Editors' Note

English Section

Malay Section

Arabic Section

EDITORS' NOTE

ULUM ISLAMIYYAH VOL. 19 (SPECIAL EDITION) 2017

The current special edition is dedicated to the success of the International Language and Education Conference (ILEC 2015) organised by the Faculty of Major Language Studies, Universiti Sains Islam Malaysia. This special issue is a collection of articles from ILEC 2015 that discusses contemporary theories and issues in language and education fields with its theme "Language, Education and Research: Upholding the fundamentals, embracing the cutting edge". This special issue maintains the uniqueness of Ulum Islamiyyah in which the articles presented are written in three languages: Malay, English and the Arabic Language.

The Malay articles included in this special edition of Ulum Islamiyyah were carefully selected in terms of their alignment with the journal's philosophy of the *naqli-aqli* realm. The topics of discussion in these articles are an array of diversified areas in language and education such as instructional strategy, syntax, learners' soft skills, student learning development, language pragmatic as well as language discourse. As such, the inclusion of the wide topic range of the *naqli-aqli* Malay articles in this special issue is in itself a profoundly constructive diversity in unison with the journal's intent and philosophy.

Meanwhile, the English language section also highlights islamisation of knowledge and the integration of *naqli-aqli* knowledge in language and education fields. Specifically, the first two articles talk about the issue of islamisation of knowledge. The first focuses on exploring the awareness and implementation of the concept of islamisation of knowledge among university educators and the other talks about *naqli-aqli* socio-cultural instructional discourse in a private preschool. Then the third article in the English section explores spoken discourse strategies among *daees* in performing *dakwah*.

The articles written in the Arabic language featured a myriad of topics in the field of language and education. The first article begins the discussion of the concept of *taqdim* and *takhir* between ᶜAbd al-Qahir Al-Jurjani and Al-Sakkaki where the authors explore the relationship among the speakers, interlocutors and speakers' condition. The second article adds to the previous discussion regarding the aesthetic of embellishment and its rhetoric in the Qur'ān al-Karim. The authors discuss the semantic and inimitability (iᶜjāz) elements in various aspects from *al-muwazanah* - which is one of the the rhetorical features (al-*muḥassināt al-badiᶜiyyah* from the lexical embellishment (*al-muḥassināt al-lafẓiyyah*). Meanwhile, the third article presents the findings of an analysis of the design principles of multimedia programme for teaching Arabic vocabulary via Moodle platform. Then, in the next article, the author adds to the previous discussion regarding the comparison between foreign and second language learner's motivation.

In short, this special edition presents a diversity in terms of discussion and topics. While that diversity complicates the editors' job, it speaks of a healthy, vibrant community of learners and myriad research interests. We are fortunate at Ulum Islamiyyah to be able to foster and distribute this kind of academic energy, and we thank all our contributors and our many reviewers for their ongoing work in this regard.

We also would like to thank the Chief Editor of Ulum Islamiyyah Prof. Dr Zulkiplie Abd Ghani and Executive Editor, Madam Khairunnajwa Mohd Tahet for supporting this endeavor.

Guest editors,
Fariza Puteh Behak
Ramiaida Darmi
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INVESTIGATION ON THE AWARENESS AND PERCEPTION, ATTITUDE, AND IMPLEMENTATION OF THE CONCEPT OF ISLAMIZATION OF KNOWLEDGE AMONG UNIVERSITY EDUCATORS

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ABSTRACT

This paper attempts to shed some light on the extent to which university educators who are Muslim by religion familiarize themselves with the concept of Islamization of knowledge in their teaching. It is generally argued that knowledge is free from any intrinsic values that may render it biased toward a culture or religious tradition (Bashir, 2000). However, Muslim scholars such as Ismail Al-Faruqi and Syed Naquib Al-Attas refuted such claim as they believe such perception would put Muslim students at risk of being helpless against the onslaught of scientific truth. Survey research design was employed to execute this investigation in which a number of educators from various fields offered in UiTM Melaka were selected to answer 11 questions related to their awareness and perception, attitude, and implementation of Islamization of knowledge. General overview from the results revealed a rather promising outlook to the prior assumption that educators are oblivious towards the concept of Islamization of knowledge.

INTRODUCTION

BACKGROUND OF STUDY

The first formal initiative for Islamization of knowledge was marked by the First World Conference on Muslim Education in 1977 in Makkah. The conference was set out to outline policies and plans in reconstructing the Muslim education with the intention that it is able to meet Muslim social and cultural requirements (Ghulam, 2000). This historic event was the result of major crises which had affected Muslim education for centuries. Although the scholars of Islamization of knowledge may have discrepant reasons for this movement, essentially, they all agreed that Islamization of knowledge needs to take place to rectify the problems in the education of individual Muslim.

