related to the areas of social science and are faculty requirement courses (HS courses).

**Table 2 Fundamental Courses – 12 credit hours**

|  |  |  |
| --- | --- | --- |
| Course Code | Course Title | Credit Hours |
| COMM 1010 | Introduction to Mass Communication | 3 |
| PSYC 1000 | Introduction to Psychology | 3 |
| HIST 1000 | Introduction to History & Civilization | 3 |
| SOCA 1010 | Introduction to Sociology & Anthropology | 3 |

#### Generic Skills Courses

The following courses (Languages and Tilawah) are considered to be graduate employability courses which are very important to be a successful graduate of the university.

**Table 3: Languages and Tilawah – 11 Credit Hours**

|  |  |  |  |
| --- | --- | --- | --- |
| **No** | **Course Code** | **Course Title** | **Credit Hours** |
| English Language | | |  |
|  | LE 4000 | Language for Academic Purposes | 3 |
|  | LE 4500 | Language for Occupational Purposes for Human Science | 3 |
| Malay Language for Malaysians | | |  |
| 1. | LM 2023 | BahasaMelayuKerjaya (SainsSosial) | 2 |
| 2. | LM 2023 | BahasaMelayuKerjaya (SainsSosial) | 2 |
| Malay Language for Indonesians, Bruneians & Singaporeans | | |  |
| 1. | LM 1040 | BahasaMelayu Nusantara I | 1 |
| 2. | LM 1041 | BahasaMelayu Nusantara II | 1 |
| Malay Language for International Students | | |  |
| 1. | LM 1030 | BahasaMelayu I for Foreign Students | 1 |
| 2. | LM 1031 | BahasaMelayu II for Foreign Students | 1 |
| Arabic Language | | |  |
| 1. | LQ 0108 | Quranic Language I | 0 |
| 2. | LQ 0208 | Quranic Language II | 0 |
| 3. | LQ 2306 | Quranic Language for HS & BENL III | 3 |
| 4. | LQ 2416 | Quranic Language for HS & BENL IV | 3 |
| 5. | LQ 2426 | Quranic Language for HS & BENL V | 3 |
| Tilawah al-Quran – for Muslim students only | | |  |
| 1. | TQS/TQB 1011E | Tilawah Al-Quran I (in English Language) | 1 |
| 2. | TQS/TQB 1011M | Tilawah Al-Quran I (in Malay Language) | 1 |
| 3. | TQS/TQB 2011E | Tilawah Al-Quran II (in English Language) | 1 |
| 4. | TQS/TQB 2011M | Tilawah Al-Quran II (in Malay Language) | 1 |

**Table 4: Co-Curricular Activities – 3 Credit Hours**

|  |  |  |  |
| --- | --- | --- | --- |
| **No** | **Course Code** | **Course Title** | **Credit Hours** |
|  | CCHB/S 1011 or CCFB/S 1041 | Halaqah I or *FardAyn* | 0.5 |
|  | CCHB/S 1012 | Halaqah II | 0.5 |

**OR**

|  |  |  |  |
| --- | --- | --- | --- |
|  | CCTH 1021 | Tahfiz I | 0.5 |
|  | CCTH 1022 | Tahfiz II | 0.5 |

This is level 1 for Muslim Students

|  |  |  |  |
| --- | --- | --- | --- |
|  | CCNM 1031 | Dialogue for Non-Muslim I | 0.5 |
|  | CCNM 1032 | Dialogue for Non-Muslim II | 0.5 |

This is level 1 for Non-Muslim Students

It’s important to note that all Muslim students must sit for the Fundamental Knowledge test. If they pass, they must register for the Halaqah-I course. If they fail, they should register for Fardu ‘Ayn course. Those who would like to join Tahfiz, Debate, Suksis, Wataniah or the Entrepreneurship programme can register after an interview session with the Co-curricular Activity Centre (CCAC), Student Development Division (SDEV) of the University.

#### Political Science Courses: Major

The political science courses are divided into two areas: Major and Specialization courses. The following are major courses, which are compulsory for all students.

