

# Undergraduate Political Science Curriculum of International Islamic University Malaysia (IIUM): Translation of Integrated Political Science Curriculum Framework

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**ABSTRACT:** *Uplifting human moral values, social commitment and integrated personality is the core aim of education in addition to prepare graduates with professional skills and disciplinary knowledge. On that focus, the study developed the Integrated Political Science Curriculum Framework (IPSC) followed by mainly three approaches of educational research: philosophical, historical, and curriculum criticism. The IPSC model accommodated the courses on core disciplinary and faculty required courses, revealed knowledge, and generic skills. The proposed model was in response to growing scholastic debate on educational dualism and crisis of western education, devoid of moral and religious essence. The study mainly adopts library research and document analysis: previous curriculum models and university education frameworks, official documents, etc. In this article, the successful application of IPSC in the IIUM political science curriculum is rightly exemplified and indicates the relevancy of this in the multicultural society like Malaysia, Indonesia and Bangladesh.*

Menjunjung tinggi nilai-nilai moral kemanusiaan, komitmen sosial dan kepribadian yang terintegrasi merupakan tujuan utama pendidikan selain menyiapkan lulusan yang memiliki keterampilan profesional dan pengetahuan disiplin. Pada fokus itu, studi ini mengembangkan Kerangka Kerja Kurikulum Ilmu Politik Terpadu (IPSC) yang diikuti oleh tiga pendekatan utama penelitian pendidikan: filosofis, sejarah, dan kritik kurikulum. Model IPSC mengakomodasi mata kuliah disiplin inti dan mata kuliah wajib fakultas, pengetahuan yang diungkapkan, dan keterampilan umum. Model yang diusulkan adalah sebagai tanggapan atas perdebatan skolastik yang berkembang tentang dualisme pendidikan dan krisis pendidikan barat, tanpa esensi moral dan agama. Studi ini terutama mengadopsi penelitian perpustakaan dan analisis dokumen: model kurikulum sebelumnya dan kerangka kerja pendidikan universitas, dokumen

resmi, dll. Dalam artikel ini, keberhasilan penerapan IPSC dalam kurikulum ilmu politik IIUM dicontohkan dengan tepat dan menunjukkan relevansinya dalam multikultural. masyarakat seperti Malaysia, Indonesia dan Bangladesh.

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

## I. INTRODUCTION

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.

It is expected that the Muslim higher education curriculum is not integrated or philosophically grounded. The two systems of education and educational theories and practices are not uniform. Indeed, it was found that Islamic studies are rarely a part of the curricula of modern universities in Muslim countries worldwide. Even the current education curriculum in the Muslim world has been going through the idea of secularism conceptually originated from medievalism which quoted “End justifies the means” (Outline of Great Books, 2003). The idea of getting separated from religious discourse started then. Therefore, the curriculum devoid of spiritual and moral essence failed to offer the needed qualities and aptitudes to be a good human (Lewis, 2006). Social crime, criminalization of politics, corruption, discrimination and injustice has been spread across the political and economic arena.

Ashraf emphasized the gradual erosion of religious sensitivity among the youth, even though teaching and learning Islamic studies are mandatory at the undergraduate level (Ashraf, 1990). (Ashraf, 1977) claims that neither Bangladesh, Pakistan, nor any other Muslim government except Malaysia have taken steps to address the dangers inherent in the secular philosophy at the root of the modern education system.

Al-Faruqi 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 idea of Islam is therefore truncated- and hence dead- if cultivated only in one department or faculty. It must be the guiding and determining principle of every discipline (Al-Faruqi, 1980).

Narongraksakhet supports the integration of both religious and modern knowledge. To him, proper Islamic education is not merely theological or spiritual but also covers all branches of knowledge taught from an Islamic perspective. Curriculum integration involves meaningful learning organized around issues important to teachers and students (Beane, 1993);(Beane, 1997);(Beane, 2005). However, (Rosnani, 2004) found a few inconsistencies between philosophical precepts and design assumptions in Muslim educational curricula. In another study, she observes that Islamic private higher education institutions (PHEI) have their issues and challenges.

Therefore, following scholastic exploration and experimentation, the study developed the model of IPSC with the vision of preparing values-inspired leadership and generation. The course curriculum of all disciplines, primarily the political science curriculum, captures the integration between modern and Islamic knowledge. Then the study explained the department of political science of the IIUM by following the IPSC model. This article also describes why IPSC must be implemented in Muslim multicultural societies to prepare good human beings and good citizens.