Islam itself asks its believers to examine all matters in their lives in order to safeguard them from going

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astray from the straight path or true knowledge. As mentioned by the Quran, in surah al-Fatihah: 6, "Guide us to the straight path"; looking for the straight path should be one of the goals of Muslims living in this world. However, finding the true knowledge is only possible with the use of reason (*aql*) accompanied with the guidance from the revelation (*wahy*). According to Al-Alwani (1995), the attainment of true knowledge is only possible when there exists a combination between two readings. The first type of reading is in which it involves the reading of divine revelation while the second one is related to an objective reading of "the real-existential in light of the universals expounded in the verses of the revelation". If humans want to fulfil their role as the *khalifah* of Allah, there should be a balance between these two readings. Any imbalance between these two readings could lead to destruction in many aspects in human life. He also mentioned that "The Islamization of knowledge is primarily a methodological issue prepositioned on the identification and articulation of the relationship between revelation and the real-existential" (p.89). Thus, it is not wide of the mark to say that the Islamization of knowledge can act as a solution to the worldwide crisis of contemporary thought.

Although Islamization of knowledge is deemed to be an exceptionally vital movement by prominent Muslim scholars, given its importance to Muslims in general, there are those who still "do not possess the vision of Islam and therefore are not driven by its course" (Al-Faruqi, 1982, p.8). They are not aware of the concept of Islamization of Knowledge, much less the significance of this particular concept as a result of their lack of exposure to it. This raises a question whether Muslim educators, specifically at university level, are also unaware of the effort and ultimately fail to incorporate it in their teaching as they are nurturing future vicegerents and servants of Allah. The fact that these Muslim educators are oblivious of Islamization of knowledge poses serious threat to the Muslim education fearing the worst case scenario where the education does not promote Islamic vision which will then in turn result in the malaise of the *ummah* (Al-Faruqi, 1982).

STATEMENT OF THE PROBLEM

The concern is that educators who are Muslim by faith are not aware of this Islamization of knowledge concept and its significance in their pedagogical approach. For that reason, it raises the doubt if some Muslim educators are not able to observe the significance of incorporating this notion in their teaching. Truly, this is a poignant situation and essentially it is a loss for Muslim learners if their Muslim educators fail to bring Islamic worldview into the classrooms to balance the more widespread Western values of knowledge. Failure to critically analyze the knowledge that they impart to their students as possibly being value-free or otherwise might result in an effect which may not be so forgiving to the Islamic world. As Muslim educators, it should become a responsibility for them to inculcate the Islamic worldview in their teaching in order to produce Muslim students who have strong Islamic foundation and worldview which could safeguard them from drowning in the western worldview. Furthermore, education in universities should work as a tool to produce better human beings with balanced personality which will contribute positively to the society.

Universiti Teknologi MARA (UiTM) is undeniably the largest higher education institution in Malaysia, boasting the highest number of campuses in Malaysia which include 13 state campuses and 21 satellite campuses. Thousands of graduates are produced each year, majority of which are Malay Muslim, owing to the fact that the focus of this institution's very inception is to help rural Malays as part of the implementation of affirmative action policy by the government (Loo, 2015). Based on this fact, the role that can be played by UiTM educators in producing graduates equipped with Islamic worldview cannot be underestimated. That there is a possibility the university might produce graduates devoid of Islamic values and ideals resulting from absence of the concept of Islamization of knowledge in their learning is distressing for Muslims, especially in Malaysia. That is the pretext under which this investigation sets out to do; to obtain a general outlook of this issue and to open the door for a more in-depth and larger scale studies in the future.

The concern is that educators who are Muslim by faith are not aware of this Islamization of Knowledge concept and its significance in their pedagogical approach.

RESEARCH OBJECTIVES

The following are the research objectives for the study:
1. To determine if Muslim educators in UiTM are aware of the concept of Islamization of knowledge.
2. To discover whether they feel the need for Islamization of knowledge in their teaching.
3. To find out whether Muslim educators in UiTM incorporate the concept of Islamization of knowledge in their classrooms.

RESEARCH QUESTIONS

The research questions of this study are as follows:
1. Are Muslim educators in UiTM aware of the concept of Islamization of knowledge?
2. Do Muslim educators in UiTM feel the need for Islamization of knowledge in their teachings?
3. Is the concept of Islamization of knowledge incorporated by Muslim educators in UiTM classrooms?

LITERATURE REVIEW

ISLAMIZATION OF KNOWLEDGE

Islamization of knowledge, as a concept instead of a movement, has begun since the moment prophet Muhammad (PBUH) started to preach the message of *tawhid*. During the time of caliphate, the attempt to Islamize was done through the translation of Greek, Persian and Indian works. After the World War 1, a number of Muslim countries were occupied and at some point in the colonial period,

there was a decline in the effort of Islamization of knowledge. However, in the 1980s, after the colonization period, the Islamization of knowledge was widely discussed which led to the most significant and historic event to the movement – the First World Conference on Muslim Education in Makkah in 1977. This discussion has generated two conflicting views as scholars were divided to those who were in support and those who were against the Islamization of knowledge. Those who opposed the movement claimed that science is neutral and free from any religions and cultures (Mohd Yusof, 2009). However, Muslim scholars who were in support of the

movement maintained that many of the basic ideas and concepts taught in universities are not compatible with the Islamic worldview.

