

The Intergration Of Science And Islam In Malaysia Of High Education Instituts: An Explorative Survey

HalimiMohd Khalid^{1, 4}, Norfaiza.F^{2, 4}, Azman Hasan³, Arieff Salleh Rosman⁵, Aqeel Khan⁶

¹ (Corresponding author) Center for General Studies and Co Curriculum, Universiti Tun Hussein Onn Malaysia (UTHM), 86400 Parit Raja, Batu Pahat Johor, Malaysia. Email: halimi@uthm.edu.my

² Faculty of Electrical and Electronic Engineering, Universiti Tun Hussein Onn Malaysia (UTHM), 86400 Parit Raja, Batu Pahat, Johor, Malaysia

³ Faculty of Technical and Vocational Education, Universiti Tun Hussein Onn Malaysia (UTHM), 86400 Parit Raja, Batu Pahat, Johor, Malaysia

⁴ Institut Ahli Sunnah Wal Jamaah, Universiti Tun Hussein Onn Malaysia (UTHM), 86400 Parit Raja, Batu Pahat, Johor, Malaysia

⁵ Professor, Center of Research for Fiqh Science & Technology (CFIRST) Ibnu Sina Institute for Scientific & Industrial Research (ISI-SIR); Academy of Islamic Civilization, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia (UTM), Malaysia. Email: aswar@utm.my

⁶ Associate Professor, School of Education, Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia (UTM), Malaysia. Email: aqeel@utm.my

ABSTRACT

The Philosophy of National Education (FPK) has set a clear direction for the teaching and learning process in Malaysia. The education system implemented in Malaysia is to produce balanced and harmonious human beings in terms of intellectual, spiritual, emotional and physical based on obedience to God. This comprehensive goal has been manifested through systematically organized planning and implementation at the primary and secondary school levels. However, when moving to higher levels of education, namely universities and colleges, the appreciation of this great goal is seen as somewhat vague as special focus is given to students to master the fields of study they pursue. As a result, students are seen as 'machines' that are only developed for the purpose of creating success after success in the intellectual aspect of an outward nature. The emptiness of emphasis and filling from the spiritual, emotional and spiritual aspects in an integrated manner at the level of Higher Education Institutions has caused problems in terms of morals and behavior among the ranks who will lead the management and leadership of the country one day. Thus, this study is to identify the methods that can fill the vacuum through the analysis of several models of integrated education practiced by several Public Institutions of Higher Learning (IPTA) in Malaysia. This study uses a qualitative approach that involves document analysis and literature review to gather the necessary information and data.

Keywords: Philosophy of National Education (FPK), Integration of knowledge, Integrated people, Institutions of Higher Learning (IPTA).

INTRODUCTION

The fact of human existence on this earth is to worship Allah SWT. The statement of the meaning of human creation can be understood when referring to verse 56 of surah az-zariyat which means "I did not create the jinn and humans except that they worship Me". *Kalimahillaliya 'budun'*

is loaded with a message that Allah SWT wants to convey to His servants to be understood and appreciated. According to Imam at Tabari, this word gives a signal to all creatures created by Allah SWT, including jinn and humans so that they always dedicate themselves, obey, submit, and worship only Allah SWT (Tafsir at

Tabari,). Indeed, this is the great responsibility borne by the human beings born into this world. The question is, how can this heavy task be carried out perfectly and achieve the key performance index that has been set by Allah SWT?

It is clear that human beings will not find a collective answer if the thinking is not guided by the Qur'an, the sunnah or the views of figures who are recognized for their expertise in the fields related to the topic under discussion. The basic answer to this question is based on two main keywords, namely knowledge and education.

The word 'knowledge' is very much debated in its meaning by scholars and intellectuals. According to Franz Rosenthal, the word '-l-m' which is the root word for the derived word 'knowledge' has been repeated 750 times in the Qur'an (Franz Rosenthal, 1970). Professor Dr Syed MohdNaquib al-Attas has given a complete definition of the meaning of the word knowledge. According to him, knowledge refers to Allah SWT as the origin of all knowledge and knowledge itself means 'the arrival of meaning in oneself' (1991). The definition given by Professor Dr Syed MohdNaquib is seen as a beautiful, perfect and comprehensive meaning. We can understand this meaning from two main aspects that Allah SWT is the original source of all knowledge that exists.

Second, a knowledgeable human being is a human being who feels the arrival of meaning in himself that allows him to recognize, distinguish, evaluate and finally adapt to the environment that he is and will go through. Next is related to the meaning of 'education'. According to Al Ghazali (2000), education means eliminating bad morals and replacing them with good morals. Education is a systematic process to produce change that leads to good. Regarding the purpose of education, Al Ghazali stated that there are two main goals that need to be achieved, namely education should lead to bringing a person closer to his creator, Allah SWT, and achieving happiness in life in this world and the hereafter.