## II. METHOD

The study is analytical, qualitative research applying three educational research approaches: philosophical, historical, and curriculum criticism. This article is based on key findings of the PhD 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 analyse 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 curricula in multicultural societies like Malaysia, Indonesia and so on. The third method is curriculum criticism, which will determine the meaning and judge the selected curriculum. The strength and weaknesses of the undergraduate political science program of IIUM were investigated (Ikhwan, 2021).

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

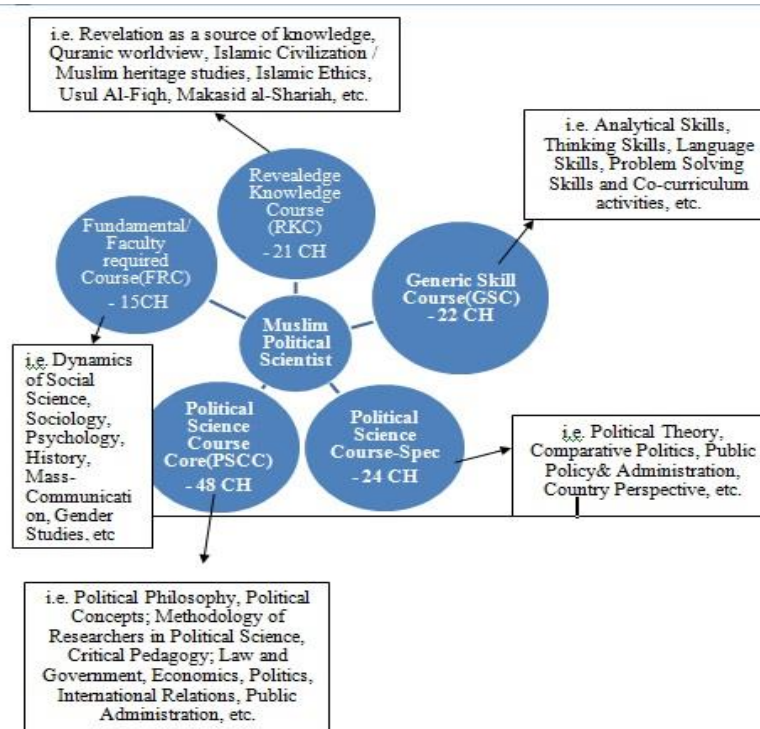
## III. RESULT AND DISCUSSION

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

In explaining the Undergraduate program of Political Science at International Islamic University Malaysia, the researcher attempted to draw a framework titled Integrated Political Science Curriculum (IPSC) model following the framework of the 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 serving society and the 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 mainly, the author establishes a framework of the 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 by customizing discussion and course works. The goals and objectives of the discipline are also echoing with the collective vision and mission of the university in particular and the nation in general.



**Figure 1.** 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 graduates. The Political Science department must train students to be professional political science lecturers, civil servants, or political scientists. It is responsible for ensuring that students have mastered adequate skills to become those professionals so they can perform their tasks professionally and effectively. The IPSC emphasized that the social science faculty required discourses to prepare graduates to be social beings. The revealed knowledge is prioritized to deliver good man, and the generic skill is included to provide employable graduates.

### Vision and Mission of Curriculum

Preparing a generation with a social, moral, and personal commitment to the state and good citizens to secure a better, accomplished generation in the future is always the

critical mission in its education system. National Education Ministry, in general, and the university supervisory body, in particular, monitor and coordinate the formulation of the University Curriculum echoing the national motives. Thus, from a political science graduate, the nation expects to have featuring quality 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**

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

*Firstly*, the discipline knowledge of the political science department includes the fundamental courses: political philosophy, political history, governance, 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 become a disciplinary policy expert.

*Secondly*, 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, Gender studies etc., are considered associated subjects or inter/multi-disciplinary courses that should be taught to graduate with a political science qualification. This is required to achieve a comprehensive level of knowledge.