The need for Islamization of knowledge has been outlined by several Muslim scholars. Al-Faruqi argued that the reason for Islamization of knowledge lies in the malaise of the Ummah in which he believed that the crisis of the Muslim society originates from modern subjects. He further stated that Muslim university students may not be able to "withstand the onslaught of scientific truth" (Yasien, 1993, p. 28). Islamization of knowledge, according to Al-Faruqi is the rebuild of humanities, social, and natural sciences by casting the Islamic foundation into them with the objectives of Islam. He also emphasized on the importance of Islamizing university level textbooks. As a result, Al-Faruqi designed a twelve-step work plan of Islamization of knowledge. It is noteworthy to highlight that, according to this work plan by Al-Faruqi, the first step to be taken is the mastery of the modern disciplines by modern scholars while the task for traditional scholars is to assess the Islamic legacy in each field of human activity. In other words, Al-Faruqi's Islamization of knowledge starts with the modern disciplines and then tries to find the relevance of Islamic legacy in the modern disciplines. This work plan is illustrated in Figure 1.
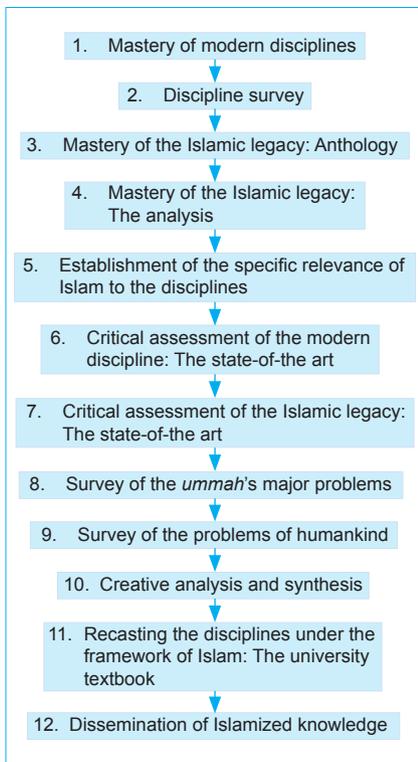
Figure 1: Al-Faruqi's Twelve-step Work Plan of Islamization of Knowledge (1982)

Yasien (1993) underlined that this approach has sparked criticisms, mainly from Fazlur Rahman, as the latter is in the opinion that the first task of Islamization should begin with the re-examination of the Islamic tradition and only then modern knowledge is studied critically. There is an important question pointed out by Fazlur Rahman in which he enquires our ability to discern the type of knowledge that can

be considered as good or bad and that without having the understanding of the self, our conviction of a knowledge is bound to be relative. Fazlur Rahman wants the Islamic sciences to be reconstructed before any attempt to Islamize secular knowledge.

On the other hand, for Al-Attas, Islamization of knowledge is a response to secularization. This is because of the fact that knowledge is not neutral; hence it can be infused with specific worldview. According to him, the modern knowledge has suffered from secularization and therefore it requires reconstruction. Knowledge calls for constant direction, supervision and confirmation from the revealed truth which comprises Quran and Hadith (Rosnani & Imron, 2000). Thus, Al-Attas has proposed a two-step process to Islamize the contemporary knowledge, namely verification and infusion, realized specifically in that order. Verification refers to removal of any Western components and concepts from the knowledge and infusion is the step that follows wherein Islamic elements and concepts are then integrated to make it compatible with Islam and Muslim worldview.

GROUNDWORK DISCUSSIONS AND STUDIES ON ISLAMIZING MODERN DISCIPLINES

Muslim scholars all around the world who are drawn to the movement of Islamization of knowledge have begun to bring forward their apprehensions to attest the bearing of this concept to Muslim worldview and to further discuss on its necessity for modern disciplines. There have been numerous studies and papers produced in order to contribute to the efforts to Islamize knowledge that originates from western counterpart which will be reviewed here.

Jamil (2009) proposed the creation of Islamic sociology as a result of several flaws found in the sociology that originated from the western perspective. The main motive for Islamic sociology is to offset the failure of western sociological knowledge to understand and emphasize the distinguishing characteristics of Muslim cultures. The western sociology also has different concept of knowledge and reality from Islam besides only relying on observable and empirical facts. In addition, western sociology considered society as a generating force which "creates the norms, develops the system, assign certain purposes to human beings and also determines the way in which one has to attain those purposes". However, in Islamic view, society is not the force for Islamic ideology but Islam, itself, as a system of life based on principles that motivate human beings to live and act in a certain way. Thus, Islamic sociology is proposed to illustrate the right view of social life in Islam.

