

Integration of Knowledge: An Approach to the Comprehensive Development of Learners' Body, Soul and Spirit

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Abstract: Education in Islam should be founded on both acquired and religious knowledge based on the command from Allah SWT (*Subhanahu Wa-Ta’ala*) and sunnah of the Prophet (PBUH) to better serve the society needs, and also prepare people for the Hereafter. The revealed knowledge helps people manage themselves while the acquired knowledge helps man to manage the system or society. The knowledge from Al-Quran and sunnah guide man by controlling their sensory, intellectual and spiritual components of life while the acquired knowledge controls the body functioning for the individual to manoeuvre in this world. The integration of both revealed and acquired knowledge helps the learners to fully develop in terms of their body, soul and the spirit. Attaining a well-integrated education system helps in producing professionals who are highly skilled in their professionals but also understand Allah SWT and His Prophet (PBUH).

Key words: Integration of Knowledge, Learners, Body, Soul, Spirit.

I. INTRODUCTION

A. Sources of Knowledge to Muslim Education

In accordance to the first revelation to Prophet (PBUH), Islam is a religion founded on both education and knowledge. Education and knowledge acquisition in Islam is a command from Allah SWT (*Subhanahu Wa-Ta’ala*) (Aminuddin, Asmawati, Norhasni, Habsah & Haziyah, 2010; Halstead, 2004; Najwan & Zehavit, 2017; Islam, 2016; Maali & Jassim, 2019). In Islam knowledge is basically divided into two categories that is; (1) revealed knowledge and (2) acquired knowledge (non – revealed knowledge) (Miftachul, Jibrail, Kamarul & Gamal, 2016; Rahmah & Osman, ND; Azam & Amin, 2011). Revealed Knowledge is the type of knowledge that is compulsory for every Muslim to learn. Such knowledge includes; knowledge of fasting, salah (prayer), paying zakat, and hijjah among others (Azam & Amin, 2011; Rahmah & Osman, ND). Revealed knowledge guides mankind in their belief and worshiping of Allah (SWT) in order to fulfil their fitrah or submission to Allah SWT (Kounsar, ND). In all Muslim societies revealed knowledge should be a priority over the acquired knowledge because it serves our needs, and prepares mankind for the Hereafter. The revealed knowledge in Islam is based on the revelations in the Qur'an and Sunnah (Azila, Khairuddin & NorAsiah, 2015; Khan, 2002).

The acquired knowledge is that knowledge which is available to be acquired but not compulsory to us (Muslims). Attaining acquired knowledge is not compulsory in Islam although it might be necessary for one to acquire it in order to survive in his/her environment. According to prominent Muslim scholars like Al-Attas acquired knowledge might include applied and behavioural sciences, technology, medicine, biological sciences, arts among others. The acquired knowledge helps members in society to fulfil pragmatic ends in this world (Mohammad, 2014; Sarfaroz & Nadeem, 2011; Paya, 2015; Yasmeen, 2006). It can be concluded that both types of knowledge are needed in the socio-economic system to have proper development of man and society. The revealed knowledge leads people to manage themselves (knowledge to manage self) while the acquired knowledge leads people manage the system or society (knowledge to manage system) (Sidek & Tareq, 2015; Sidek, Mohamad, Tareq & Ridwan, 2018).

B. Benefits of Islamic Sources of Knowledge to Past Civilisations

Both sources of knowledge are of importance to human kind both in this world and the Hereafter. According to Islamic scholars like Naqib Al-Attas, Abu-Sulaiman, Al-Faruqi, Sidek Baba among others they all agree that the rapid positive changes in this world have been due to the two kinds of knowledge in play. At the same time, they agree that the big problems faced in the world today such as poverty, wars, gay and lesbianism among others are due lack or underutilisation of the revealed knowledge, and only or greatly depend on the worldly or acquired knowledge (Muhammad, 2016; Surajudeen, 2019). This means that knowledge to be useful and also produce maximum results, the acquired knowledge should be guided by the revealed knowledge (Sidek & Tareq, 2015; Sidek, Mohamad, Tareq & Ridwan, 2018). According to history utilisation of both kinds of knowledge has benefited Muslims in the past civilisations. During that time the Muslim world reached the highest peak of civilisation during the first 10 centuries after the death of the Prophet (PBUH). During this time great civilisation was in various Muslim countries like Egypt, Morocco, Iran, Sudan, Oman, and Jordan among others. This was the time when people looked at the Qur'an as a source of knowledge and they referred to it in whatever they wanted to do at all times. Great success in education such as

mathematics, medicine, linguistics, and engineering in the Muslim countries and world over was also attained during this time (Renima, Tiliouine & Estes, 2016).