The *third* and the utmost one is revealed knowledge. The department should ensure the curriculum enables students to learn the political science discipline knowledge and 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, 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 how 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 graduates with basic employable skills, including language, critical thinking, problem-solving, and analytics. In addition, it offers students such an environment to be engaged in co-curricular and professional activities. Thus, professional and leadership skills could be developed. In addition, language skills facilitated students to be an introduction 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 and 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, and Bangladesh, the IPSC expects to prepare well-round graduates who will run the country 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 the knowledge mentioned above, skills and values in the curriculum, the Universities of the Muslim world shall be able to produce well-rounded Islamic graduates without compromising their job opportunities 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, assigned by the then Prime Minister, Dr Mahathir Mohammad: "The Islamic philosophy of knowledge and education shall be the basis of an 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 and non-Muslim instructors shall be required to know the Islamic philosophy of knowledge and Islamic worldview well enough to integrate them into 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 the Islamisation of personality and knowledge. In contrast, 'integration' refers to the integration of *al-ilm al-naqliyyah* (ability based on revelation) and *al-ilm al-aqliyyah* (knowledge based on human acquisition). It also means the 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. In contrast '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 learning. It provided a double-majoring system which was 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 were 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).

According to the handbook, the Department of Political Science upholds the unity of knowledge 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 the undergraduate level. 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 the necessary skills and capabilities to analyze and solve problems of the Muslim Ummah and humanity at large.

This study explained the translation of the IPSC framework in the IIUM political science program based on secondary sources. The information was collected from official documents, journals, and articles, especially the books and papers 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 at IIUM. Here, it has divided the system into four categories: basic course, faculty required approach, generic skill course, and revealed knowledge discourses. First, here the introductory courses are given below. The requirements for the Bachelor of Human Sciences (B.H.Sc.) in Political Science are 130 credit hours, shown in Table 1:

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

No	Nature and type of the Course	Credit Hours
1.	Fundamental Courses	12
2.	Generic Skill Courses i) Languages & Tilawah ii) Co-curricular Activities	22
3.	Political Science courses as a major	48
4.	Political science courses as specialization	24
5.	IRK course as electives	24
6.	Total	130

Source: The B.H.Sc (Hons) Syllabus of Political Science at IIUM updated on 2015

The above type and nature of the courses provide an essential structure for students who can design a program according to their interests and objectives. The details of the systems are listed in 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
<b>English Language</b>			
1.	LE 4000	Language for Academic Purposes	3
2.	LE 4500	Language for Occupational Purposes for Human Science	3
<b>Malay Language for Malaysians</b>			
1.	LM 2023	Malay Language Kerjaya (Social Science)	2
2.	LM 2023	Malay Language Kerjaya (Social Science)	2
<b>Malay Language for Indonesians, Bruneians &amp; Singaporeans</b>			
1.	LM 1040	Archipelago Malay I	1



2.	LM 1041	Archipelago Malay II	1
<b>Malay Language for International Students</b>			
1.	LM 1030	Malay Language I for Foreign Students	1
2.	LM 1031	Malay Language II for Foreign Students	1
<b>Arabic Language</b>			
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
<b>Tilawah al-Quran – for Muslim students only</b>			
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)	
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
1.	CCHB/S 1011 or CCFB/S 1041	Halaqah I or Fard Ayn	0,5
2.	CCHB/S 1012	Halaqah II	0,5
<b>OR</b>			
3.	CCTH 1021	Tahfiz I	2
4.	CCTH 1022	Tahfiz II	2
<b>This is level 1 for Muslim Students</b>			
6.	CCNM 1031	Dialogue for Non-Muslim I	1
	CCNM 1032	Dialogue for Non-Muslim II	1
<b>This is level 1 for Non-Muslim Students</b>			

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 the Fardu 'Ayn course. Those who would like to join Tahfiz, Debate, Suksis, Wataniah or the Entrepreneurship programme can register after an interview 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 learners' interests, as shown in Table 6. Students have to choose ONE package from the following FOUR or any combination of the methods 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
1.	PSCI 3020	International Politics and the Muslim World	3
2.	PSCI 3210	Foreign Policy Decision-Making	3
3.	PSCI 3250	ASEAN Foreign Policies	3
4.	PSCI 4000	Internship	3
5.	PSCI 4050	International Law and Diplomacy	3
6.	PSCI 4110	Peace and War Studies	3
7.	PSCI 4260	U.S Foreign Policy	3
8.	PSCI 4270	Post-Soviet Politics	3
Public Administration			
No.	Course Code	Course Title	Credit Hours
1.	PSCI 3023	Islamic Principles and Practices of Public Administration	3
2.	PSCI 3033	Public Personnel Administration	3
3.	PSCI 3035	Public Policy Making	3

