The Islamization of Knowledge (IOK)
An Experience of International Islamic University Malaysia

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Abstract

The paper is concerning to discourses about the experience of International Islamic University Malaysia (IIUM) in implementation of Islamization of Knowledge (IOK). It is based on qualitative research and the data collection is gained in spanning year 2011-2012. IOK is constituted as an intellectual movement that launched by Moslem scholars in 1970s to encounter the Western thoughts which is secular, material, and posisitivistic in nature. This secular framework developed a scientific approach by employing reason and sense as the main sources, instead of a religious framework. Irronically, this false assumption of knowledge has been immitated, adopted and applied in almost every level of Moslem educational institutions. In IIUM, IOK prevails since its inception in 1983 which is to realize the mission and vission of the university; integration and Islamization. The experience indicates that IIUM face some obstacles and challenges in implementation of the IOK which are evolved around three things; the conceptual guidelines, the IOK figure, and material-spiritual supports.

INTRODUCTION

The term Islamization of knowledge (IOK) has been an actual issue among the Muslim scholars in the seventies and eighties. This term might be equivalent with some other terms such de-Westernization or de-Secularization of knowledge (al-Attas, 1978; Hanief, 2005). The Islamization of knowledge (IOK) is not only the idea or intellectual discourses but also institutionalized into various

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activities such as into the educational institutions. The International Islamic University Malaysia (IIUM) for example, is one of the educational institutions that become par excellent in implementation of the Islamization agenda. Some universities from different countries frequently visit IIUM, especially to see how the Islamization of knowledge implemented and to what extent the process of this implementation would be. Some others might endeavor to find possible aspects that might be carried out in to their universities, and others might adopt the aspects after analyzing the results and the problem faced by IIUM.

IOK is constituted as an intellectual movement and is inseparable with the First International Conference on Islamic Education which was held in the holy city, Mecca, in 1977. The conference is considered as starting point of IOK, mainly in response to the Moslems' problems in education which has been allegedly contaminated by the Western idea which is materialistic, secular and atheist (Ja'far Sheikh Idris, 1987; A.K. Brohi, 1988; Ragab, 2009). The conference also recommended to the rich Moslem countries to set up the Islamic institutions, especially for those have enough capital to run the institutions.

In long run, some countries with Moslem majority like Indonesia, Pakistan and Malaysia set up the Islamic institutions for research, education and community service. The institutions are namely the International Institute of Islamic Thought (IIIT) and International Islamic University. The IIIT is consecutively established in Herndon Virginia, Pakistan, Bangladesh, Uganda, Nigeria, UK, Malaysia, Indonesia and others. Meanwhile, the International Islamic University (IIU) has been established in Malaysia and Pakistan.

The International Islamic University (IIU) is a unique university where the lecturers attempt to integrate the system of education; combination and integration of the human revealed knowledge (revelation) with the contemporary sciences in each faculty, department, center, discipline and all concentrations of sciences. In this sense, the manifestation of IOK might be taking place in any parts of campus activities such as in academic activities, leadership and management, administration, staff and students community. In regard to this article, it will try to describe about IOK and its manifestation in the International Islamic University Malaysia (IIUM) which is considered as fairly representative institution in implementation of Islamization agenda.

ERRONEOUS KNOWLEDGE IN EDUCATIONAL SYSTEM

The International Conference on Islamic Education which was first held in the city of Mecca, in 1977 has been successful in identifying the condition of Islamic education in almost all Muslim-majority countries. In general, the Islamic education system has undergone a very acute crisis, but it is allegedly that the system of education has been contaminated by the virus of secularism, adopting and imitating the secular Western education system. Such system appears and continues sustainably until today even though some Islamic organizations like Rabitha Alam Islamy and Organization of Islamic Countries (OIC) have proposed to offer the Islamic education system with integrative and Islamic approach.

The conference was considered a success because it was able to bring together Muslim scholars from around the world. On the occasion they talked about education system that they perceived in almost every level the systems were considered incompatible with the mission and vision of Islam and even alienate students from the Islamic insight. According to them, the education system should be presented in comprehensive manner with specific formulations to improve the quality of science and vision of Islam (al-Faruqi, 1989).

Indeed, long time before IOK launching, many Muslim scholars have proposed and attempted to reformulate the real Islamic education system, but it was at individual level. Since the days of colonial for example, Syed Ahmad Khan (d. 1898) or Muhammad Abduh (d. 1905), they have been trying to interpret Islam in scientific context, especially to encounter the secularization that flows from the Western world. They have been trying to realize and manifest the conception, understanding and insight of Islam into the system and program of education.