In addition to that, it has been maintained that the field of communication also could not escape the onslaught of being heavily influenced by western civilization (Mohd Yusof, 2009a). Mohd Yusof wrote an article on the approaches that can be undertaken in Islamizing communication wherein he opened the discussion underway by highlighting the fact that students of communication in most Muslim countries are trained based on the curriculum adopted from American model. Therefore, all the reading materials and references used

in the classrooms came from America. This calls for the effort to examine the concepts, models, theories and ethics in the field of communication derived from the west as many of these might not conform to the Islamic conception and truth. For this reason , Mohd Yusof (2009a) has listed steps to Islamize all the concepts, models, theories and ethics so that they are congruent with Islamic worldview.

Another field of modern discipline that needs immediate attention from Islamization of knowledge scholars is the field of psychology. Mohamed (2009) in his article talked about the crisis of psychology. He expressed concerns on the separation of the field of psychology from spiritual aspect. Although there are efforts to include the spiritual aspect into psychology, there are still a lot of works need to be done for this particular body of knowledge to meet Muslims' needs, for divine guidance must be the basis of this spiritual aspect.

The fields of language and linguistics have also been on the receiving end of critical discussions as well as concerted efforts of Islamization of knowledge since long ago. Mohd Yusof (2009b) claimed that the process of Islamizing Malay language first occurred in the 13th century. He mentioned that the process of Islamizing the Malay language has been done gradually starting with Islamizing vocabulary. This process was completed in the 1980s when the language was used as a medium of instruction in Islamic revealed knowledge courses taught in the universities.

Besides Malay language, effort has also been taken to Islamize English language. Islamic English has attracted the attention of many scholars since it was popularized by Al- Faruqi. Al-

Faruqi (1995) wrote, "Islamic English is the English language modified to enable it to carry Islamic proper nouns and meanings without distortion, and, thus to serve the linguistic needs of Muslim users of English language" (p. 7). This has sparked interest among researchers to study and expand the concept of Islamic English. Among them is Haja Mohideen (2009), who discussed on the areas of English language involved in the Islamization process such as syntax, spelling, morphology, vocabulary, pronunciation and discourse. In addition, a research done by Khairiah and Maskanah (2013) studied the relevance of Islamization of knowledge in English language teaching. Based on their research, they concluded that Islamization of knowledge is highly needed in the teaching of English language. The first reason for the need of Islamizing English language teaching is the dependence of Muslims on western texts to learn the language. The second reason outlined by the researchers is the secular nature of the English language in which it reflects the western values and beliefs that might be conflicting with the Islamic principles. Mohamed Ismail and Sarudin (2013) demonstrated in their paper the possibility to use a variety of learning materials from various sources within the context of Islamic institution. Their article focuses on how educators can select as well as adapt the selected materials to make them in line with the Islamic virtues. Materials which are incongruent with Islamic principles should be used to Muslims' advantage instead of casting them off. The researchers believe that students should not be shielded from materials which came from non-Muslim sources because this action leads to the assumption that students are not able to develop higher reasoning and thinking skills. Shamimah (2013), on

the other hand, is in the opinion that learning English for Muslim students should also encompass other aspects such as Islamic values and create awareness on the issues related to Muslims. The morality and ethics should be emphasized in the English lessons and teachers should be aware of the prospect of inculcating "Islamic norms, universal values, attitudes and personal behavior patterns".

On the other hand, in a paper written by Abdurrahman Abu Bakar and Abdullah (2015), the general argument that can be taken is the movement should be aimed at remoulding parents, educators, and students to take serious cognizance for the true learning, teaching, and practice of Islam. They also go further by emphasizing the importance of isolating any values that are irrelevant to one's culture and religion by working in one's capacity. Muslim students should not only excel in their academic performance shaped by the West but they must also be critical of the knowledge that they received. Additionally, it is important to note that a university functions as the pivotal environment designed for the conveying of various experiences, preserving the religion and the culture of the community (Abubakar, Abdullah, Ubale & Muhammad Sani, 2015). Therefore, it is only befitting if the inclusion of the concept received a major emphasis in the teaching and learning process in a university.

The studies and discussions that have been reviewed here are not meant to be exhaustive. Nevertheless, they are sufficient to demonstrate that Islamization of knowledge is a crucial concept to be implemented if Muslim educators are determined in producing students equipped with strong Islamic principles and worldview. The production of such students will not only yield professionals who can develop the *Ummah* but this will also result in graduates who are progressively harnessed by Islamic ideals.