**Table 5: Political Science Major Courses – 48 Credit Hours**

|  |  |  |  |
| --- | --- | --- | --- |
| **No** | **Course code** | **Course title** | **Credit hours** |
| 1. | PSCI 1010 | Introduction to Political Science | 3 |
| 2. | PSCI 1020 | Introduction to Law and Government | 3 |
| 3. | PSCI 1500 | Introduction to Economics | 3 |
| 4. | PSCI 2110 | Political Thought I | 3 |
| 5. | PSCI 2210 | Comparative Politics | 3 |
| 6. | PSCI 2520 | Modern History of Europe | 3 |
| 7. | PSCI 2523 | Public Administration | 3 |
| 8. | PSCI 2750 | International Relations | 3 |
| 9. | PSCI 2999 | Research Methodology | 3 |
| 10. | PSCI 3011 | The Abbasid Caliphate | 3 |
| 11. | PSCI 3111 | Political Thought II | 3 |
| 12. | PSCI 3620 | International Political Economy | 3 |
| 13. | PSCI 3720 | International Organizations | 3 |
| 14. | PSCI 4645 | Government Finance | 3 |
| 15. | PSCI 4710 | Survey of Political History | 3 |
| 16. | PSCI 4997 | Advanced Research Methodology | 3 |

#### Political Science Courses: Specialization

The political science Specialization courses are based on the interest of learners as shown in Table 6. Students have to choose ONE package from the following FOUR or any combination of the courses as long as it fulfils 24 credit hours- (1) International Relations, (2) Public Administration, (3) Comparative Politics/Government and (4) Political Theory/Philosophy:

**Table 6: Political Science Specialization Courses – 24 Credit Hours**

|  |  |  |  |
| --- | --- | --- | --- |
| **International Relations** | | | |
| **No** | **Course Code** | **Course Title** | **Credit Hours** |
|  | PSCI 3020 | International Politics and the Muslim World | 3 |
|  | PSCI 3210 | Foreign Policy Decision-Making | 3 |
|  | PSCI 3250 | ASEAN Foreign Policies | 3 |
|  | PSCI 4000 | Internship | 3 |
|  | PSCI 4050 | International Law and Diplomacy | 3 |
|  | PSCI 4110 | Peace and War Studies | 3 |
|  | PSCI 4260 | U.S Foreign Policy | 3 |
|  | PSCI 4270 | Post-Soviet Politics | 3 |
| **Public Administration** | | | |
| **No** | **Course Code** | **Course Title** | **Credit hours** |
|  | PSCI 3023 | Islamic Principles and Practices of Public Administration | 3 |
|  | PSCI 3033 | Public Personnel Administration | 3 |
|  | PSCI 3035 | Public Policy Making | 3 |
|  | PSCI 4035 | Public Policy Analysis | 3 |
|  | PSCI 4040 | Policy Issues in Science and Technology | 3 |
|  | PSCI 4045 | Intergovernmental Relations | 3 |
|  | PSCI 4051 | Bureaucracy and Public Policy Implementation | 3 |
|  | PSCI 4060 | Organizational Theory and Behavior | 3 |
| **Comparative Politics/Government** | | | |
| **No** | **Course Code** | **Course Title** | **Credit Hours** |
|  | PSCI 3060 | Colonialism and Neo-Colonialism in the Muslim World | 3 |
|  | PSCI 3120 | Ethnics Politics in Malaysia | 3 |
|  | PSCI 3160 | Islam in Contemporary Southeast Asia | 3 |
|  | PSCI 3220 | Comparative Politics of the Muslim World | 3 |
|  | PSCI 3320 | Political and Governmental Systems in Southeast Asia | 3 |
|  | PSCI 3410 | Islah and Tajdid Movements in the Muslim World | 3 |
|  | PSCI 4001 | Cyberpolitics | 3 |
|  | PSCI 4111 | Contemporary Democratic Transition | 3 |
|  | PSCI 4120 | Issues in Malaysian Politics | 3 |
|  | PSCI 4150 | Political Economy of Malaysia | 3 |
|  | PSCI 4410 | Theories of Political Development | 3 |
|  | PSCI 4450 | Nationalism and the Emergence of Nation-States | 3 |
| **Political Theory/Philosophy** | | | |
| **No** | **Course Code** | **Course Title** | **Credit Hours** |
|  | PSCI 3130 | Malaysian Political Ideas and Experiences | 3 |
|  | PSCI 3225 | Islamic Theory of International Relations | 3 |
|  | PSCI 3510 | Media and Politics | 3 |
|  | PSCI 4010 | Contemporary Islamic Political Thought | 3 |
|  | PSCI 4020 | Political Ideologies | 3 |
|  | PSCI 4610 | Ethics and Politics | 3 |
|  | PSCI 4910 | Women in Politics | 3 |

