INTEGRATION OF KNOWLEDGE FROM THE PERSPECTIVE OF TAHA JABIR AL ALWANI

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ABSTRACT

This article explores the thinking and ideology of the Muslim scholar, Syeikh Taha Jabir Al-Alwani, and the approach taken in describing the integration of knowledge from his viewpoint. Al-Alwani was the pioneer of many ground-breaking original concepts and ideas, such as the Islamization of Knowledge. It is a phenomenon where the idea of dualism has been used in the educational institutions, and research has also shown that there has been a mounting concern amongst other Muslim countries which graduates lead a life, not by Islamic principles upheld in the Quran and the Sunnah. The researcher described the lack of skill set as a gap throughout the study. The aim of the study is to reveal the skills needed to combine Islamic and Scientific knowledge. This study adopts mixed-methods to fix analysis concerns. Besides, Al-Alwani emphasizes the cosmic Quranic methodology which can be differentiated by a collection of Qur'anic methodological determinants which he has detailed: 1) al-Tawheed as the spectrum of the Qur'anic worldview, 2) merge two readings which are the reading of the Qur'an and the formed cosmos, and 3) the structural harmony of the Qur'an and the cosmic realities which are interrelated. Besides, Alwani believes that the integration of disclosed and scientific information demanded the reading of the pair. Al-Alwani claims that the effective convergence of understanding has taken place when: 1) the discovery of the methodological relationship between methodological coherence in the Qur'an's structural and its inimitability, natural law, 2) the greater the knowledge of revelation and the cosmos, the greater the scope for integration between revelation and science. 3) the methodological relationship between the revelation approach and the associated universe methodology. 4) the individual should have adequate knowledge of the Qur'an and science. As the researcher has found in-depth extension from Al-Alwani, it will ultimately lead to the development of the skill set to combine both Islamic and Scientific Knowledge.

Keywords: Muslim Scholar, Syeikh Taha Jabir Al-Alwani, Quranic Methodology, Integration

INTRODUCTION

Al-Alwani defined integration as an internal and crucial matter where knowledge emerges as a result of a combination of scientific interpretation of the Quranic scriptures as well as an interpretation of nature based on the Quranic perspective. (Gilani, S. M. Y., & Islam, T., 2018). Importantly, this integration of Islamic and Western secular understanding is identified by Othman and Mohammad as an eclectic paradigm of which al-Alwānī was the exponent of this multidisciplinary eclecticism. Apart from that, Al-Alwani explored this subject in many sections of his writings on Islamisation. While
there is a considerable emphasis on the incorporation of expertise into contemporary Islamic scholarships, traditional Muslim scholars have also done their best to resolve the issue. If the Quran had been believed to be a book of theology, it would have facilitated the one-dimensional study. (Gilani, S. M. Y., & Islam, T., 2018)

However, it is advised that we have an integrated reading. Thus, Islam does not oppose science. Contemporary applied research and its findings have contributed to diverse philosophies to solve conventional circumstances. Thus, the redirection and purification and use of these philosophies to serve the text of the Quran can contribute to the integration of science and Islamic understanding. (Gilani, S. M. Y., & Islam, T., 2018)

Besides, the researcher intends to connect information integration from an educational perspective. The integrated learning system is one of the methods to help the learning of Islamic faith more systematic and thorough; the process of integration takes place within the framework of values. (Baba et. al, 2015). This is supported by Ibrahim et. al (2017) that the incorporation of Islamic and Scientific knowledge can be effectively integrated into a holistic approach to education between revealed knowledge and contemporary research.

Integrated tertiary education has been promoted to meet the needs of the syllabus to produce a high standard of learning among students. Anas et. al (2013) asserted in their research where Abdul Manam bin Mohamad & Kamarudin Salleh (2008) debated on Islamic Studies at KUSZA (now recognized as UniSZA) from the historical point of view and programs available since its establishment. One of the goals of KUSZA's establishment is to develop Islamic-based experts and semi-professionals. It is also evident from this aim that KUSZA has set the convergence of Islamic studies and modern studies as a task to be accomplished in the growth of Islamic societies. Interestingly, following the objective and vision of the USIM to promote knowledge-based on Islam, the present study is expected to bridge the gap and contribute to the growth of the integration of Naqli and Aqli elements. (Abdullah et. al, 2018).