Nevertheless, this is impossible to be achieved if the Muslim educators themselves are ignorant of the concept of Islamization of Knowledge and thus fail to instill any Islamic values in their teaching and syllabuses. As pointed out by Olawale (2014), the concept of Islamization of knowledge in education can only be implemented with strong foundation of awareness and proper understanding towards the concept itself. Furthermore, the educators should also realise the positive impacts resulting from its implementation. Olawale (2014) also brought up an important point wherein he wrote, "The people who are to implement it [Islamization of Knowledge] must also be religiously and morally conscious in order to impact the correct teaching on their student. They must lead by example and not just talk about the ideal principles". This further strengthens the notion that educators should be given more exposure on the concept in order for them to produce students with good moral conduct and equipped with Islamic worldview. Accordingly, this research is undertaken to investigate the awareness of UiTM Melaka Muslim educators of the concept of Islamization of Knowledge, their attitude towards it as well as the implementation of the concept in their teaching.

AWARENESS AND PERCEPTION, ATTITUDE, AND IMPLEMENTATION

In this section, researchers will try to define the variables as they are used in the study. Dourish and Bellotti (1992), defined awareness as "An understanding of the activities of others, which provides a context for your own activity". According to them, the "context is used to ensure that individual contributions are relevant to the group's activity as a whole, and to evaluate individual actions with respect to group goals and progress". However, the definition given by Dourish and Bellotti has been criticized for being ambiguous and unsatisfactory (Reinhardt, Mletzko, Sloep, & Drachsler, 2012). The term awareness is believed to be more complex and relates to wider contexts. Schmidt (2002) stated in his article that the word awareness is highly elastic in which it can mean many different things "from consciousness or knowledge to attention or sentience, and from sensitivity or apperception to acquaintance or recollection", a concept with which Arp (2007) disagrees. According to him, awareness is distinct from consciousness or apperception in a way that it is "the processing that occurs as a result of the interaction of an animal's nervous system (including sensory apparatuses) and its environment, whereby this processing results in a basic ability of the animal to react to stimuli from the environment". However in this research the term awareness refers to a person's being or becoming aware of something and it is an integral part of practice (Schmidt,

2002). Therefore, it is also important to note that this research agrees with the notion that perception is coupled with awareness or in other words can be termed as conscious perception (Dretske, 2005).

The concept of attitude has been defined by Allport (1935) as "a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related" (as cited in Burger & Blignaut, 2004, p. 10). In other words, attitude is determined by experience and impacts upon the individual's behaviour. Doob (1947) defined attitude as "a learned, implicit anticipatory response" which means it is an observable response to an object (as cited in Fishbein & Ajzen, 1975, p. 26). Scarpa, Smeltzer and Jasion, (1992) gave a more recent definition of attitude which is "complex internal states of human beings that affect their choice of action or behaviour toward people, objects and events" (as cited in Burger & Blignaut, 2004, p. 10). Therefore, attitude in this study can be described as "predisposition to respond to a certain object either in a positive or in a negative way" (Di Martino & Zan, 2008, p. 28).

The last variable involved in the study is implementation. According to Smith and Mourier (1999), implementation denotes "activities that take a design and make it operational" (p. 37). Rundell and Fox (2002) defined implementation as "to make something such as an idea, plan, system, or law start to work and be used". Therefore, in this study implementation simply means the process of putting idea, decision, concept or policy into effect.
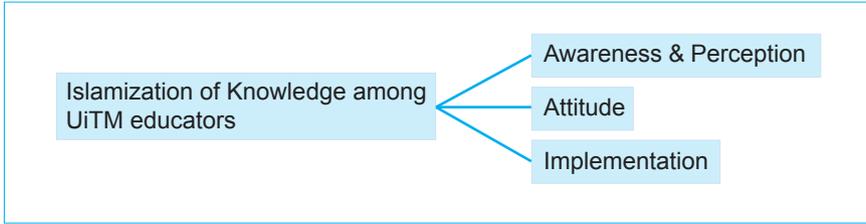
Figure 2: Theoretical Framework of The Study

METHODOLOGY

DATA COLLECTION

For this particular study, survey research design was deliberately employed to measure the information on the awareness and perception as well as the attitude of Muslim educators in UiTM Melaka toward the concept of Islamization of Knowledge as well as whether they incorporate the said concept in their teaching. The reason is this research design is normally used by social science researchers to describe, explain as well as explore thoughts, opinions, and feelings (Shaughnessy, Zechmeister, & Jeanne, 2011). According to Babbie (2011), survey research is the best method for the researchers who are interested in collecting original data for the purpose of describing a population which is too large to be observed directly. It is also used to measure attitudes and orientations in a large population. This design, therefore, corresponds to the inquiries posed for this research considering the fact that there is a time constrain to which researchers have to adhere and that this study is meant to be small scale and thus gathering data from participants that span the whole country might not be at all favourable.

For that reason, one set of questionnaire was developed to be the research instrument and distributed to all lecturers who are based in UiTM Melaka. Only 31 subjects responded and completed the questionnaire.