#### IRK Courses as Elective

The IRK courses are designed to fulfil the Islamization Mission of IIUM through its university required courses. Students who intend to pursue a single major must complete any EIGHT IRK courses listed in Table 7. However, if anyone completes all 10 courses listed above, he/she will be considered as minoring in IRK graduating with a total of 136 credit hours. It is an additional of 2 courses (6 credit hours) from a single major. Students who intend to minor in areas other than IRK must complete any SIX IRK courses as listed below.

Table 7: IRK Courses as Electives - 24 Credit Hours

|  |  |  |  |
| --- | --- | --- | --- |
| **No** | **Course Code** | **Course Title** | **Credit Hours** |
|  | RKGS 2010 | Creative Thinking and Problem Solving | 3 |
|  | RKQS 1051 | Reflections on Prophetic History | 3 |
|  | RKQS 1030 | Revelation as Source of Knowledge | 3 |
|  | RKQS 2011 | Sciences of Qur’an | 3 |
|  | RKQS 2021 | Sciences of Hadith | 3 |
|  | RKFQ 2062 | Introduction to Fiqh | 3 |
|  | RKFQ 2161 | Introduction to Usul al-Fiqh | 3 |
|  | RKUD 3010 | Islamic Aqidah | 3 |
|  | RKUD 3020 | Islamic Ethics | 3 |
|  | RKUD 3030 | Methods of Da’wah | 3 |

It is noted that RKFQ 2062 and RKFQ 2161 are compulsory courses for students who intend to minor in RKFQ. RKQS 1051, RKQS 2011 and RKQS 2021 are compulsory courses for students who intend to minor in RKQS. RKUD 3030 is a compulsory course for students who intend to minor in RKUD.

**Findings and Discussion**

After analysing the total course contents, reading materials, and objectives, the author figured out some particular points mentioned below. First, the findings are given briefly at a glance, and then the details are discussed:

|  |  |
| --- | --- |
| **Component** | **IIUM** |
| Mission/Vision Statement | The IIUM has clearly mentioned its mission and vision as IIICE, i.e. Islamization, Integration, Internationalization and comprehensive Excellence. |
| Aims & Objectives of the Program | To provide a sound background in the political science discipline from both western and Islamic perspectives;  To equip students with necessary skills and capabilities to analyze and contribute towards solving the problems of the Muslim Ummah and humanity at large. |
| Program Structure  -Duration  -Credit Hours  -Type/nature | Four years  130 credit hours. Each course consists of 3 credit hours. Total courses-above 40  Fundamental Courses (12 credit hours), Generic Skill (Languages & Tilawah and Co-curricular Activities) Courses (22 credit hours), Political Science Course Majors (48 credit hours), Political Science Specialization Courses (24 credit hours), and IRK Courses (24 credit hours). |
| Course Content | Comparative study. Western and Islamic- both concepts are available. |
| Readings/references | Western and Islamic source of references |
| Rankings | It global status has been recognized. It has been named the global premier Islamic University by the Organization of Islamic Conference (OIC). |

**Mission and Vision Statement**

The vision of IIUM mentioned on the university website aims to improve and uplift the qualities of human life and civilization. In doing so, it has given priority to integrating revealed knowledge into human science, preparing graduates with the qualities of Goodman, keeping comprehensive and balanced mental progress, making education much more relevant to the human life and Muslim world, and enhancing understanding and fostering civilization dialogues.