Having both types of knowledge, that is, revealed and acquired knowledge in the past Islamic civilisations helped societies to have people who are well balanced in terms of cognitive, affective and the psychomotor in society. People at that time were both Islamic scholars and at the same time had competences in the acquired knowledge. For example, Ibn Sina was both a scientist (medicine) and an Islamic scholar, Iman Ghazaali and many others were scholars in both revealed and acquired knowledge. The past Islamic civilisation empowered people with both the revealed knowledge and acquired knowledge. At that time Islam flourished to elevate the Islamic civilisation above all other civilisations (Aminuddin, et al., 2010; Sahin, 2018). Another benefit of the two kinds of knowledge was that at that time the education system produced people who were pious and able to serve their duties in accordance to the Qur'an and Sunnah (Azila, Khairuddin & NorAsiah, 2015). Such type of education is referred to as long life education which might or be limited to a few people today. In the education system today people study courses to promote individualism, exploitation of others, ethnocentrism, consumerism among other practices which are not Islamic in nature. Such kinds of knowledge only look at the worldly life and do not consider the Hereafter.

The past civilisations benefited from both sources of knowledge by the Islamic revealed knowledge instilling the Islamic vision and mission into the education system. This managed to exterminate the dualistic nature of education and also students had mandatory study of Islamic civilisation in schools, colleges and universities (Al-Faruqi, 1988; Al-Attas, 1993; Matovu, 2013; Abu-Sulayman, 1988). This made students not only to be grounded in their areas of specialisation but also to understand Allah SWT when serving their duties. Applying both kind of knowledge in an education system during the past civilisations helped students to acquire knowledge from the traditional subjects as well as the Islamic subjects (Matovu, 2013; Al-Attas, 1993). This also helped to endow the education system at that time with an Islamic epistemology or foundation which is not the case of the curricula in the Muslim education system today. Having Islam as the foundation to the education system at that time, it helped in making the education system to be value based and goal achieving in society than what prevails in the current academic world (Rabinataj & Azadboni, 2012; Matovu, 2013).

In other benefits of what the past Islamic civilisations benefited from the two sources of knowledge is that people at that time enjoyed happiness, peace, security, sincerity and joy in their lives, and even in the Hereafter. This is because they lived in a way based on the Islamic traditions and values learnt through their formal education system. Today people accumulate a lot of academic papers and money but do not

enjoy their lives, fear to be attacked by other people, have high fences on their mansions for security and many bad things happening in society despite of people being educated than in the past (Matovu, 2013). This has been due to people neglecting the revealed knowledge in the education systems and their ways of life. Another benefit of the past Islamic civilisations from the two sources of knowledge was that when the two education systems were used together, their culture, education systems, economies, ways of life, societal morals were not at all threatened by the western ways of life (Muhammad, 2016). The current threat of western ways of life and ethics in the Muslim world and societies has been due to current Muslim generation dropping the Islamic studies and values from their education systems to take on western education which is not value loaded. This has put the current Muslim generation in a compromising situation to their religion and Islamic values for western ethics which are not value based (Nasr, 1992; Matovu, 2013; Abu-Sulayman, 1988; Al-Attas, 1993).