PARTICIPANTS

The sampling method used to select respondents is a category that falls under the technique of nonprobability sampling, namely convenience sampling wherein relative ease of access and potential research subjects' availability being the deciding factors to select participants. Therefore, despite the large pool of prospective subjects from all over the country, researchers have selected only UiTM educators from various faculties based in Melaka campuses as participants for the questionnaire. Researchers are aware that this method does not allow any control over the representativeness of a sample (Babbie, 2011) and that there will be an issue with biasness of the study (Wiederman, 1999; Babbie, 2011; Lucas, 2014). However, it must be noted that this research is intended to serve only as a groundwork construction of the subject matter and thus great caution will be exercised in generalizing the result from the study.

INSTRUMENT

The instrument used in this study is a set of questionnaire which was developed by researchers for the sole purpose of executing this investigation. It begins with a preliminary item that divides the participants into two groups, pertaining

to participants' prior knowledge of Islamization of knowledge, as each group was proceeded to answer 10 more questions relevant to the answer given in the preliminary item. From the 10 items in each group's section, the first two items are concerned with their awareness and perception, the next four items are concerned with their attitude, and the final four items are concerned with their implementation of Islamization of knowledge.

RESULTS & DISCUSSION

The principal goal of this paper is to investigate the familiarity of Muslim educators in UiTM Melaka with the concept of Islamization of knowledge. In this section, all the results from the questionnaire are analyzed using statistical scoring and due to small number of participants and that the data obtained from the sampling can only be descriptive and not representative, the data is computed using Microsoft Excel software only in lieu of SPSS as the analysis tool. Through a preliminary question, the respondents of the questionnaire are streamed into two groups; those who are generally aware of the concept of Islamization of knowledge and those who are vice versa (hereon in known as Group A and Group B respectively). All items answered by both groups were rated by using Five point Likert Scale to score the levels of the degree.

AWARENESS AND PERCEPTION

Table 1 below shows the result of the aforementioned preliminary question which divided the participants into Group A and Group B. From the

table, 54.8% of the respondents are aware on the concept of Islamization of knowledge whereas 45.2% of the respondents are unfamiliar to the concept. This result is satisfactory considering that more than half of the educators teaching in UiTM who responded to the questionnaire are aware of the concept of Islamization of knowledge. In other words, it indicates that the situation is not as distressing as previously assumed. Such a positive result might have been contributed by the fact that the university circles are mostly Muslims and that the culture of sharing knowledge between institutions, particularly with other more Islamic institutions, through academic conferences and networking might have provided UiTM Melaka lecturers with general insight of the concept. Therefore, to answer the first research question which is whether Muslim educators in UiTM are aware of the concept of Islamization of knowledge, the answer is yes, more than half of them are aware of the concept. However, it is not possible to determine the depth of their awareness of the concept. It could be that some of them might have heard of the concept in passing without fully understanding the importance of the concept. It is also possible that some of these educators possess an in-

Table 1: Respondents' familiarity of Islamization of Knowledge

I have heard about the concept of Islamization of Knowledge before this	n	Percentage (%)
YES	17	54.8%
NO	14	45.2%
Total	31	100%

Group A

Table 2: Respondents Who Have Previously Heard about The Concept

Item	M	SD	Level	Cases
I have enough knowledge on the concept of Islamization of Knowledge	3.23	1.09	Medium	17
I am interested to learn more about the concept of Islamization of Knowledge.	4.62	0.51	High	17
Overall awareness and perception	3.92	1.31		

Group B

depth knowledge of the concept as a result of their educational background. It is possible that some of them might have been educated in the institutions which stress on the importance of Islamization of knowledge. Given this fact, it is a promising indication which shows that educators in UiTM Melaka are exposed to the concept and thus might have the concept in mind when they are educating the students.

From Table 2, the mean score value of educators' awareness and perception on the concept of Islamization of knowledge is 3.92 with standard deviation of 1.31, which is at high level. This result shows that this concept is highly regarded among this group of respondents. Although their knowledge for this concept is only satisfactory as represented by the mean score value and standard deviation value which stand at 3.23 and 1.09 respectively, they responded positively to having interest in learning more about the subject matter.

From Table 3, the mean score value of educators' awareness and perception on the concept of Islamization of knowledge is 3.82 with standard deviation of 1.22, which is at high level. This result shows that although the respondents from this group are generally unaware of Islamization of Knowledge, they still hold a rather favourable view of the concept. The medium level in terms of their understanding of the definition of the term is not unexpected given the fact that this is the first time they were introduced to the term. Be that as it may, the mean score value of their interest is 4.62 with standard deviation of 0.51, which is at high level. This indicates that, given the opportunity, they are more than ready to learn about Islamization of Knowledge.