Besides Khan and Abduh, in the 1920s Muslim scholar al-Alamah Muhammad Iqbal (d. 1938) and Abu A'la Mawdudi (d. 1979) had also endeavored to reformulate the Islamic education system. They emphasize on how to present the vision of Islam in the modern world, especially in the realm of education, and hence their agenda worldwide known as "modernization of Islamic education" (Hussain, 2009).

In line with the Moslem's awareness, various ideas had been increasingly flowing and rolling about presenting the Islamic education system. The Moslem scholars who are later on known as

proponents of the Islamization agenda like al-Faruqi, al-Attas, Hamid Abu Sulayman and Taha Jabir al-Alwani were also concerned to reformulate the system of education. According to them, the existing system of education was dualism in nature, and hence, as asserted by al-Faruqi (1982) the formation surely cannot be achieved without ridding the real root of problem which lied on the dualism system in education.

In fact, many in the Muslim countries, educational institutions present dichotomous patterns, namely the traditional educational system which rejects secular sciences and modern educational system that puts aside religion. Consequently, dualism system causes to the people in the state of "malaise" and do not have a vision of Islam (al-Faruqi, 1982). Therefore, the solutions for the Moslem education problems to al-Faruqi (1982) will not be effective unless the existing education system revamped and dualism in the education system is removed. It means that the system should be designed in an integrative manner and embedded in the spirit of Islam.

Meanwhile, according to Hamid Abu Sulayman (1994), principally, the system of dualism was inspired by the view of Western science and its philosophy. Later on this Western scientific view was adopted and organized into the curriculum that is the most important component in the education program. Therefore, the root cause of education in the Moslem world according to Sulayman (1994) lied on fundamental aspect that is an epistemological problem. In detail Sulayman (1994) asserted further that misconception about science is the main causes of the decadence of Muslim education system.

In other words, the problems faced by the Moslem actually did not lay on the education system per se, but it includes the conception of the science that has been filled with confusion, erroneous and secular. As such, reconstruction of education should first start from re-conceptualization of science as it is an important step to clarify the view or vision of Islamic education. Re-conceptualization of science is intentionally for the sake of the effectiveness of the reforms regarding the system; mainly about direction or purpose of education, and is to fit and to be in line with the Moslem community's *(ummah)* vision and mission under Islamic morality framework.
In line with Sulayman's view, A.K. Brohi (1988) stated that science which has been applied in the world contain traces of anti-religious thinking like Darwin, Freud and Karl Marx whose approaches and

premise are very mechanical in nature and contain artificial assumptions that are not in accordance with the Islamic framework. In line with Brohi (1988), Ja'far Sheikh Idris (1987) also said that science today is based on assumption that derived from materialistic atheistic philosophy, and hence it is developed based on scientific approaches by employing reason and sense as the main sources, instead of a religious framework.

Therefore, to Sulayman (1988) the crisis in turn implicates presenting a condition of backwardness, all-pervasive weakness and lethargy; "intellectual stagnancy, absence of *ijtihad*, absence of cultural progress and estrangement from basic norm of Islamic civilization" (Sulayman, 1988). He added further that such predicament is also caused by the inability of Muslim thinkers as stated below.

> *The present crisis in Islamic thought is more alarming that ever before. Admittedly, the long-standing isolation previously mentioned has resulted in incompetence and superficiality of thought, but it is not the main causes of the crisis. Much more to the point is the inability of our thinkers to measure the extent of change that had taken place in the realm of knowledge, culture and civilization in the modern world.There is also a parallel inability to locate the points of strength in the sources of Islamic knowledge and to learn from past experiences* (Sulayman, 1988. p. 98)

In the long run, misconception of knowledge leads many Muslim scholars to be aware of the fact that the present knowledge should be reformulated into an Islamic framework. On the one hand, they try to provide meaning and present knowledge based on an Islamic ontological framework and on the other, through an Islamic epistemological framework. In this sense, the way to put and to infuse Islamic values into the body of contemporary knowledge is further known as "Islamization of Knowledge" (IOK). This term has become popular to this day through seminars, workshops and conferences throughout the world since its launching at the First World Conference in Mecca.