C. Crisis of Knowledge

The nature of human being according to Islam should be to submit fitrah or their beliefs to Allah SWT (Nuriman & Fauzan, 2017; Hartati, Samwil & Ali, 2020). Allah SWT bestowed us with two bodies of spiritual discernment, that is, the brain (intellect) and the temperament (heart) to understand the divine revelation and recognize Him as supreme power and authority (Al-Shafi'i, Ali, Zin, & Thoarlim, 2018). Islam is a complete way of life and belief which helps us to enjoy our nature and inner happiness. The Holy Quran and sunnah guide Muslims by controlling their sensory, intellectual and spiritual components of life (Elmi & Zainab, 2015). This makes Islam different from the western religions and civilisations which recognize our capacity for sensory and intellectual perception. Human beings before Allah SWT are supposed to have purpose and action with respect to themselves and Allah SWT in accordance to His revelation and injunctions as well (Al-Attas, 1993). Human beings are supposed to acquiesce to the divine (Islam) which consenses us with our indispensable nature to have synchronisation on this earth and the Hereafter. But due to the forgetfulness of man this causes him to disobey Allah (SWT) and to have injustice to ourselves and others (Abu-Sulayman, 1988; Al-Attas, 1993).

The crisis of knowledge in the Muslim education system started at the time of colonisation of Muslim countries by the western countries. This has made the Muslim world to suffer up to the current day in terms of education, politically, economically, religiously and culturally, among others (Sarfraz & Nadeem, 2011). The colonization of Muslim countries by the western countries made them impose their un-scrutinized western ethics, religions, and all their ways of life onto the Muslims (Al-Attas, 1993). These have had a great negative impact on the people in the Muslim societies and world not leaving aside their education systems. The Muslims adopting the western type of education has made

them to decline in many aspects because the western education system does not tally with their culture and ways of life. This has brought to them both intellectual and methodological crises in their ways of life and doing things. It has been highlighted that the procedural and scholarly decline of the Muslims is the fundamental or breeding ground for all the problems which are in the Muslim world and education system today (Muhammad, 2016). During colonization, the west defeated the Muslims to impose on them Christianity and their un-scrutinised ethics, and the education system which can only best suit in the west not in the Muslim world. With such type of education in the Muslim world, this has led Muslims into a malaise or intellectual crisis due to copy and paste of the western ideas without guidance of the revealed knowledge. The copy and paste types of education has led the Muslim education system to have people who are in a state of intellectual sickness, uneasiness, low spirit, unhappiness, discomfort and feel rejected despite of being highly skilled (Iqbal, 2003; Abu-Sulayman, 1988). This is because the education system does not allow Muslims to study and also practice their religion as prescribed to them in the Holy Qur'an.

After the Muslims taking on the westernized type of education this has greatly caused intellectual crisis into them in terms of knowledge. This has made Muslims to lose a sense of unity to disintegrate into different sects (*isma'iliyah, baha'iyah, ahmadiyah, qadianiyah*), and has distracted them from their original sources of knowledge (Qur'an & Sunnah). The crisis in knowledge among Muslim societies and countries has led the Muslims to be betrayed, overpowered, annihilated, colonised, exploited and have compulsorily or been induced to change to other beliefs or faiths by the western world (Sarfraz & Nadeem, 2011). On top of that, Muslims have been painted an image of being aggressive, destructive, lawless, terroristic, uncivilised, fanatics, fundamentalists, backward and anachronistic (Matovu, 2013). Such has also been linked to the current strives and divisions, turbulence, wars, Muslims being a threat to world peace, and excessive wealth and excessive poverty among Muslim countries and communities, famine and epidemics that are characterized in the Muslim world. With the growing crisis in knowledge prevailing in the Muslim education system the Muslim world is now known as the '*sick man*' in the minds of people (Muhammad, 2014).

The crisis in knowledge in Muslim education has been linked to the loss of vision and mission, confusion, disintegration and weakness in the Muslim education. This is because the universities and colleges in the Muslim world generate puppets of the west that estrange from Islam, its legacy and life style (IIIT, 1989; Wonder, 2008). The crisis in knowledge in Muslim education has made schools model children into caricatures of the west due to the western education indoctrination, that is, whatever is taught in schools is western which is near to other faiths than Islam (Matovu, 2013). In other observed elements the crisis in knowledge in the Muslim education system today are; the education children are getting

today does not inculcate in them the Islamic the spirit of struggle (jihad) while also the underlying values of Islam like self-trust, self-esteem and goodness have died out (Sahin, 2018). Children are trained to become professional in their lives but without moral values inculcated in them. The education system without Islamic values has made institutions to produce students who are pervasively ignorant of their religion and with little respect to Muslim scholars (Asik, 2018; Miftachul, et al. 2016). They cannot be advised by religious scholars because they control technology and their major targets in life is wealth and power which are not the key aspects according to the Qur'an and Sunnah (Helmy, Labib & AbouKahf, 2014).