This Islamic educational thinker also stressed that to achieve al falah in this world and the hereafter, the educational system and process must include three main aspects, namely cognitive, including the development of rationality, intelligence, thinking, etc.; emotional aspects, including training of the mind, such as the development of the senses, mind and spirit; And psychomotor aspects, i.e., physical training, such as health and physical skills (Syahraini, 2011).

Next al Ghazali explained that the happiness of the world and the hereafter is the most important thing for human beings. Happiness in this world and the hereafter is a universal, eternal value and is the highest goal that every human being must achieve.

2. BACKGROUND

The coherence and harmony between worldly achievements and ukhrowi in the context of educational goals has been discussed by several prominent Islamic scholars ever since. This matter has been identified when it is discussed in detail under the topic of knowledge classification. The earliest Islamic scholar to discuss the classification of knowledge was Abu Yūsuf Ya'qūb ibn 'Ishāqas-Ṣabbāḥ al-Kindī or better known as al-Kindi (796-873 AD). According to al-Kindi, knowledge is divided into 2 main parts, namely theoretical knowledge, and practical knowledge. Despite believing in Greek philosophers al Kindi has succeeded in adapting the views of Greek philosophers with the essential elements that are the main principles of Islam.

Following in the footsteps of al Kindi was AbūNaṣrMuḥammad ibn MuḥammadFārābī better known as al Farabi (878-950 AD). Al Farabi has made an excellent attempt in combining between philosophy and religion (Idris Zakaria, 1985). He has included theology under the classification of theory and jurisprudence under the classification of practical science (Mustafa Daud, 1991). The tendency to add branches of knowledge based on the Qur'an and the Sunnah has inspired Abū 'Alī al-Ḥusaynibn 'AbdAllāh ibn Sīnā. He has classified

knowledge into knowledge that is eternal (wisdom) which is knowledge to achieve the original purpose of human creation. The second is knowledge that is temporary or known as logic -based tool knowledge (Hassan Langgulung, 1997).

Next Abu Hāmid Muhammad ibn Muhammad al-Ghazālī ((1058-1111) has made two stages of calcification of knowledge based on the two phases of the journey of life that he went through. In the first stage, Al Ghazali has combined between mukāyafah and manqūlah. Meanwhile, in the second phase of life, al Ghazali has introduced the classification of knowledge as naqli and 'aqli knowledge (Ihya' Ulumuddin, 1996). Something interesting about the classification of sciences as explained by al-Kindi, al-Farabi, Ibn Sina and al-Ghazali is that although they state about the classification of these sciences but all of them never deny the connection between one classification of these sciences. The proof is when al Ghazali states that human beings need knowledge as a guide to perform acts of worship. For example, mathematical knowledge is required in the context of calculating the amount of zakat that needs to be paid by a zakat producer. Similarly, knowledge of geography is required for those who want to perform umrah and hajj. This description expressed by al Ghazali is a very clear proof that the classification of knowledge produced is not intended to contradict each other. On the other hand, there is a clear relationship between the sciences in the context of completing the needs and goals of human life in this world and in the hereafter.

3. PROBLEM STATEMENT

The vision and mission of the organization is the foundation or starting point of the development of an organization. The vision and mission set will determine the desired direction and achievement. In addition, through the setting of the right vision and mission will determine a better future on the current achievements of the organization (Samsuni & Zakaria, 2005). As

an institution that offers educational services, the vision and mission set must be in line with the elements contained in the Philosophy of National Education (FPK). To produce a balanced and integrated human being from the physical, emotional, spiritual, and intellectual aspects is a spirit that needs to be understood, appreciated and realized by all Educational Institutions. Failure to set a concrete, harmonious, balanced and realistic mission, vision and direction will have a significant impact on the human capital that is to be developed, namely students and staff.

Based on statistics released by the Malaysian Anti -Drug Agency (AADK) in 2019, it was found that a total of 20,080 youths were confirmed to be involved in drug addiction cases. Meanwhile, for nicortic arrest cases in 2019, a total of 935 642 or 75.5% of the offenders were from youths aged between 19-40 years. The Malaysian Crime Index among youths aged between 15-40 years for 2017 and 2018 has recorded a total of 39,497 cases involving male and female offenders. Among the forms of criminal offenses committed are murder, injury, rape, robbery and others. The year 2017 has recorded a heartbreaking event among Malaysians when a student mistaken for a Public Institution of Higher Learning was confirmed dead as a result of being injured by his own colleague.