**Integration of Western and Islamic Perspective**

With regards to the courses, the IIUM program stands at par, if not better, with similar departments of other competitive institutions of learning in the Western world. The Department receives complaints from its graduates pursuing Masters in the USA and other universities in Europe that they are not learning anything new. Most of the courses offered at the Master’s level have already been covered at the undergraduate level at IIUM. Additionally, the students have the edge over their classmates in the West as they have already been exposed to Islamic perspectives.

**Capable of generic skills**

Students are offered the course dedicated to learning a language, enabling them to communicate with the outer world for knowledge, employment, and other life-oriented purposes. They are also taught the course on Tilawah, which is considered essential for Muslims to lead their life in an Islamic way. Co-curricular activities, including Tahafiz and Halaqa, are also prioritized, while Muslim and non-Muslim students receive dialogue training with other communities. In a Multicultural society like Malaysia, this is a must to be accomplished for the students. Overall, language learning and other basic skills like Tilawah, Tahafiz, Halaqah, and dialogue with other communities help graduates deal with matters related to worldly life and the hereafter.

**New paradigm and outline for undergraduate political science in Muslim Country**

With regards to the courses on political theory, the political science department of IIUM offers almost half of its courses on political theory with a Muslim context. Students have ample opportunity to learn what Islam has to say about international relations and politics. Moreover, students are exposed to the Islamic world order and the colonial history of the Muslim world.

**Specific Focus on Muslim World**

The undergraduate program of IIUM focuses on Islam in contemporary South-East Asia, various Islamic movements, and politics in the Muslim world. Discourses concentrated on problems that arise in the Muslim world train graduates to be Muslim policy leaders. This discipline prioritizes the unity of Muslim ummah in terms of political, economic, and ideological. It discussed apparently the problems, conflict issues, geographic and strategic priorities of the Muslim nations.

**Reading materials**

The IIUM political science conflated the source of materials from conventional and Islamic perspectives. It has emphasized the general outcome of its graduates to have balanced growth and integrated personality. It prioritized maintaining the relevancy of reading materials with the Muslim world and the contemporary western perspectives. Therefore, in most cases, the comparative discussion between Western and Islamic ideas is also prioritized. For example, some concepts in western political Thought have been internalized and familiarized with the Islamic point of view; democracy with Islamic caliph, parliament with Majlish E Shura, the election with Bayat, and cabinet with Majlish E Khas.

**Priority to reveal knowledge**

It has been evident that Islam and Muslims play a vital role in the course of any socio-political development in Muslim majority countries. Following Muslim majority nations in Malaysia, IIUM offers 24 credits on Islamic Revealed Knowledge (IRK) courses. Even in their conventional courses, there are discussions from an Islamic perspective. Thus, it confirms educating students with fundamentals of religion and religious approach in other discourses.

**Implications**

Curriculum Designer

Since the IPSC encourages Muslim academics to develop their knowledge on both the western-liberal and Islamic-integrated curriculum models that distinguish Islamic and Western theories and practices, the Integrated Islamic Political Science curriculum (IPSC) must align with the universal and comprehensive approach of Islamic education including its objectives, contents, teaching-learning experiences and methods of evaluating curriculum.

Goals of Curriculum

It is important for a curriculum to have a goal or objective of education. The primary aim of education in Islam is to impart spirituality and holiness in man; i.e., to produce a God-fearing servant *(‘abd-Allah)* and vice-gerent *(khalīfah)* of Allah (al-Attas, 1979, Ashraf, 1985; Rosnani, 2007). Al-Attas (1979) stated that graduates of an Islamic university should have adequate knowledge of the most important principles, concepts and issues in major fields of Islamic intellectual tradition and human learning so that they can make authoritative contributions in any field he chooses, at any particular stage of his life (as cited in Wan Daud, 1998; Shafeeq, 2011).