It can be noted generally from literature that the education in Muslim societies and world is at its worst today. The curricula that train the current generation of Muslim children have been bifurcated into two; Islamic and secular, and in the secular curriculum Islamic schools have been out competed by their counterparts (Matovu, 2013). This has made students to only acquire one aspect; either religious or secular education. But it would have been better that students study both religious and secular education at the same time to become professionals in their areas of specialisation with values to make them serve as servants of Allah SWT in their work. This would make the education system be value loaded not to be value free to resolve the problem of the crisis of knowledge in Muslim education. In the fight of Muslim countries to attain western education the education model achieved is neither western nor Islamic, but a caricature which lacks a vision like the pure Islamic or western education models (Sarfraz & Nadeem, 2011). This kind of education only makes people think western without culture and cause.

It has been noted that the core crisis in knowledge in the Muslim education is the university and college professors or teachers who are westernised in all their ways, and less emphasis is given to the Islamic aspect in what they teach. Subjects taught are copies of the western world and also animated in the western vision. A western mode of education completely prevails in the education system in the Muslim world to cause a total intellectual crisis. The methods used in teaching students in the Muslim societies and schools might de-Islamise students as instructors in class cannot even tell the students to recite any du'a before the class starts, or as it ends (Azniwati, Mohamed, Mohammad & Azlina, 2016). Solving the crisis in knowledge in the Muslim world and communities should be based onto the Intellectual incursion in order to stop Muslims estrangement from their legacy which should be done by changing in the education system, that is, integrating Islamic and secular education (IIIT, 1989). In the changing of the education system it is not Islamic heritage that has to be made relevant to modern disciplines but it is modern disciplines that need to be made relevant to Islam or Muslims education (Matovu, 2013; Mohammad, 2014).

D. Debates in Integrating Knowledge

According to the various debates going on in the Muslim world and world over to improve on the education system, much emphasis has been put on the integration of the Islamic knowledge into the acquired knowledge that is taught to the students of the current generation. Infusion of the Islamic culture and heritage into the education system will be the way to kill education dualism which is having both secular and religious education parallel to one another at the same time (Sarfraz & Nadeem, 2011; Muhammad, 2016). Infusing Islamic heritage and culture into an education system will reduce on the secularism in the education as students will know their professions and at the same time have the knowledge of Islam and its civilisations (Matovu, 2013; Bradley, 1999; Sahin, 2018). Education dualism is a contrast in the education system which has both secular and the traditional Islamic education system (*ulum al-dunia vs ulum al-diin*) (Muhammad, 2016). There are opposing and inconsistent world-views where some learners study in westernised institutes in their countries while others are sent to study in same schools overseas. On the other hand, secularization in the Muslim schools is the institutionalizing and separation between the normal school and religious leaderships. This has led to the imposing of more western ethics, education system, and all western ways of life onto students to the Muslim students (Merry & Driessen, 2005).

According to different literature from prominent Muslim scholars like Naquin Al-Attas, Abu-Sulaiman, Al-Fariqi, Sidek Baba and others they have all called for integration of Islamic values into the Muslim education systems in order to overcome the issue of education dualism and secularism. This is because in most Muslim countries today there are two types of education systems, that is, the secular and religious (Madarasha). In some Muslim countries they have one education system for example for only religious studies and the secular education is taken on informally. Integration of the two education systems will stop having the two education systems at the same time (dualism) which might not only be expensive to parents alone but also for governments to maintain (Thobani, 2007). Again according to literature, integration of education will cause full development of the students in order to develop well in terms of the body, spirit and soul. In integrated education systems offering religious education students who graduate from such colleges and universities will not only have the skills in their technical area but they will also have the way and trust to serve diligently as servants of Allah SWT (Matovu, 2013). They will be good believers and will also be able to serve trustworthy, be just, pious, and sincere in all their work they do because of their understanding of Allah SWT.