The researcher is keen to investigate how integration takes place and the methodology used to resolve the problem of curriculum adoption among students, which ultimately led to the discovery of the skill set in combining Islamic and Scientific knowledge. It is hoped that the research would have a complete understanding of the integration of knowledge and fill the gap between the study and the lack of skill set in combining Islamic and Scientific knowledge.

**BIOGRAPHY OF AL-ALWANI**

Dr. Taha Jabir Al-Alwani got his B.A., his M.A. And Ph.D. in Islamic Law from the University of Al-Azhar in Cairo. After that, he moved to the U.S. in 1984 and established the Graduate School of Islamic and Social Sciences (GSISS) in Leesburg, VA. He became President of GSISS and led Imam Al-Shafi'i Chair in Islamic Legal Theory.

Al-Alwani has also been named President of the International Center of Islamic Thought in Herndon, VA, and President of the Fiqh Council of North America. Besides that, he has taught Islamic law philosophy at different universities in the Muslim world for eleven years. Furthermore, he was specifically interested in the social ramifications of Islamic law and was a significant participant in the activities of Muslim social scientists and a frequent contributor to the American Journal of Islamic Social Sciences.

LITERATURE REVIEW

The researcher draws only on Al-study Alwani’s into the in-depth topic of knowledge integration. Moreover, based on the reasons given by Al-Al-Alwani, it will inevitably lead to the discovery of the skills set in combining Islamic and Scientific knowledge. The debate began with a question related to the cosmic of the Qur'anic Methodology and how integration is successfully accomplished according to Al-Alwani as follows:

**The Cosmic of Qur’anic Methodology**

Al-Alwani stresses the cosmic Qur'anic methodology which can be differentiated by a series of Qur'anic methodological determinants which he details: 1) al-tawhid as the pivotal aspect of the Qur'anic worldview; 2) blends the reading of the Qur'an and the generated universe; and 3) the structural unity of the Qur'an and the cosmic truths which refer to each other. (Gilani, S. M. Y., & Islam, T., 2018).

![Diagram of Qur'anic Methodological Determinants](image)


**Integration Of Knowledge Is Achieved**

Anas et.al (2013) asserts Kamus Dewan (2005) describes integration as a merger of two or more bodies to form unions or consolidations. They added Muhammad Solikin (2008) and Muhammad Muda (2008) describe the idea of integration with the corpus of knowledge today by emphasizing that the integration of knowledge and religion corresponds to the integration of knowledge and Islam as a unit.

As asserted by Baba et. al (2015), Hashim (1999) claimed that epistemological integration is any understanding that is consistent with Islam's principles and practices and that allows one to understand the true meaning of 'abd (slave) and khalīfah (vicegerent) of God. Besides, he stated that teachers are required to teach their students the moral principles and personality that will enable them
to attain the status of Khalifa and teach elderly students’ Islamic philosophies. Al-Alwani (1989) has pursued an efficient path to the integration of knowledge: to bring the best of western and secular knowledge in the shade of revealed knowledge.

Thus, this eclectic model is not epistemologically integrated knowledge, but rather a method of choosing or using various elements from a variety of sources, frameworks, or types, and then integrating them all to create new learning materials. Some have suggested that this particular model is a subset solution to the process of Islamization and integration that can fix an imbalanced approach to education between religious and secular education.

According to Al-Alwani, the main concern of the integration between Islamic and Scientific knowledge is the methodological issue in education that affect the outcome of civilization. (Gilani, S. M. Y., & Islam, T., 2018). The integration could be happened as below:

1) The exploration of the methodological relationship between the methodological coherence of the Qur'anic verses expressed in the form of the Qur'an and its intangibility, naturalistic worldview.
2) The more knowledge we acquire about revelation and the cosmos, the more capacity we will build to integrate between revelation and science.
3) The methodological relationship between the revelation methodology and the associated universe methodology.
4) A person should have adequate knowledge of the Qur'an and science.