In 2006 there was a book that has provoked various reactions from the community, especially in the field of education. The book written by Harry R Lewis entitled *Excellent Without Soul: How Great University Forgot Education* has 'exposed' the shortcomings or gaps that occur in a leading university in the world. The nine -chapter book is written with a comprehensive introduction themed "Hollow Excellence". This fact became the focus of an introduction to several other themes including teaching, grading, personal responsibility, students and money, competition, and consumerism, as well as the American dream. In chapters 1 and 2, Lewis builds strong arguments and views on the current curriculum at Harvard

College. Lewis describes how the general education curriculum was originally designed to educate responsible human beings and citizens but has now evolved into a “virtual cafeteria model”.

As a long -serving academic at Harvard, Lewis is of the view that this model shows the formation of students ’morale and personality is no longer a major agenda of the university. Next in chapter 7 Lewis discusses the damage in the context of moral education at Harvard. According to Lewis, moral education today contradicts the imperialism to please students and parents. In his discussion, Lewis explained how “helicopter parents” want their children to be perfect and get the qualifications they want. As a result, students lack the freedom, resilience, and sense of responsibility they need as people who are approaching adulthood. The authors illustrate these arguments by explaining how Harvard has handled rape cases based on the assumption that women are not responsible at all for what happened. In chapter 8 Lewis describes how, in the absence of a clear educational mission, the money factor has now become the driving force of decision-making, which has required the university’s mission to drift towards mere customer satisfaction.

Based on the scenarios and problems mentioned above, it is clear that the education system, especially in Malaysia, must have a clear mission, vision, goals and direction towards developing human capital with a balanced and integrated framework of thinking and practice. Careful planning must be completed so that the country that will be inherited will be led by a group of individuals who are harmonious and prosperous in terms of thoughts and actions based on knowledge and knowledge that aims to achieve success (al falah) in this world and the hereafter.

4. METHODOLOGY

This study will use a qualitative approach that involves literature review and document analysis. According to Creswell (1994) qualitative research is a process of inquiry towards an understanding based on

the data collection methods commonly used when reviewing a social problem. Qualitative research involves a variety of focused methods including the use of naturalistic (natural) approaches to research a subject (Denzin & Lincoln, 1994). The instruments used in this study involve the process of collecting research data through research, investigation, examination, analysis, and detailed analysis made on the written material related to the subject matter studied. Researchers use documents obtained from various primary and secondary sources as a basis to build and support arguments related to the need to understand, appreciate, and realize ideas related to the integration of science and Islam in the context of developing a holistic generation that has 'spirit', intellect and courtesy in thought and action performed.

5. Challenges of the Current Education System

The ideological of secularism is a form of western -sponsored school of thought. This ideology has had a huge impact on the entire system of human life including the education system. Ideologies that have started since the time of Aristotle and then developed during the Middle Ages (medieval ages) in the west became increasingly ‘fertile’ and expanded throughout the world.

According to al-Attas (1978), the term secular (English) comes from the Latin word saeculum which means time (time) and place or position (location). Next, Al Attas (2001) also explained that the term saeculum carries the present meaning here. The present means the present tense and here refers to this world. Therefore, it can be concluded that al Attas explains the secular meaning as the meaning and understanding of ‘modernity’ or the present world (Ugi Suharto, 2002). Al Attas’s conclusion about this ‘modernity’ does not mean that he agrees with the meaning carried by the ideology of secularism.

The proof, he has explained about the significant differences in terms of the meaning of ‘world’ as understood by the west with the concept of the world

explained by Allah SWT through the Qur'an. If we refer to the dictionary related to the meaning of the world (world) then we will find a variety of meanings related to this word. For example, the Oxford Dictionary explains the meaning of the word world with various meanings. Among them are 'the earth, with all its countries, peoples and natural features' which means 'the earth, with all its countries, people and natural features'; 'everything that exists of a particular kind; a particular kind of life or existence 'which means' everything that exists as such; a particular kind of life or existence 'and' a way of life where possessions and physical pleasures are important, rather than spiritual values which means 'a way of life where physical possessions and pleasures are important, rather than spiritual values'.

Al Attas explained that in the Quran, Allah SWT has paired the word world with the word *al-hāyat al-dunyā* which is 'worldly life'. Emphasis is given to the concept of the habits of life and not the meaning of the world alone. There are about 41 verses of the Quran that explain the word *al-hāyat al-dunyā*. Likewise in some other verses such as in surah Muhammad verse 36 which means "(Remember) that the life of this world (which is not based on faith and piety) is only like games and entertainment and if you believe and are pious, Allah will reward you for your deeds and He does not ask you for your property (except to give you something better than it). Next in surah al Mu'minin verse 39 which means "O my people! Lo! The life of this world is but an enjoyment, and the Hereafter, that is the abiding state. In surah arRa'd verse 26 Allah SWT says which means "Allah enlarges the provision for whom He wills and He restricts it and they (the disbelievers): Rejoice in the life of this world, while the life of this world is nothing but a small pleasure and not, eternal compared to the pleasures of the Hereafter" (Al Quran 29:64, 47:36, 23:39, 13:26).