4.	PSCI 4035	Public Policy Analysis	3
5.	PSCI 4040	Policy Issues in Science and Technology	3
6.	PSCI 4045	Intergovernmental Relations	3
7.	PSCI 4051	Bureaucracy and Public Policy Implementation	3
8.	PSCI 4060	Organizational Theory and Behavior	3
<b>Comparative Politics/Government</b>			
No.	Course Code	Course Title	Credit Hours
1.	PSCI 3060	Colonialism and Neo-Colonialism in the Muslim World	3
2.	PSCI 3120	Ethnic Politics in Malaysia	3
3.	PSCI 3160	Islam in Contemporary Southeast Asia	3
4.	PSCI 3220	Comparative Politics of the Muslim World	3
5.	PSCI 3320	Political and Governmental Systems in Southeast Asia	3
6.	PSCI 3410	Islah and Tajdid Movements in the Muslim World	3
7.	PSCI 4001	Cyberpolitics	3
8.	PSCI 4111	Contemporary Democratic Transition	3
9.	PSCI 4120	Issues in Malaysian Politics	3
10.	PSCI 4150	Political Economy of Malaysia	3
11.	PSCI 4410	Theories of Political Development	3
12.	PSCI 4450	Nationalism and the Emergence of Nation-States	3
<b>Comparative Politics/Government</b>			
No.	Course Code	Course Title	Credit Hours
1.	PSCI 3130	Malaysian Political Ideas and Experiences	3
2.	PSCI 3225	Islamic Theory of International Relations	3
3.	PSCI 3510	Media and Politics	3
4.	PSCI 4010	Contemporary Islamic Political Thought	3
5.	PSCI 4020	Political Ideologies	3
6.	PSCI 4610	Ethics and Politics	3
7.	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 pursuing a single major must complete any EIGHT IRK courses listed in Table 7. However, if anyone completes all ten courses listed above, they will be considered minoring in IRK, graduating with 136 credit hours. It is an

additional two 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
1.	RKGS 2010	Creative Thinking and Problem Solving	3
2.	RKQS 1051	Reflections on Prophetic History	3
3.	RKQS 1030	Revelation as Source of Knowledge	3
4.	RKQS 2011	Sciences of Qur'an	3
5.	RKQS 2021	Sciences of Hadith	3
6.	RKFQ 2062	Introduction to Fiqh	3
7.	RKFQ 2161	Introduction to Usul al-Fiqh	3
8.	RKUD 3010	Islamic Aqidah	3
9.	RKUD 3020	Islamic Ethics	3
10.	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 required courses for students who plan to minor in RKQS. RKUD 3030 is a compulsory course for students who intend to minor in RKUD.

### 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 prioritised integrating revealed knowledge into human science, preparing graduates with the rates of Goodman, keeping comprehensive and balanced mental progress, making education much more relevant to human life and the Muslim world, and enhancing understanding and fostering understanding and fostering civilization dialogues.

### Integration of Western and Islamic Perspectives

Regarding the courses, the IIUM program stands at par, if not better, with similar departments of other competitive learning institutions in the Western world. The Department receives complaints from its graduates pursuing Master's in the USA and other European universities 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 a 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**

Regarding political theory courses, the political science department of IIUM offers almost half of its practices on political theory in a Muslim context. Students can learn what Islam says 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 the problems, conflict issues, and 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 an 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 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 methods, there are discussions from an Islamic perspective. Thus, it confirms educating students with the fundamentals of religion and religious approaches 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 to Islamic education,

including its objectives, contents, teaching-learning experiences and methods of evaluating curriculum.

### ***Goals of Curriculum***

A curriculum needs 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 (*khalifah*) of Allah (Al-Attas, 1980);(Ashraf, 1978). (Al-Attas, 1993) stated that graduates of an Islamic university should have adequate knowledge of the essential principles, concepts and issues in significant fields of Islamic intellectual tradition and human learning so that they can make authoritative contributions in any field he chooses in any particular stage of his life (Daud, 1998).