Therefore, Muslim higher education should state its educational goals and objectives very clearly. The curriculum should address its objectives into its educational planning as integration mainly depends on conceptualizing the goals of education into the curriculum objective. Chapter four has discussed the educational objectives of the Integrated higher education curriculum (IHEC). The ultimate goal of the Integrated Curriculum is developing an Islamic integrated personality. This requires balanced growth of spiritual, moral, intellectual, and professional development. Consequently, the Integrated political science curriculum (IPSC) emphasizes the importance of Islamic Political principles as a means to transform its graduates into Muslim Political Scientists as discussed in chapter five. The department/university should have a clear rationale for adopting the IPSC so that it can be structured to stimulate every aspect of individual development towards producing integrated Muslim personalities and Islamic Political Scientists. Thus, theycan serve the nation and *Ummah* as a whole.

**Organization of the Curriculum**

While integrating the new courses, therefore, it is pertinent to emphasise on the unified, integrated, holistic and comprehensive nature of an Islamic worldview. The integral nature of the framework denotes the inter-intra disciplinary links among the courses included in the program. Accordingly, the political science curriculum ought to be guided by a prescribed structure while deploying the core concepts into the discipline of political science. The IPSC maintains its hierarchical order as well as its integral nature inherent in Islamic concepts of knowledge and curriculum. It provides a model that consists of political science-core courses (PSC), political science-specialization courses (PSS), generic skill courses (GSC), fundamental/faculty required courses (FRC) and revealed knowledge courses (RKC). Thus the structure of IPSC is an integrated one.

**Method of Teaching**

This study argues that the educators should employ effective pedagogical methods in order to ensure meaningful Islamic integration in curriculum occurs. Students need to be encouraged to understand the fundamental principles, and to relate them to essential concepts and themes, instead of all this information being presented to them in a process of ‘deep understanding’ and ‘complex thinking’. In other words, these principles, themes and values should not be information-driven, but instead ‘transformation driven’ as advocated by Rosnani Hashim (1996). It is vital to include Islamic philosophy and Islamic logic in the IPSC as tools “to sharpen thinking and reasoning powers of the students” (Rosnani, 2007). This is because thinking and reasoning are the basic foundations of all disciplines. The pedagogical procedures should aim at awakening graduates’ sense of moral consciousness and intellectual dynamism (Asari, 1993, cited in Shafeeq, 2011).

This can be done by applying integrative pedagogical methods and techniques as practiced by Islamic legacy. Indeed, classical Islamic instructional approaches aresimilar to modern western approaches, i.e. student-centred learning, philosophical inquiry, a high level of cognition, utilising analytical methods etc. Through these approaches, the instructor will engage students with course content and encourage life-long learning by establishing educator-learner, mentor-mentee or master-disciple relationships and integrate thinking and problem-solving skills based on Islamic principles. The instructor will also ensure the relevancy and universality of educational philosophy and functions, and examine informative and transformative methods by teaching about Islam and educating students about being a Muslim.

The IPSC upholds the applications of all modern technological devices such as audio-visual devices, radio or television, computer and internet and other technologies as pedagogical tools. The incorporation of ICT into the IPSC is also a response to modernity. This can be considered as an alternative mechanism to promote Islam.

**Method of Evaluation**

Evaluation is necessary to measure the effectiveness of an integrated curriculum. It is the process of gathering related data and analysing it critically. Stufflebeam (2000) defines evaluation as a ‘process of delineating, obtaining and providing useful information for judging decision alternatives.

Since the IPSC is designed to deal with an entire education system, thus its curricular content, process and product should be evaluated. It also allows the effectiveness of the integrated curriculum to be assessed. This mainly includes learners and educators because most educational processes involve mutual relationships between both parties.