This is the point of clear contradiction between secularism and Islam where this

ideology has preached that what really exists is only facts and things (material) alone. There is no spiritual element behind the facts and things that exist. As for the Islamic world view, apart from understanding the facts of this world, there is a greater meaning that is the basis of all existence, namely Allah SWT (the true God) and all His creations that involve the spiritual realm and matters of *sam'iyat*. Such is the beauty of Islam when the world is not seen as stand-alone. But the world and his life are always balanced to achieve the culmination of the goal of human life, which is to obtain happiness in this world and the hereafter. This is one of the aspects that are often 'forgotten and neglected' in human life that is increasingly centered on the ideology of human creation itself.

6. THE IMPACT OF DUALISM OF KNOWLEDGE ON THE LIBERATION OF SCIENCE AND VALUES

The scientific revolution that took place in Europe around 1500 AD to 1750 AD has had a major impact on the thinking and life patterns of society. This period became the starting point for massive change after they managed to break free from the very dominant influence of the church during the Middle Ages. This liberation has changed the paradigm of thought and made science evolve according to the mold built by the very influential western philosophers of science at the time and continues to leave an impact to this day. The implication of the doctrine or philosophy that removes religion from life, namely secularism, then sprouts various ideologies of thought that continue to build a dividing wall between religion and aspects of human life. Among them is the ideology of dualism which is a form of ideology based on two contradictory principles such as between good and evil or between dark and light (Kamus Dewan, 2002).

Dualism is two types of understanding with different principles and foundations in history, philosophy, and ideology. The origin of this thought is the philosophy and

metaphysics produced by Western philosophers when they look at the human soul and body (Rosnani Hashim, 1996). According to Syed Muhammad Naquib al Attas (1978) the concept of dualism is contained in the outlook on life and the values that shape Western culture and civilization. Dualism is formed by the result of conflicts of ideas, values, cultures, beliefs, philosophies, dogmas, doctrines, and theologies that all reflect a dualistic view of the whole of fact and truth. Dualism of nature and truth is not based on knowledge emphasized through religious beliefs or revelation, but on the philosophy of assessing human ratios, which are relative and highly dependent on space and time (M Hasyim, 2010).

In the context of knowledge and the education system, dualism has created a huge dividing gap between the two main elements namely aqli and naqli. The idea of the integration of knowledge which was the basis for the discovery and development of various disciplines of knowledge by the previous Islamic scholars has faded and drifted away with time. Therefore, there is a dichotomy of knowledge that has divided knowledge into two famous terms, namely worldly knowledge and ukhrowi knowledge. Worldly knowledge is understood as fields of knowledge that are too concerned with high intellectual power and less focused on aspects of human development from the aspect, spirituality, and high religious appreciation. While the ukhrowi sciences are seen to focus only on subjects whose debate revolves around the question of faith, syariah, and morality only without giving emphasis on the mastery of aqliah sciences.

The implication of this dualism of education is that there is a significant gap between the two forms of the world of knowledge and the education system that is implemented separately. As a result, the graduates produced will be seen to be different in terms of appearance, personality and method or way of thinking (NajumMustaq, 2004). Ultimately, modern Islamic scholars and intellectuals will be divided into two main groups, namely

professional groups who lack religious knowledge and religious groups (warak) but do not have the skills to develop the community.

Such a phenomenon does not benefit Muslims at all and can even lead to the division of Muslim society, because there are two groups that have different knowledge, values and understanding of identity, namely those who are busy with secular affairs and those who only care about the hereafter (Azyumardi Azra, 2002). An education system that does not place emphasis on the integration of these two fields of knowledge has produced ignorant scholars and the Muslim community in the context of building a spirit of oneness in oneself through the mechanism of knowledge.

Therefore, it is not surprising when disclosures are made by various information channels about white-collar crime that involves professionals who have an important position in a community organization such as fraud, forgery, abuse of power, corruption, breach of trust, get rich quick schemes involving cash, gold or stocks, identity forgery, sale of data and more. The impact of this white-collar crime is seen as more of a threat to the security and stability of a country because of the number of losses from the large financial aspect, the perpetrators consist of the middle and upper classes who have education. The term white collar-crime was introduced by an American sociologist, Edwin Hardin Sutherland in 1939.

Sutherland defines white-collar crime as "a crime committed by a person of respectability and high social status in the course of his occupation" (American Sociological Review, 1940). Sutherland explained that this white-collar crime was a crime committed by the upper class where the perpetrators of this crime had the influence on shape rules and administration to suit their own interests. According to Ross L. Matsueda, Maria S. Grigoryeva (2014), this white-collar crime is known as a crime committed by the upper class where the perpetrator of this crime has the influence to form rules and administration

to suit his own interests. White collar criminals have power and influence, maintain good relations with stakeholders, protect them from being perceived as criminals and gain the trust of those with vested interests.