THE ISLAMIZATION OF KNOWLEDGE (IOK)

The terms "Islamization of knowledge" (IOK) has become a central issue in the Muslim world since the 1970s, especially since the First Islamic Education Conference in Mecca, 1977. In fact, some Moslem scholars believe that IOK is an alternative solution to the *ummah's* predicament. As cited in Haneef (2009), Abu Fadl (1988) for instance asserted that "Islamization of knowledge (IOK) is a major force of renovation for cultural renewal direction as it provides a credible and viable response to the vital needs of today's *ummah"* (p.100). On the other hand, Ragab (1997) views IOK as an integral theorizing because according to him, IOK does not only require understanding and mastering of modern sciences but also has to involve an understanding of Islamic worldviews.

In this regard Haneef (2009) describes as follows:

> *…requires not only* understanding *and mastery of the substantive knowledge in the* modern *sciences* but also *to* involve anunder standing *of the* Islamic worldview, a critical evaluation and modification of modern social sciences from an Islamic viewpoint (p. 34).

In this line, Sulayman (1994) contends that IOK is an alternative solution to solve the crisis of knowledge and education system among the *ummah* as he asserts that "IOK is a genuine solution for resolving the crisis of knowledge in the Muslim world" (Sulayman, 1994. p. 9).

Terminologically, Islamization of Knowledge (IOK) means a movement or an intellectual discourse. This term has been popularized by al-Faruqi through the International Institute of Islamic Thought (IIIT) which was established in Herndon, Virginia in 1981, followed by a publication of his monograph "Islamization of Knowledge: General Principles and Workplan" in 1982. Apart from that, IOK has also been introduced by al-Attas, who is well known as the founder and first director of International Institute of Islamic Thought and Civilization (ISTAC) in Kuala Lumpur, Malaysia (established in 1987). Al-Attas introduces IOK through his book, "Islam and Secularism", published by Muslim Youth Movement of Malaysia (ABIM) in 1978, mainly in the chapter that describes "The Dewesternization of Knowledge".

Hence, both al-Faruqi and al-Attas are well-known as prominent Muslim scholars in introducing the concept of "Islamization of Knowledge". They widely ignited the discussion on Islamization of Knowledge, especially in the first phase of the

launching of the idea and terminology in the 1970s until 1980s. Although these two major figures have made IOK as the main Muslim agenda in many Muslim countries, there are some scholars who do not agree with their ideas on IOK such as Abdus Salam (the Noble Laureate in Physics), Pervez Hoodboy and Abdul Karim Sorush. Interestingly, these three scholars' position was reinforced by Fazlur Rahman's work and ideas (Hussain, 2009), which is more stressing on developing human character among the Muslim rather than the Islamization of Knowledge.

However, both al-Attas and al-Faruqi are concerned and committed to actualize IOK as a solution and alternative in responding to Western hegemony. Other proponents from their generation who are actively working and committed to realizing and popularizing IOK some are Abdul Hamid AbuSulayman and Taha Jabir al-Alwani from the IIIT School of Thought and M. Kamal Hasan from IIUM followed by other scholars such as Osman Bakar (IAIS: International Institute of Advanced Islamic Studies Malaysia), Malik Badri, Sidek Baba, Jamil Farooqui, Mohd. Yusuf Hussain, Ibrahim A. Ragab, Mohammed Aris Othman and Abdul Rasyid Moten (IIUM school of thought).

Nevertheless, IOK is not a concept *per se* but is a process and therefore, according to Sidek Baba (2005), it demands proper planning and undertaking, so it would be solely effective through accomplishing the process with three things; "developing epistemological foundation, developing institution to implement the process, and developing human resources or scholarship" (p. 21). These three things complement one and another and are presented in a systemic integrative structure of the institution. In other words, developing epistemological foundation and developing human resource would be ineffective without establishing institutions.

Therefore, regarding the institutions, the First World Conference on Muslim Education (1977) has emphasized on and recommended for establishing institutions of education in every Muslim country. Moreover, those which have enough material and human resources are requested to be more concerned about establishing these educational institutions. The recommendations of the conference for example, mention that those Muslim countries which are in possession of material resources and manpower expertise should come forward with pioneering experiments in the field of Islamic education. In this regard, the conference emphasized establishing Islamic institutions for higher level and should teach modern sciences in addition to religious subjects.

IOK IN IIUM: EXPERIMENTATION

The International Islamic University Malaysia (IIUM) is a well-known university with the agenda of IOK, and in fact IIUM has adopted the noble idea namely Islamization and integration as part of its vision and mission. IIUM has also shown its commitment and is proactive in carrying out the agenda of IOK until today, and thus, IOK in IIUM is still an ongoing process since its inception in 1983. As an endeavour towards actualizing the university's vision, "IIUM attempts to integrate Islamic Revealed Knowledge and Human Sciences in a positive manner, and to promote the concept of IOK in teaching, research, consultancy, disseminating knowledge and development of academic excellence in the universities" (QAU-IIUM, 2007).