Therefore, Muslim higher education should clearly state its educational goals and objectives. The curriculum should address its objectives in its educational planning, as integration mainly depends on conceptualizing the purposes 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 to develop an integrated Islamic personality. This requires balanced spiritual, moral, intellectual, and professional growth.

Consequently, the Integrated political science curriculum (IPSC) emphasizes the importance of Islamic Political principles 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, they can serve the nation and *Ummah* as a whole.

### ***Organization of the Curriculum***

While integrating the new courses, it is pertinent to emphasise the unified, holistic and comprehensive nature of an Islamic worldview. The integral character of the framework denotes the inter-intra-disciplinary links among the courses included in the program. Accordingly, the political science curriculum should be guided by a prescribed structure while deploying the core concepts into the discipline of political science. The IPSC maintains its hierarchical order and integral nature inherent in Islamic notions 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 educators should employ effective pedagogical methods to ensure meaningful Islamic integration into the 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 the 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 Rosnani Hashim advocated. 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, 2004). This is because thinking and reasoning are the basic foundations of all disciplines. The pedagogical procedures should aim to awaken graduates' moral consciousness and intellectual dynamism (Bhatti, Hashmi, Raza, Faiz, & Shafiq, 2011).

This can be done by applying integrative pedagogical methods and techniques practised by Islamic legacy. Indeed, classical Islamic instructional approaches are similar to modern western systems, 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 integrating 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 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 is 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, 2002) defines evaluation as a ‘process of delineating, obtaining and providing helpful 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 methods involve mutual relationships between both parties.

Evaluation is an effective motivation tool, enhancing the quality of teaching and learning and measuring the effectiveness of the IPSC quantitatively and qualitatively. A value-laden evaluation method is used 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 the 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, intellectual excellence, and pragmatic insistence. This also implies considering moral and spiritual aspects, which can be done by practising a self-evaluation (*muhāsabah*) technique. This technique is vital for moral refinement (*al-tahdhīb*) and getting 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 the manifestation of intellectualism or to determine

the practicality of various suggestions put forward by them. This will help revive the tradition of academic freedom that was once a crucial feature of higher learning institutions 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 must be instilled with pure Islamic values and beliefs from the beginning to be good men and citizens. An integrated political science curriculum (IPSC) can contribute because it inspires a comprehensive outlook and a joyous insurgency of Muslim political thought and practice.

Since the Islamic Integrated Political Science curriculum (IPSC) demands the integrated development of pupils' personalities, it implies 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 and co-curricular and extra-curricular activities become integral to the IPSC. This is necessary because the Islamic legacy presents Islam as a belief system, a knowledge system, and a source of civilization.

### ***Policy Makers***

In the analysis of the political science curriculum at the IIUM, 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 the 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 education system practised by early Muslims worldwide. The recommendations proposed by the world conferences on Muslim education will become the main reference points for the education concepts, curriculum objectives, content or course outline, study materials, instructional methods and evaluation procedures.

Contemporary higher education institutions in Muslim countries face internal and external challenges and mounting pressures to reform. They need proper Islamic visions of education, Islamic fundamental foundations and principles, which impacts the curriculum and educational atmosphere.

As a signatory country of the OIC declaration on the recommendations of WCME, the Islamic model of Integrated Political Science Curriculum (IPSC) applies to the undergraduate Political Science program at the Muslim majority Multicultural nation like, Bangladesh, Malaysia and Indonesia.

### ***Theory and Practice***

The theoretical aim is to provide a framework for Islamic Integration in higher education institutions. Meanwhile, the practical objective 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. Many political approaches developed by western systems of thought were pioneered by Islamic ideas such as Adalah, Shura, Hururiyah, Musawah etc.

However, the IPSC attempts to integrate Islamic political theory with practice. Theoretically, the IPSC contributes to the Integration, Islamization and comprehensive excellence theory 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 delineates the main elements of its curricular structure.

Practically, this study provides general guidelines for policymakers 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 the challenges facing the present Ummah.

## **IV. 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 exported 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 distinction 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 Islamic philosophies to make the framework more comprehensive, delighted, and life-oriented. It is seen worldwide that Muslim youths have no option except to go to the Western curriculum due to a lack of constructed education curriculum. But western curricula are mostly seen as discriminatory and compromised with the Muslims' values, faiths, and inspiration. So, the IPSC is believed to be the pioneer for advancing Muslims through education worldwide.

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