In 2016, *utusan.com* published a press statement made by the Director of the Bukit Aman Commercial Crime Investigation Department (JSJK), Datuk Seri Mortadza Nadzrene, regarding white collar crime statistics in Malaysia. Overall, the number of Malaysians who have become victims and suffer losses because of this white-collar crime is not small. Overall, the number of Malaysians who became victims and suffered keru Based on records released by the Commercial Crime Investigation Department (JSJK) of the Royal Malaysia Police Headquarters, Malaysians suffered losses of more than RM2.43 billion in 2015, up 95.10% from RM1.24 billion in 2014. gian as a result of this white-collar crime is not small.

In 2018, Transparency International Malaysia (TI-M) President Datuk Seri Akhbar Satar stated that the white-collar crime index in Malaysia continued to increase to 41% compared to 28% in 2016 (Astro Awani, 2018). According to the Malaysian Anti -Corruption Commission, there are three main factors that are the cause of the occurrence of white-collar crime, namely pressure, opportunity, and rationalization (M.Tarmize et.al, 2020). Stress factors are divided into two, namely financial stress and stress in the workplace. Financial stress stems from the rising cost of living, debt problems, adopting a luxurious lifestyle, gambling habits and so on. While work stress is due to management setting achievement targets that are too high or unrealistic, which must be achieved in any way (M.Tarmize et.al, 2020). As a result, bribes are used to ensure that a project or tender is successfully obtained. Opportunity factors occur when there are weaknesses in internal control, due to bureaucracy, lack of monitoring, lack of segregation of duties and excessive use of power and discretion.

Next the rationalization factor occurs when a person involved in this act of corruption justifies the wrongdoing committed on the grounds that seem rational for themselves (M.Tarmize et.al, 2020). Although the spirit of Muslim life is increasing at the moment, it is still external, formal or more symbolic. The level of understanding and appreciation that makes taqwa as the mainstay that can support the improvement of the quality of social life in society is still at a low level. This causes there to be a contradiction between the practice and value of religious piety individually and the value of piety when exercising social responsibility. Therefore there will be a contradiction between the nature of diligently performing religious rituals, but at the same time still unable to free themselves from behaviors that violate religious teachings (Azyumardiazra, 2005). Such contradictions are explained by Allah SWT as inviting His wrath as stated in surah as-Shaff verse 3, "Greatly hateful in the sight of Allah is that you say what you do not do."

Among the factors causing such contradictions is due to the influence of dualism in education, which has separated spiritual (religious) values from psychological processes scientifically. God is still worshiped and trusted, but the meeting point between thought, science, and science has not been found. Belief in God is separated from cognitive processes in the implemented education system. The syllabus content of each subject is essentially secular, and there is no understanding of the concept of divinity (tauhidik) in the curriculum. Knowledge and education are separated from the values of human nature. Education developed based on the rejection of Rabbani's educational factors. Eventually, knowledge and education became secular, and students who viewed secular factors appeared to be overreacting.

7. THE ROLE OF HIGHER EDUCATION INSTITUTIONS IN THE

DEVELOPMENT OF TAUHIDIK HUMAN CAPITAL

Indeed, the quality of a civilization and civilization is very closely related to the level of quality of the human self, the quality of religious appreciation and the quality of human relationship with nature, including the quality of environmental management. The condition for achieving these three types of qualities is when human beings possess knowledge acquired through good and effective education. Therefore, a conducive culture of knowledge and a good education system are very important to build a quality civilization.

Education is the best mechanism to bring about change in a civilization and civilization. Through education will be able to give birth to a perfect human being or a perfect human being. The real purpose of education is to produce perfect human beings usually called human capital today (Osman Bakar, 2011). According to Osman Bakar, real human capital refers to a person's self-esteem. The true value of the human self lies in its most precious part, which is his heart. A good person is a kind person. On the Islamic side, real human capital lies in all its precious parts, especially its soul, heart and mind. The most quality people are those who truly have a healthy and perfect soul, heart and mind (Osman Bakar, 2011).

It is common knowledge that in the context of today's modern world, Institutions of Higher Learning (IPT) are the most important institutions responsible for producing competent, responsible human capital and meeting the needs of the current market (Ruzman M. Noor., Et.al, 2014). The term human capital was first used in modern neoclassical economic literature by Jacob Mincer in his article entitled "Investment in Human Capital and Personal Income Distribution" published in the Journal of Political Economy in 1958 (Mincer, J. 1958). Next Theodore Schultz has developed the use and meaning of human capital. Schultz believes that investment in human beings, seen as capital, will benefit and influence the

increase in productivity of organizations and countries (Schultz, T.1971).