In addition, IOK stands as one of the founding principles of establishment of IIUM, and hence, IOK is at the core of its mission. The vision of the university also states clearly that the university is inspired by the worldview of *Tawhid* and the Islamic philosophy of unity of knowledge as well as its concept of holistic education. The university aims at becoming a leading international centre of educational excellence, which seeks to restore the dynamic and progressive role of the Muslim *Ummah* in all branches of knowledge for the benefit of mankind (INSTED-IIUM Handbook, 2007/2008,).

In carrying out this great task, IIUM has attempted to realize and actualize the IOK in all sectors of life among the community of the campus. In the academic area, all faculties *(kulliyah)* and centres consequently work on the frame of reference of IIUM Islamization programme. At the Institute of Education (INSTED) for example, its vision and mission have to be in line and consistent with the vision and mission of IIUM. Therefore, to enhance the management of IOK in INSTED, IIUM designs the programs such as reviewing the activities of IOK committee, establishing a monthly IOK circle, providing academic/intellectual assistance related to the concept of IOK, and reviewing the curriculum of the *kulliyyah* (QAU-IIUM, 2007).

Specifically, the agenda of IOK is developed and organized into the academic curriculum. Hence, to underpin the realization of IOK all syllabus, course outlines or curriculum in every *kulliyyah,* faculty, institution and department employ and infuse the Islamic

worldview. As such, academic activities in IIUM are not solely based on acquired knowledge but also revealed or divine knowledge. In this positive manner, IIUM provides the principles as a frame of reference which is standardizing and at the same time, giving a frame of reference in the managing and operational of all campus activities. The principles are drawn clearly through its philosophy that is based on the Holy Qur'an, in particular of the five verses (1-5) of *Surah al-A'laq* as declared in brief consisting of;

1) *All interpretations of knowledge are based on an Islamic worldview.*
2) *The basis for interpretation of all forms of knowledge is Tawhid.*
3) *The ultimate purpose of knowledge is to lead man to the realization of his position as a servant of Allah and His Khalifah on the earth.*
4) *The interpretation and propagation of knowledge proceed from the recognition of 'wahy' as divinely revealed which must take precedence over acquired knowledge* (INSTED Handbook, 2007/2008).

As described above, IOK is embodied in the curriculum and hence, IIUM manages IOK by reviewing the curriculum to maintain its consistency with its mission and vision (QAU-IIUM, 2007). Nevertheless, implementing IOK in the academic area, mainly in human or social sciences such as psychology, sociology-anthropology, education, economic and political science still faces many problems and challenges.

THE CHALLENGES AND OBSTACLES
IOK in IIUM is an ongoing process and it is almost three decades since its inception in 1983. Based on previous research conducted by Hanief (2008), the problems faced in implementing IOK include providing textbooks, neglect and inability to develop coherent epistemological methodological bases. The neglect by the academics contributes to the inability to create students who could confidently and authoritatively convey Islamic perspective on the various bodies of knowledge or disciplines offered as well as the ability to create new disciplines. Therefore, according to Haneef (2008) it is ironic if the lecturers are able to train the skills of their students when they do not have enough capability and ability on how IOK should be inculcated in their students.

Failure in providing the textbooks seems to be a classical challenge because they are not available yet even until today, and hence, Western textbooks still dominate as students' references provided in the general library or the departments. Hence, it is quite reasonable to say if the root of the problems is neglect and inability to present the knowledge based on Islamic epistemological and methodological bases, which in turn causes inability and failure to produce textbooks.

Meanwhile, in this current study, some challenges and obstacles related to the agenda of Islamization of knowledge in IIUM include understanding of guidelines, lack availability of expertise, training constrains, leadership and management, lack appreciation, limited funding, and staff recruitment system. In brief, the challenges that against the IIUM in carrying out and applying the IOK revolved around three things; relating to the conceptual guidelines, availability of professional human resources, material and immaterial support.

All of the problems or issues are interrelated between one and another. With regard to the conceptual guidelines, it is indeed related to conceptual foundation or basic understanding. As recognized by interviewees who are the staffs of the university that they are still ambiguity and need more clarity about the concept of Islamization. Moreover for the staffs who are Western educational background, they confess that they need to receive training in a more intense and more about Islam, mainly regarding the concept of Islamic epistemology.