Based on the results from both tables, for both types of respondents, it can de deduced that most UiTM Melaka educators possess a general awareness of the subject matter and

Table 3: Respondents Who Have Never Heard about The Concept

Item	M	SD	Level	Cases
I have a rough idea of the definition of the term.	3.23	1.09	Medium	14
I am interested to learn about the concept of Islamization of Knowledge.	4.62	0.51	High	14
Overall awareness and perception	3.82	1.22		

that they also showed keen interest in learning more of Islamization of Knowledge. It is possible that such is their perspective because they think that they are not completely attentive to what the concept is all about and that even though they might have an idea of the concept, to claim themselves to be fully knowledgeable of it might not tell the whole story. Based on the result, the educators in UiTM Melaka have shown interest in learning about the concept and this can be a preliminary step in implementing the concept in their teaching.

ATTITUDE

GROUP A

From Table 4, the mean score value of educators' attitude towards the concept of Islamization of knowledge is 4.12 with standard deviation of 1.21, which is at high level. A breakdown of the overall mean score value and standard deviation demonstrates that all items under the category of attitude towards Islamization of knowledge are at high level. This result shows that the attitude of this group of respondents towards this particular approach is

very constructive. In other words, they too share the same belief that knowledge is not value-free and that it needs to be synthesized with the ethics of Islam and also this group gave the impression that given the time and space they would incorporate this concept in their teaching.

GROUP B

From Table 5, the mean score value of educators' attitude towards the concept of Islamization of knowledge is 3.77 with standard deviation of 1.24, which is at high level. However, a look at the table above will reveal that many of the respondents from this group are not skewed to the opinion that knowledge is not neutral as the data suggests in which the mean score value is only 3.00 with standard deviation of 1.10. Furthermore, this group also rated their opinion for the space given to educators to exercise Islamic worldview in their teaching at medium level. This particular result shows that this group believe failure to incorporate Islamic worldview in their teaching has little to do with the space given to them – perhaps more to do with the fact that they were oblivious of this concept all the while. That

TABLE 4: Respondents' Attitude Toward Islamization of Knowledge.

Item	M	SD	Level	Cases
I believe knowledge that comes from the West is not neutral thus it needs to be Islamized.	3.54	1.1.3	High	17
I believe it is important to incorporate Islamic worldview in my teaching.	4.69	0.48	High	17
I think educators are not given enough space to incorporate Islamization of Knowledge in their teaching.	3.62	1.33	High	17
I want to incorporate Islamization of Knowledge in my teaching.	4.62	0.65	High	17
Overall	4.12	1.21		

Table 5: Respondents' Attitude Toward Islamization of Knowledge.

Item	M	SD	Level	Cases
I believe knowledge that comes from the West is not neutral thus it needs to be Islamized.	3.00	1.10	Medium	14
I believe it is important to incorporate Islamic worldview in my teaching.	4.55	0.52	High	14
I think educators are not given enough space to incorporate Islamic worldview in their teaching.	3.18	1.25	Medium	14
I want to incorporate Islamic worldview in my teaching.	4.36	0.5	High	14
Overall	3.77	1.24		

might explain the high level of result obtained in their belief and motivation to synthesize Islamic worldview to their teaching.

Based on the results, although the responses from Group B with regard to the notion that knowledge is not value-free is relatively alarming, their encouraging overall attitude towards having knowledge synthesized with the ethics of Islam in their teaching signals an optimistic outlook to the subject matter. Furthermore, positive attitude shown by respondents from Group A serves as additional boost to that outlook. Besides, both groups of respondents agreed that this concept is important and they are likelier to implement it in their teaching. Therefore, this answers the second research question which is whether Muslim educators in UiTM feel the need for Islamization of Knowledge in their teachings. Based on their positive response, it can be concluded that these educators realise the importance of implementing the concept in their teaching.

Other than that, it is also important to note the attitude of the educators towards the concept might also be related to the Islamic background of the educators. The educators must also be religiously and morally aware as well as faithful Muslims in order to impact their students (Olawale, 2014). It is not an exaggeration to say that educators who possess the said characteristics will always have the Islamization agenda in their mind whenever they are educating the young minds. Furthermore, the educators who embraced *ta'leem* (teaching) in their profession may have the positive attitude towards the concept of Islamization of knowledge. *Ta'leem* is an important concept which should be practiced by the Muslim educators and the Quran itself has made references to *ta'leem* such as in surah al-Alaq: 4-5, "He Who taught (the use of) the pen, Taught man that which he knew not" and surah al-Rahman: 2, "It is He Who has taught the Quran" (Md. Mahmudul, 2014).

Another interesting finding is there are more of those in Group A who claim that they are not given enough space to implement the concept in their teaching. The concern is invaluable as it came from the group that is more familiar with the concept. This matter should not be overlooked and must be investigated further.