The application of the idea of "human capital" in the most well-known fields of economics are Mincer and Gary Becker. Becker's book entitled Human Capital published in 1964 has been a major reference book for many years. The main idea expressed through this book is that human capital is expressed as similar to "physical means of production", for example, factories and machines: one can invest in human capital (through education, training, medical treatment) and one's production depends in part on rates human returns of capital owned.

Thus, human capital is a tool of production, where additional investment produces additional output. Human capital is replaceable, but not transferable such as land, labor, or fixed capital (Becker, G. S.1964). In short, the human capital of the early stages is understood as an agent that serves to develop an organization or country through the economic sector alone. Based on the definition of human capital discussed above, Norhasni (2014) has made a conclusion by relating this idea to the theory of human capital development which explains the importance of education in human development for the long term for the benefit of the national economy. According to Norhasni a well-educated population will be a productive population.

Human capital development theory focuses on educational processes that are capable of increasing productivity and an efficient workforce. The current production model based on 3M, namely Man, Machine, Money (Piore&Sabel, 1986) has given birth to 'robot human beings' who are barren in terms of the values of oneness, humanity and the height of intellect and virtue. If in the past human beings were not considered the main contributor to the production and development of a country, modern economists have made human beings the main capital that determines the production, productivity, and development of a country. The emergence of human capital is

also discussed in the context of the development of science and technology.

The fourth Industrial Revolution (IR 4.0) which is a continuation of the Third Industrial Revolution in the context of increasing automation along with internet networks and other physical processes has changed the landscape of human life to a cyber-physical realm. According to Tan Sri Dzulkipli Abdul Razak (2017) this cyber-physical system will increase the use of robots in line with the development of artificial intelligence ("artificial intelligence" -AI) and the integration of the Internet of Things (IPB; "Internet of all Things") which has been successful produce various forms of devices, software and equipment. As a result of this development, the Connected Intelligence Era, a point in time that foretells the clash between the human world and the world of robots in the next industrial leap of the 21st century.

Through "transhumanist" technology has emerged a new concept related to human beings called "transhumanism". As human characteristics and traits can be deciphered and imitated through facial technology processing that more easily sneaks into the human body then the human world has begun to be incorporated into the world of robots and the world of artificial intelligence (AI) and biotechnology. Although technological advances are often used as a yardstick to assess the greatness of the progress produced, scientists are aware that the concept of "transhumanism" will threaten the role of human beings and human values. Humans will act as machines or more precisely function as if inanimate equipment characterized by speed, efficiency, intelligence, relentlessness and so on (Dzulkipli, 2017). The question is will we let the world continue to operate without "spirit" and "conscience"?

The concept of human capital as understood by economists and the concept of transhumanism that is becoming increasingly apparent in modern times is contrary to the nature and original purpose

of human creation on this earth. Allah SWT explains through His great word about the three main purposes of being human on this earth, namely as a servant of Allah SWT, as a caliph and to prosper the world created by Allah SWT. As a servant of Allah, the human being is required to perform his duty which is to dedicate himself to Allah SWT in all aspects of life which includes special worship, namely establishing prayers, fasting, paying zakat, performing the obligatory pilgrimage to Mecca but also in aspects of general worship which covers the entire affairs of daily life such as family life, community, business, politics, including education, economy, law and so on must be on the path and meaning of devotion to Allah SWT. This matter is explained by Allah SWT in surah Adz-Zariyat verses 56, "I did not create the Jinns and the human beings except for the purpose that they should worship Me."

The next relates to the role and responsibilities of human beings as khalīfah. The word khalīfah comes from the root word khalf which means to replace or replace. Apart from that khalīfah is also associated with the root word khalaf (people who come later) The word khalaf is the opposite of the word salaf which means the person who came before (Muhaimin et.al, 2008). The wisdom of Allah SWT in the process of appointing human beings as khalīfah on this earth has been explained with a beautiful and orderly explanation that is through some of His words in the holy book al Qur'an al Karim. Beginning with verse 30 in surah al Baqarah, Allah SWT has spoken to the angels about His will to make human beings khalīfah on this earth. Next, in the 31st verse to the 33rd verse of surah al Baqarah, Allah SWT also tells human beings about the main characteristics that a khalīfah must have, which is to have knowledge. Yeni Lisnawati and colleagues (2015) stated that among the 'ibrah that can be expressed from the three verses mentioned above is about the pre-requisites that must exist for a khalīfah that is to have knowledge, skills, strong mental preparation and education. The advantage of

Prophet Adam ‘alaihi salam receiving lessons about the names of things taught by Allah SWT and his ability to reveal those names in front of angels shows that the conceptual ability produced through education is the key to the selection of Prophet Adam ‘alaihi salam as khalifah

The preconditions and conditions that a khalifah must have been also explained by Hamka when he interpreted verse 165 of surah al-An’am. According to Hamka "the task of being a khalifah is to enliven the earth, to empower the mind to create, strive, seek and add knowledge and develop progress and culture, organize the investigation of states and nations and continents". It can be understood from this interpretation that a khalifah (human being) needs to have the strength of intellect and possess knowledge that will develop creative and innovative power for the purpose of prospering this earth according to their respective fields and abilities. However, this large and heavy task must be done in harmony and not arbitrarily so as to cause damage on this earth.