Islam is a complete way of life and belief. By integrating Islamic education this helps in unifying of knowledge taught to students in schools (Al-Attas, 1979; Al-Attas, 1985; Ali, 1987; Abdullah, 1982). The worldly sciences are not different from what has been taught or revealed according to the Quran

and sunnah. Teaching secular knowledge (worldly sciences) differently from the Islamic religious studies leaves science to be taught without values (Al-Attas, 1979; 1985). Integrating of Islamic knowledge into the secular knowledge does not only help to remove dualism in the knowledge taught to the students but it also makes the religious studies guide to the teaching and use of scientific knowledge (Ali, 1987; Abdullah, 1982). It becomes very disastrous if a scientist become an expert in nuclear science without having the divine guidance (Husain & Ashraf, 1979). Integration of knowledge becomes important in the removal of dualism and also guides people who have acquired secular education in executing their duties. Integration of knowledge becomes key in solving dualism and secularism in education. Integration of knowledge in education is geared towards creating a fully developed person, that is, a person who is cognitively, affectively and psychomotor wise upright (Al-Attas, 1985; Ali, 1987; Al-Attas, 1979; Abdullah, 1982). Due to integration of knowledge in education there will be an equilibrium in the development of human beings in terms of mental, physical and their spiritual aspects. This will make them gain their skills to become professionals and also understand their religious obligations as well. Integration of knowledge promotes graduates to be focused to their work and also resist them from bad practices such as corruption, cheating, exploitation of employees and also to leave happily in communities with other people (Talbani, 1996; Tibawi, 1972; Husain & Ashraf, 1979; Al-Attas, 1985).

Integration of knowledge will also help to empower the young graduates with the knowledge of Islam to encounter challenges in their lives. Many young educated Muslims have been taken by secularisation due lack of enough knowledge to attend to the challenging atheistic nature questions asked to them (Matovu, 2013). Such questions arise from issues such as; female graduates going to work, men having responsibility over and caring to their wives, paying zakat, and marriage among others. These have made some young Muslims to lose their faith, change their beliefs, while some have become atheists. Once integration of knowledge is done every graduate from school and colleges will be empowered with such knowledge to respond to issues which might take away his/ her faith. By the time such questions are asked to them, they will have ready answers to them. In any Muslim society integration of knowledge in the education system should be pertinent in the solving of secularisation (Husain & Ashraf, 1979; Al-Attas, 1985). This is because what is taught in secular education does not fully match the Islamic values and ways of life. For example, secular education teaches making interest in banks (ribah), gay and lesbianism, capitalism (people accumulating a lot wealth), and no values are taught in schools. These have been seen to be a source of the down fall and loss of traditional Islamic culture in many Muslim societies. Infusion of Islamic knowledge in the education system would help to control such knowledge to be dispensed to the students or controlled in the way it is used (Nik-Rosila, 2013). If such is to be done it should be taught from an

Islamic point of view for example, instead of teaching the usual or secular banking courses, we can teach Islamic banking as prescribed to us (Muslims) by Allah(SWT). In Uganda where Islamic Banking has been approved by the law very few Muslim parents have taken their children to colleges and universities to undertake the programme.

In Muslim societies there is Knowledge deficiency and intellectual weakness which have led to significant indicators of moral debauchery. The scholarly crisis of the Muslims has been deteriorated by replicating and using bedridden assimilated alien philosophies and concepts (Al-Attas, 1985; Ali, 1987). The prophet (PBUH) warned the Muslims about the lizard-hole marvel in which the Muslims would trail their antagonists incontestably like how the lizards sightlessly follow one another into hovels (holes). Among the exhibitions of the Muslims malaise are scarce good actions, political paleness, dependence in science and technology, military feebleness, economic enslavement, and destruction of the Islamic uniqueness and distinctiveness in life-style to western ways of life. Islamic education carries filtered values while secular education carries general ethics. Islamic values are derived from the divinity or revelation from Allah (SWT) and sunnah while ethics are humanly constructed on earth by people. Islamic values are prescribed to human being by Allah (SWT) and are fixed while ethics vary from one society to another (Mansoureh & Kamaruzaman, 2017). Islamic values in any society are better than westernized ethical practices. For example, kissing in public is of ethical value in the west but not in the perspective of Islamic values (Sonia, 2014). Integration of knowledge in education will help to integrate the supreme Islamic values into the education system in order to drop the western ethos. Westernized ethics in Muslim societies are not good and act against the Islamic values. For example, the Islamic dressing, shari'ah, work, business etc have a different orientation from the western perspective compared to Muslim society. It can be noted that failure to drop dualism in education will continue to promote secularism (Matovu, 2013, Erin, 2012). Adherence to secularism cramped in westernisation means that one has abandoned shari'ah, denied the divine guidance, and as well rejecting all the injunctions of Allah (SWT). Integration of knowledge should be encouraged in order to drop dualism and secularism in the education systems in the Muslim world and communities.