Apart from that, the researcher identified the approaches used by Al-Alwani to the reading of the universe and the Quran. (Gilani, S. M. Y., & Islam, T., 2018)

### Approaches to Reading of The Qur’an

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The approaches to reading of the Quran by Al-Alwani is explained as below:

1) Reader should bring the Qur’an to his heart. The impact of divine revelations on the trusting heart is profoundly invigorating. According to the Qur'an, it is the core of human experience.

2) Belief in the structural unity of the Qur'an and reading it in the light of this aspect. The conceptual chains of contents should be identified by the reader in a specific verse of the Qur'an.

3) Belief in the unity of a surah (chapter) of the Qur'an. He claims that every surah of the Qur'an has a cornerstone topic, the entire substance of which revolves around it, exemplifies its meaning and sheds some light on it.

4) Understanding the supreme values of the Qur'an (tawhid, tazkiyah and civilization). The trinity essence will establish the Qur'anic basis on which all verses and chapters of the Qur'an centered and correlate.

5) Understanding trilateral relations between Allah, human being, and the universe. This trio-relation explained how things were going and looked at how readers could deal with what was mentioned in the Qur'an.

6) Thematic study of the Qur'an. All the revealed verses on the subject must be brought together in such a way that the structural consistency of the Qur'an is thoroughly expressed.

7) Exploring coherence between verses and chapters of the Qur'an. The exploration of the coherence should be engaged among the readers.

**Approaches to Reading the Universe**

The approaches to Reading of the Universe is stated by Alwani as following:

1) Approach to Creation. Al-Alwani emphasizes the cosmic Qur'anic methodology which can be characterized by a set of Qur'anic philosophical determinants which he details: 1) al-tawhid as the pivotal feature of the Qur'anic worldview; 2) combines the reading of the Qur'an and the created universe; and 3) the structural unity of the Qur'an and the cosmic truths which correspond to each other. (Gilani, S. M. Y., & Islam, T., 2018)

2) Prudence. Divine ingenuity can be uncovered through a person's prudence. It helps to establish reason of the human mind in the subconsciousness. Eventually, a person can develop a worldview in understanding the cosmos, human beings and life itself. (Gilani, S. M. Y., & Islam, T., 2018)
3) Overview on external subjective reality
Imagination is believed to be unrealistic since the actual world does not provide evidence of
the imagination. (Gilani, S. M. Y., & Islam, T., 2018)

RESEARCH METHODOLOGY
This study explored a mixed-method analysis approach to answer the research questions. The tool
used by the researcher in this qualitative study was a semi-structured questionnaire. The semi-
structured interviews aimed to discover the skills needed to integrate Islamic and Scientific
knowledge. Semi-structured interviews were complemented by a bibliography of study relevant to
the integration of knowledge that Al-Alwani claimed.

Besides, the semi-structured interviews had covered a variety of faculties in Universiti Sains
Islam Malaysia, such as the Faculty of Quranic and Sunnah Studies, the Faculty of Law and Syariah,
the Faculty of Science and Technology, and the Faculty of Economics and Muamalat. Meanwhile,
the quantitative approach attempted to determine the level of skills needed to integrate Islamic and
Scientific knowledge among students. A survey questionnaire was administered between final year
students from the respective faculties to make it multi-disciplinary.

FINDING OF THE RESEARCH
The researcher matched the findings of the semi-structured interview. Al-Alwani highlighted the skills
required to combine both Islamic and scientific knowledge in advance. Understanding has also shown
a crucial opportunity to combine both Islamic and scientific knowledge. There has been a high
demand for a full understanding of the definition of integration as the skills essential for students to
integrate both Islamic and scientific knowledge. The range of Islamic and scientific knowledge is
broad and broad. It is limitless, and a wide-ranging discussion is required to explore it for all of us.
In addition, the researcher split comprehension into three aspects, meanings and principles, methods
used and information sources.

CONCLUSION
Integrated learning is currently a development in the field of education. Integration occurred as the
understanding of the revealed and the knowledge of the cosmos was obtained. Somehow the
implementation of both Islamic and empirical knowledge is still in progress. Significantly, the
integration of knowledge leads a person to understand better both his/her world affairs and the
hereafter.

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