According to Quraish Shihab, human beings should always be mindful, modest and not exceed the limits set by Allah SWT because the purpose of Allah SWT appointing human beings as khalifah is not because Allah is incapable or makes human beings' position as God, but because Allah intends to test human beings and give them respect. (Quraish Shihab, 2007). Regarding the third human task which is to prosper the earth, Allah SWT explains this matter through some of His words. Among them as stated in surah Hud verse 61, "... He has created you from earth and made you settle therein. So, seek His forgiveness, then turn to Him in repentance..."

The word "isti'mara" found in the passage above means the effort that must be made by human beings to manage the facilities that God has given on earth for the well-being of the world and the progress of life (Husnul Amin, 2018). In order to perform the task of managing the resources of the universe and further create prosperity on this earth, Allah swt provides various forms of facilities and tools needed by human

beings. One of the most important tools for the purpose of prospering the earth is knowledge. Therefore, a quality education system is a key prerequisite for the prosperity of the earth.

7. PHILOSOPHY OF KNOWLEDGE INTEGRATION IN INSTITUTIONS OF HIGHER LEARNING IN MALAYSIA

In total, there are several Institutions of Higher Learning in Malaysia that have expressed the aspiration of integrating knowledge in the context of education and management system. For the purpose of this study the author will focus on three universities as a sample study. The selection of these three universities is based on the mission, vision and philosophy of education which has laid down important terms referring to the concept and cultivating of the elements of knowledge integration that is holistic in nature. Next, it becomes the main reference for the implementation of the entire system which involves three main components, namely students, staff and the university management system.

7.1 International Islamic University Malaysia (IIUM)

International Islamic University (IIUM) was officially established by the Malaysian government on 20 May 1983. The philosophy of IIUM was inspired based on the results of a conference held in Mecca in 1977, the First World Conference on Muslim Education. The conference has identified that the main goal of education for Muslims lies in complete surrender to Allah SWT at the level of the individual, society, and humanity in general. To realize this educational goal must aim to achieve a level of development in the context of realizing the development of human personality through mental, intellectual, rational, sensational, and physical training. The education system must strive to meet the needs of human growth in all aspects involving the mental, intellectual, imaginative, physical, scientific, and linguistic collectively. All these things need

to be mobilized in an integrated manner and be able to motivate all the things mentioned to achieve perfection in life.

According to IIUM Policies and Guidelines on Islamization, the philosophy of the university is based on the meaning and spirit of Surah al 'Alaq verses 1-5 in the holy Qur'an. It can be summarized as knowledge shall be propagated in the spirit of Tawhid, leading towards the recognition of Allah as the Absolute Creator and Master of mankind. In addition, knowledge is a trust (Amanah) from Allah and its development shall be in conformity with the purpose behind Allah's creation of universe. Finally, knowledge should be utilized by man as servant ('Abd) of Allah and vicegerent (khalifah) on earth, in accordance with the will of Allah.

Inspired by the worldview of Tawhid and a concept of holistic education, IIUM visions aims at becoming a leading international centre of educational excellence which revitalizes the intellectual dynamism of Islam and Muslim Ummah. IIUM also emphasized on integrates Islamic Revealed Knowledge and values in all academic disciplines and educational activities. A plethora of initiatives has been taken by International Islamic University Malaysia to objectify their vision, mission, and philosophy in which to make the university as the premier Islamic University in the world. For instance, they provide several subjects that improve its community's knowledge about Islamic (e.g., Basic Philosophy and Islamic Worldview, Islamic and other religions, Islamic and revealed knowledge and Usrah). It is eye-opening for their community to get a better picture of how Islamic works internally and externally of oneself. Besides, the activities and the assignments that had been structured on the respective subjects encourage them to discover more about Islamic efficiently. It can be seen in one of the respective subjects named Basic Philosophy and Islamic Worldview where it consists of a syllabus which enabled students to look at Islamic religion in a broader way and now only the basic of

Islamic philosophy and Knowledge. The existence of such a subject surely will improve the maturity of the students in understanding Islamic teaching especially when it comes to understanding the core principle of Islamic.

Towards actualizing the university's vision, IIUM endeavours to undertake the special and greatly needed task of reforming the contemporary Muslim mentality and integrating Islamic Revealed Knowledge and Human Sciences in a positive manner. IIUM also strives to produce better quality intellectual, professionals and scholars by integrating the qualities of faith (iman), knowledge ('ilm) and good character (akhlaq) ti serves as agents of comprehensive and balanced progress as well as sustainable development in Malaysia and Muslim world.