Evaluation is an effective tool of motivation, enhancing the quality of teaching and learning as well as measuring the effectiveness of the IPSC quantitatively and qualitatively. A value-laden method of evaluation is used in order to foster an individual’s growth and progress which is also required in the IPSC.

Assessment of the IPSC should cover overall educational outcomes and objectives including moral behaviour and spiritual aspects. The most significant indicators for success of the IPSC are the changes in learners’ thinking dispositions, cognitive abilities, communication skills, moral conduct and self-conceptions. The evaluation should assess students’ capacity to act with spiritual insight coupled with intellectual excellence and pragmatic insistence. This also implies the evaluation of moral and spiritual aspects which can be done by practicing a self-evaluation (*muhāsabah*) technique. This technique is vital for the moral refinement (*al-tahdhīb*) and to get closer to Allah.It is a significant indicator of spiritual development.

Students ought to be given assignments that develop their research knowledge and skills, which in turn should be evaluated for manifestation of intellectualism or to determine the practicality of various suggestions put forward by them. This will help to revive the tradition of academic freedom that were once key features of higher institutions of learning in the olden days. A continuous assessment system should be developed to measure students’ abilities and skills. It should be based on students’ participation and contribution to discussions, debates and discourses.

**Political Science Teachers/Researchers**

Since the study call for the integration of theoretical and philosophical concepts with practical realities based on current contexts as well as local and global changes, the faculty members or researchers of the department of political science of all universities, providing the framework of IPSC, can organize the components of its curriculum in a balanced manner and implement them accordingly.

**Youth and the Community**

The young generation needs to be instilled with pure Islamic values and beliefs from the very beginning so that they can be a good man and good citizen. Integrated political science curriculum (IPSC) can contribute in line because it inspires a comprehensive outlook and a positive insurgency of Muslim political thought and practice.

Since the Islamic Integrated Political Science curriculum (IPSC) demands the integrated development of pupils’ personalities, so it has an implication in different dimensions of life, i.e. professional, intellectual, moral, spiritual and so on. Consequently, a proper comprehension of the Islamic concept of man, nature, faith, knowledge, values and their manifestation in practical life is established.

This study posits that whilst implementing the integrated curriculum framework, various educational performances, co-curricular and extra-curricular activities become integral to the IPSC. This is necessary because Islamic legacy presents Islam simultaneously as a belief-system, a knowledge system, and a source of civilization.

### Policy Makers

In the analysis of the political science curriculum at the University of Dhaka, the study has taken into account the recommendations proposed by World Conferences on Muslim Education (WCME) organized by King Abdul Aziz University KSA, other subsequent conferences, International seminars of International Institute of Islamic Thought (IIIT), USA, and ideas and practices of Islamic legacy.

Even though a few Muslim countries like Malaysia, Indonesia and some other African countries have succeeded in having a university curriculum based on what has been proposed at the Makkah conference, this study opines to follow evolutionary steps to bring integration in university curriculum so that the existing curriculum can be revised or redesigned.

This study is aware of the need to revive an integrated and unified system of education as practiced by early Muslims around the world. The recommendations proposed by the world conferences on Muslim education will become the main reference points with regards to the concepts of education, objectives of the curriculum, content or course outline, study materials, instructional methods and evaluation procedures.

Contemporary higher education institutions in Bangladesh face internal and external challenges as well as mounting pressures to reform. They lack proper Islamic visions of education, Islamic fundamental foundations and principles, which has an impact on the curriculum and educational atmosphere.

It has been reported that Bangladesh was one of the pioneering Muslim countries that responded positively to the recommendations of the World Conferences on Muslim Education. Thus, the IPSC will be able to guide Muslims in their spiritual and intellectual arenas, and in the face of mounting socio-political, socio-cultural and intellectual challenges in this country.

As a signatory country of OIC declaration on the recommendations of WCME, the Islamic model of Integrated Political Science Curriculum (IPSC) is applicable to the undergraduate Political Science program at the University of Dhaka, Bangladesh, and other educational institutions of the country.