IMPLEMENTATION

GROUP A

From Table 6, the mean score value of educators' implementation on the concept of Islamization of knowledge is 4.31 with standard deviation of 0.93, which is at high level. The level for individual item under this classification also reveals a positive outlook as each of them is at high level. This shows that, as far as the implementation of the subject matter is concerned, this group of respondents declare that it has already been a practice for most of them.

GROUP B

From Table 7, although one item under this classification is rated at medium level in which the mean score value stands at 3.27 with standard deviation of 0.79, the overall mean score value of educators' implementation on the concept of Islamization of knowledge is 3.59 with standard deviation of 0.99, which is at high level. The item that falls under medium level is on whether students are asked to analyze the knowledge imparted to them from Islamic perspective. As for the rest of the items, it seems even without clear understanding of the concept, the

Table 6: Respondents' Implementation of Islamization of Knowledge in Their Teaching.

Item	M	SD	Level	Cases
I have attempted to implement this concept in my teaching.	4.54	0.52	High	17
I examine the knowledge that I impart to my students from the Islamic point of view.	4.38	0.77	High	17
I ask my students to examine the knowledge that I impart to them from the Islamic point of view.	3.92	0.86	High	17
I always strive to produce students equipped with Islamic worldview.	4.38	0.65	High	17
Overall	4.31	0.93		

Table 7: Respondents' Tmplementation of Islamization of Knowledge in their Teaching.

Item	M	SD	Level	Cases
I have attempted to incorporate Islamic worldview in my teaching.	3.82	0.87	High	14
I examine the knowledge that I impart to my students from the Islamic point of view.	3.73	0.90	High	14
I ask my students to examine the knowledge that I impart to them from the Islamic point of view.	3.27	0.79	Medium	14
I always strive to produce students equipped with Islamic worldview.	3.55	0.82	High	14
Overall	3.59	0.99		

educators from this group do commit themselves to providing students with knowledge synthesized with Islamic perspective.

Based on the data from both tables, in terms of implementation, respondents from Group A showed a higher tendency to attempt to implement the concept in their teaching more than those from Group B. They are also more likely to examine the knowledge that they impart to the students from the Islamic point of view and they also tend to ask students to examine the knowledge that they receive in class from the Islamic point of view. Furthermore, it is not precarious to say that, familiarity to the concept contributes to a higher rate of implementation of this concept in classes. This has answered the third research question which is whether the educators in UiTM Melaka implement the concept of Islamization of Knowledge in their classrooms. However, UiTM educators have a long way to go if they are serious in implementing the concept in their teaching. As mentioned by Ssekamanya, Suhailah and Nik Ahmad (2011), in order for the educators to be able to implement the concept of Islamization of knowledge in its true sense they must possess knowledge of the historical and philosophical foundations of their modern disciplines so that the effort to Islamize their fields of knowledge will not be superficial such as using the Quranic verses to sugar-coat the theories which are opposed to the Islamic worldview. This step is also the first step in al-Faruqi's work plan of Islamization of knowledge.

CONCLUSION

The aim of this paper is to attain as well as to project a groundwork understanding on the awareness and perception, attitude, and implementation of the concept of Islamization of knowledge among educators from an institution that yields the highest percentage of Muslim graduates in the country – UiTM. Although this particular study falls short on the method of sampling which renders the results to be merely descriptive rather than representative of all UiTM educators, this study has provided satisfactory initial insight into issues raised in this paper. From the data gathered, the researchers have concluded that more than half of the educators are aware of the concept and the result of the study shows that generally, UiTM educators are greatly interested in further learning about the concept and that is true even among those who have only been made aware of this concept for the first time. Furthermore, most of the respondents are also observed to have exhibited positive attitude towards the concept as the data revealed that all 31 respondents agreed that it is important to implement the concept in their teaching despite showing minor disagreement in the idea that knowledge needs to be Islamized. In terms of implementation of the concept, most respondents maintained that, prior to answering the questionnaire, they did commit themselves in employing the concept into practice in their teaching. However, albeit different results obtained from both groups of respondents for the item which inquires on the space given to them to synthesize Islamic ethics into their teaching, the researchers would like to suggest that further research be carried out notwithstanding, on this particular issue. The reason being, the opinions from educators familiar with the subject matter should be considered of relatively higher importance than that of their counterparts on the basis that the former are presumed to be more

well-informed of anything related to the subject matter.

That the results from this study can be concluded as positive in general, undoubtedly alleviates the grim standpoint taken at the beginning of this paper. Clearly, the modern world as it is now could no longer afford to see the prospect of having more Muslims who are not well-equipped with Islamic principles as the Islamic world is under attack from not just Western values, but also extremism values from within which is threatening the core foundations of Muslims all around the world. It is the duty of Muslim educators, especially those teaching in higher learning institutes, to realize the importance of this movement and to reroute all their efforts mainly to preparing students to acquire a firm grasp of knowledge from the point of view of Islam.

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