One of the staffs in interview session said:

...the guideline is there but of course, ya...but then of course easy path on the way you already arrive, so that is the lost point then as it is not really clear... (Interview with IIUM lecturer, 2012)

The same view is also presented by another interviewee:

I think the guidance is not so clear. Ya.... it is so superficial in that, it is not fully understood by everybody except for few of you haa... that by citing from al-Qur'an and Hadith Rasulullah and we give an opinion that is enough ...there must be more than that, it goes beyond on that, you know... (Interview with IIUM lecturer, 2012).

In this sense, the lecturers need not only conceptual idea but also concrete guidance on how IOK should be actualized, especially in the academic process in their institution. They are aware it is not sufficient to put several verses from the Qur'an or *Hadith* into the courses or syllabus offered, but as part of IOK it requires more in-depth and description. The lecturers should be par excellent in their performance, but to be role model and able to present IOK comprehensively.

Misunderstanding as indicated by the participants would only put IOK at the same level as labelling or packaging. The word "Islam" would only be placed onto the subject matters like Islamic psychology without considering the contents and methods or by placing Qur'anic verses just to find legitimacy as an Islamic subject. Hence, it is necessary to understand IOK well in order to position IOK proportionally and at the same time to have both worldviews, Islamic and Western. In fact, as indicated by the participants there are some lecturers with unbalanced understanding; some are insufficient in Islam but good in Western ideas, or conversely, good in Islam but lack understanding of the western world.

The interviewee' view above is quite reasonable, because Islamization is not just Islamic labeling on a product or instructional materials, also not just put verses of the Qur'an or the Sunnah in a discussion of the subject. Islamization should express from their performance, behaviors, actions and methodological approaches in teaching and learning activities. Moreover, in IOK context, for those who have mastered the knowledge in the field of Islam, indeed they are still not enough to teach whatever subject based on Islamization framework, because they are also required to have certain skills (methods) in delivering teaching materials. They are obligated to have capability in internalizing the Islamic values and required its tranformation in wholistic manners. So, it is not merely to transfer knowledge (subject matters) but how should the subjects be transformed to the students.

Something that is indispensable for university staffs was also a figure, and hence, who indeed, become a figure in the process or implementation of IOK. Meanwhile, the ideas of al-Faruqi and al-Attas or other supporters of Islamization limited to theoretical-conceptual level, wheras IOK requires the figure that is able to perform in the practical field. In this sense, IIUM still faced the problem regarding availability of the capable lecturers or

experts (figures). Therefore, in this regard, the staffs are still blurring and are looking for "role model" of IOK. Implicitly, the concept of Islamization (IOK) still needs to be redefined in order the lecturers have an Islamic worldview and competence to impart the Islamic values in teaching-learning process.

Regarding availability of human resources, it relates to the recruitment system and finance support including salary. In this regard participant reflected the following:

> *If this university can offer them (candidates) high salary may be they can consider that... but if we don't offer them with that salary or higher, then confirmed they don't come here...* (Interview with IIUM lecturer, 2012).

The availability of human resources here means the availability of the lecturers who are knowledgeable in Islamic epistemology and able to infuse Islamic elements in the teaching-learning process besides being experts in their major and specialization. Nevertheless, qualified candidates may leave the institutions when they know how much they could be paid to teach at other places. They will compare with others and find the university which offers highest salary. Therefore, when accepting staff into these institutions, they tend to favour those who only have loyalty and commitment to Islamic *dakwah* and possess sense of responsibility to enlighten the *ummah* through the education system. Hence, to such staffs IIUM needs to support them much and give appreciation through incentives or other rewards and awards to stimulate their competition in achieving the better thing *(fastbiqul khaerat)*.

Lacking support and appreciation like good salary and incentives may become a crucial aspect that should be paid attention to the university, departments or institutes. The participants commented that they had low material support since the time they joined their departments or institute and no significant changes have taken place especially in salary or incentive. That is why the institutions further accept candidates although they do not meet the criteria, or accept those whose Western background and confined understanding about Islam.

Further challenge in IOK is regarding the continuity between theoretical understanding and practical aspect. IOK as being understood is not only a theory, or confined and remained as

a philosophical conception. In this sense, it needs commitment and loyalty to Islam through actualizing its dimension into daily campus activities, such as in academic activities and non-academic activities, in class or out of class and in the environment at large. Unfortunately, Islamic dimension is discontinuous and there is a gap between theory and practice.