**Theory and Practice**

The theoretical aim is to provide a framework for Islamic Integration in higher education institutions, meanwhile the practical aim guides the implementation of the IPSC to ensure the effectiveness of its educational processes.

This study argues that the nature of Islamic education, both integrated and holistic, never permits any dichotomy or compartmentalization. This study enriches educational concepts and theories from an Islamic worldview. It was found that many political theories developed by western systems of thought were actually pioneered by Islamic thoughts such as *Adalah, Shura, Hururiyah, Musawah* etc. However, the IPSC attempts to integrate Islamic political theory with practice.

Theoretically, the IPSC contributes to the theory of Integration, Islamization and comprehensive excellence by advocating a framework that will develop professional competencies, generic, transferable jobs skills and Islamic morals and manners. More specifically, it contributes to identifying the relationship between philosophical thoughts, academic curriculum and political theory. Thus it has made an explicit contribution by conceptualizing (and theorizing) what “the Islamic Integrated Political Science Curriculum (IPSC)” ought to be, and that it should depend on perennial values drawn from Islamic weltanschauung.? Thus, it clearly delineates the main elements of its curricular structure.

Practically, this study provides general guidelines for policy makers and educational entrepreneurs to design an integrated curriculum for contemporary higher education. More specifically, it motivates curriculum developers and university authorities to ensure their courses are more meaningful and relevant. This study may also benefit all Muslim individuals or organizations by providing ideas, and alternative ways to transform their institutions to be more Islamic but remain modern. It may even assist them with establishing a new Islamic university. Finally, it helps to produce well-rounded graduates and Muslim political scientists who can overcome challenges facing the present Ummah.

**Conclusion**

It is evident that through the integrated Islamic curriculum, IIUM has managed to prepare graduates with the combination of moral values and qualities without compromising their job skills and marketability. It has also succeeded in exporting ideas of Islamization to other Muslim countries through its graduates who have been successfully involved in various professions across the globe. It has indicated the clear demarcation between a good citizen and a good human being. It prepares the students to be good human beings by achieving ordained knowledge from the Quran, prophetic ideals, and the interpretation of classical Muslims. The IPSC framework and modern political philosophy have incorporated the Islamic philosophies to make the framework more comprehensive, delighted, and life-oriented. It is seen over the Muslim world that the Muslim youths have no option except to go to Western curriculum due to lack of constructed education curriculum. But western curricula are mostly seen as prejudiced and compromised with the values, faiths, and inspiration of the Muslims. So, the IPSC is believed to be the pioneer for advancing Muslims through education across the world.

**Endnotes:**

1. See more at Meaning of secularism in English. Lexico Dictionary, Secularism means the principle of separation of the state from religious institutions. <https://www.lexico.com/definition/secularism>
2. Figure was made by Aziz, M. A, 2018 based on mainly four models. (1) The First World Conference on Muslim Education in 1977 see more at Saqeb, G. N. (2000) Some Reflections on Islamization of Education Since 1977 Some Reflections on Islamization of Education Since 1977 Makkah Conference: Accomplishments, Failures and Tasks Ahead. Intellectual Discourse. Vol 8, No 1, 45-68, (2) Ali Ashraf Model. see more Ashraf, S. A. (1990). Islamic Education Movement and Historical Analysis (1977-1990). Cambridge: The Islamic Academy. (3) Al Atlas model. See more Al-Attas, S. M. N. (1980). The Concept of Education in Islam. Kuala Lumpur: ISTAC. (4) Rosnani Hashemi model. See more Rosnani, H. (2004). Educational Dualism in Malaysia: Implications for Theory and Practice. Kuala Lumpur: The Other Press. And Rosnani, H. (2011). Issues in Curriculum- Islamic Perspective. Gombak: INSTED, IIUM.
3. See more details at Handbook for the B.H.Sc (Hons), the Department of Political Science, 1995-1996
4. The B.H.Sc (Hons) Syllabus of Political Science at IIUM updated on 2015, for more information visit at, <http://www.iium.edu.my/programme/show/bachelor-of-human-sciences-in-political-science>

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