7.2 Universiti Sains Islam Malaysia (USIM)

The Malaysian government owns and funds Universiti Sains Islam Malaysia (USIM), which is a new Islamic university. It intends to lead knowledge and serve as the global reference centre for Islamic Science as the 12th Public Institution of Higher Learning. USIM emphasises a healthy balance of physical and spiritual qualities not just in its academic programmes, but also across the university, especially at the administrative and management levels. In light of this, USIM takes a comprehensive approach to knowledge transmission, combining revelational sciences (Naqli knowledge) with logical sciences (Aqli knowledge). As a result, USIM distinguishes itself from other Islamic universities around the world by providing a unique paradigm for Islamic higher education. The inclusion of religious sciences alongside social and physical sciences in all its programmes allows for a more thorough grasp of contemporary world issues as well as a new approach to tackling them.

The educational paradigm at USIM is based on the premise that combining religious sciences with social and physical sciences

will not only provide a more thorough grasp of current world concerns, but also provide a novel strategy to addressing and solving them. This is due to the universal nature of Islamic values, which history has shown can be shared by all peoples, allowing them to live in peace and harmony with mutual respect and tolerance. It is also an endeavour to revive and advance the scientific and technological achievements of Muslim intellectuals in the past. USIM graduates are shaped by this attitude so that they are not only capable of functioning as professionals in their fields, but also are able to contribute to society.

According to Rushdan (2019) the Naqli and Aqli Knowledge Integration Agenda (INAQ) has been established at Universiti Sains Islam Malaysia (USIM) as early as its existence. USIM's commitment to the INAQ agenda is reflected in the organization's philosophy, mission, and theme. The Integration of IlmuNaqli and Aqli (INAQ) programme is designed to develop scholars, researchers, administrators, and students who can demonstrate the breadth of Islamic teachings through the tasks they are given. Although the concept of INAQ is a shared duty at Universiti Sains Islam Malaysia (USIM), the execution and appreciation of INAQ is heavily reliant on the academic culture of knowledge integration. The INAQ agenda has opened more new regions of extremely dynamic exploration in numerous disciplines among these scholars. Academics at USIM have worked hard to ensure that these integration-based academic and research accomplishments are always current and can compete with, if not outperform, contemporary educational achievements. USIM's holistic and balanced successes are made possible by this integration goal.

7.3 Universiti Tun Hussein Onn Malaysia (UTHM)

Universiti Tun Hussein Onn Malaysia (UTHM) is a public university in Batu Pahat, Johor, Malaysia. It was formerly known as Institut Teknologi Tun Hussein Onn (ITTHO) and

Kolej Universiti Teknologi Tun Hussein Onn (KUiTTHO). Along with other public university colleges, KUiTTHO was promoted to full university status since year 2007. The name UTHM was officially launched by the then education minister, Dato' Seri Hishammuddin Bin Tun Hussein. UTHM is also a member of Malaysian Technical University Network (MTUN).

As a technical -based university, UTHM is seen to have its own uniqueness because it has placed the vision and philosophy of UTHM based on Tawhidic Paradigm as the main basis in providing technical solutions for industry and community needs through the production of competent, professional, and entrepreneurial graduates driven by advanced technology. This vision and philosophy should be seen as a holistic and comprehensive statement of desire and determination that combines the strengths of aqli and naqli in shaping the direction of the university. According to Halimi et.al (2021), Tauhid brings about three vast elements that comprises belief, faith and practices which can also be referred as ethics. The combination of all three will mould into a Tawhidic personality who leaves positive impacts towards oneself as well as the environment she or he lives in. As both words; paradigm and tawhidic are merged they produce a very integrative concept that is Tawhidic Paradigm. The Tawhidic Paradigm's conceptual framework, which emphasises three main relationships based on three main dimensions of knowledge, faith, and charity, namely human relationship with its creator, human relationship with human, and human relationship with nature, is something unique, but it is very practical to implement in any aspect of life.

8 CONCLUSION

Based on all the missions and philosophies expressed by these three universities, it clearly shows the tendency and determination to produce prosperous and holistic human beings through the integration of aqli and naqli knowledge by

students, staff, and systems. The determination to return the main objective of seeking knowledge in the right and true position, which is to be a human being who carries out its functions according to the needs of life in the world and obedience to its creator is a very noble ambition. Through this holistic approach, it is hoped that the issue of human beings that is always debated will find a thorough solution. Hopefully the new generation of intellectual that will be born by the Institutions of higher learning will be able to appreciate and realize the concept of integration of knowledge that will lead to the true happiness of human life in this world and in the hereafter.

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