A participant stated:

Link up a certain thing, the gap I would say the gap of linking a subject method to Islamic perspective some time we only have this … what we call that, "touch and go" phenomenon (Interview with IIUM lecturer, 2012).

As evidenced by the participants what is learned by the students in class is not utilized in their practical life. There is no match between theory and practice in students' real life. The students' attire for example or the students' closeness between males and females seems permissive. In fact, IIUM as an Islamic institution where educated Muslims can be found, it should be portrayal of the Islamic behaviour *(akhlaq)*. In this regard, the institutions are required to pay more attention in managing the Islamic environment and hence, leadership system, management and administration should be involved to create such conducive Islamic environment. Building character, therefore, is necessary by imparting awareness of all elements of the university from the staff lecturers, students, employees, workers and so on. They are required to realize the elements of IOK as part of *ibadah* beside as the mission of *'abid* and *khalifah*.

CLOSING

In case of plenty lecturers with non-Islamic specialization subjects, the institution needs to conduct programmes such as workshops, seminars and discussions. The program is intensionally to train and enhance their understanding about Islam in epistemological field, methods and all about IOK. Indeed, this training programmes for those who lack understanding about Islam, especially about IOK is not compulsory anymore. Moreover, top leaders do not instruct lecturers to participate in the programmes like in the past when the issue of IOK still actual in the fisrt period.

This study shows only few lecturers participate in the programs due to some reasons like constraint of time, mismatching relation to their major or the programme is just optional and not compulsory to attend. In this regard, whatever the reason they have, IOK needs support and appreciation by the leaders (authoritative function) as it prevailed in the past, when lecturers with non-Islamic background had to have certificate in IRK (Islamic Human Revealed Knowledge) and they were instructed to attend the programmes.

In addition, most of the lecturers are also still facing obstacle in mastering the Arabic language, which is an important skill as a medium to gain the essential meaning from the first sources, Qur'an or *Sunnah* and Muslim heritage as well. Otherwise, most of the lecturers will only utilize translations of English or Malay and somehow in Indonesia regardless of the main sources, Arabic. Most of the references used by lecturers regarding Islam and its heritage are derived from the second sources through translation and this representation of ideas will depend on the translators' understanding and worldview; the translations will involve the translators' personal and vested interest, and hence, change the original meaning.

Through the process of Islamization, the commitment to Islam is necessary, mainly to have some skills such as mastering Arabic skills on how to write the ideas, skills on how to isolate the matters from Western thoughts, skills to possess a balance in epistemological understanding of Islam and Western worldview, and also the skills to understand IOK psychologically such as being confident to represent Islam as a way of life and guide in academic activities. In this sense, the skills mentioned at least should be covered and provided in the training programmes.

It is also necessary to have the ability to represent the product such as the opus of classical Muslim scholars, especially those from the Golden Age period of Islam. The *Ihya Ulumuddin* or *al-tafawut tahafutul falasifah* and **al-Munqidh min al-dalal** written by al-Ghazali (1058-1111 M) for example, are two of his famous books. Besides, there is *al-Syifa* or *al-Konun* by Ibnu Sina (980-1037 M). or *al-Muqaddimah* by Ibnu Khaldun (1332-1406 M), and many other books written by Muslim scholars in various disciplines where the people could utilize in developing knowledge and methodology based on the Islamic approach.

In this relation, as suggested by al-Alwani (2005) in his six discourses, the training should also encompass the method on how to develop Qur'anic methodology, or methodology of how to deal with the Qur'an, and methodology of how to deal with the *Sunnah* besides reexamining the Islamic scholars' heritage and the Western heritage. Therefore, training for those who still lack IOK should be organized seriously; it means that the IOK committee in each department or institution should play the role to motivate the lecturers and activate the IOK committee to conduct the programmes proportionally and professionally.

In this regard, the top leaders' support is necessary in order that the lecturers passionate to improve certain skills such as methodology in combining and criticizing the foreign worldview from the Islamic perspective and how to integrate Islamic and non-Islamic worldviews in a positive manner. The departments or institutes are also required to evaluate the IOK agenda routinely to see whether IOK is implemented consistently in their academic activities. In this regard, IOK committee and deans or directors of every institution should be more pro-active and more serious to plan the IOK agenda in their institutions. Conducting seminars or workshops about IOK especially for the lecturers should be a way to enhance understanding, to refresh the mind and evolve the new ideas about IOK. Likewise, in research and writing the ideas regarding IOK need more facility, more attractive and interesting for the lecturers. In brief, the IOK should be kept as a central issue in every activity of the campus.

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