E. Integration of Knowledge

The past experiences of Islam can be a good lesson for the current issues and affairs in the current Muslim world. The past experiences of Islam reflect it as being highly ranked the world by that time and also Islamic achievements then make Islam the greatest religion of all time. Looking at the past experience this make us have the best way out of having a good education system through integration of knowledge. According to history, during the time when Islam flourished in the world and controlled the education system, religious knowledge and secular knowledge were all studied at the same time (Sahin, 2018). There was no duality in the

education system because the different kinds of knowledge were unified together. The education system then produced holistic persons, and religious based in all their practices.

In the past times when knowledge was integrated and Islamised at the same time, the education systems produced professionals who were pious, just, devoted, and sincere in their work (Al-Attas, 1985; 1979). The education provided students with long life learning and at the same time developed them holistically in terms of their bodies, spirit and soul (Al-Attas, 1985). This also might be looked at to integrate knowledge in the education system today basing on the past experiences. In the past when knowledge was still integrated, the professions produced at that time performed their duties diligently and at the same time understood their religion (Deen). Today, very few competent professionals know their religion very well and also at the same time very few people who have studied religion well are good at professional practice. According to the past experience where we had people who were both professional and knew their God can be a basis today to call for integration and Islamisation of knowledge in the education systems (Miftachul, Jibril, Kamarul & Gamal, 2016; Al-Attas, 1985).

In the past when the education system was not divided into secular and religious, that is, having one education system professionals produced were not involved in negative activities. Today professionals who are highly qualified are full of all negative and bad acts such as cheating, exploitations, taking interest, bribe which are against the practices of Islam (Matovu, 2013). From the observable past experiences we can call for integration of knowledge in education in order to produce good professionals as they existed earlier. During the past secularism was not high like it is today in Muslim communities. This is because in the past secular education was taught hand in hand with religious studies. The religious studies had a great hand in control of secularism which is not the case today were we have a dual curriculum (Al-Rawashdeh & Al-Rawashdeh, 2014). According to the past experience we can recommend for integration of knowledge in education to regain the previous glory as it was in the past. The past experiences are relevant to the process of integration of knowledge because in the past the education system was not demarcated into two; secular and religious (Al-Faruqi, 1988; Al-Attas, 1993; Matovu, 2013; Abu-Sulayman, 1988). Having one type of education system in the Muslim education helped them to attain the glory at that time in terms of science, social sciences, mathematics and others (Al-Faruqi, 1988; Al-Attas, 1993). This calls today to look at the past experiences which had an education system which was integrated in nature so as to be able to adopt it today. Looking at the past experiences we can say that integration of knowledge can also be done like how it was in the past in order to regain the fallen glory of education in the Muslim world and communities.

II. CONCLUSION

In a conclusion, integration of knowledge mitigates the negative aspects secular education influences into the Muslim societies, and it is an inventive amalgamation to overawed and reform of the dichotomy delinquency in Muslim education. Once integration of knowledge is fully adopted in the Muslim societies it would remove education dualism in the Muslim world, reject concepts of secularism which are against Islam, improve on the Muslim education curriculum, and also be able to promote Islamic spiritual doctrines. The utmost goal of integration of knowledge in education should be to sow the seeds of the understanding of Allah (SWT) in the education systems which are based on Al-Qur'an and sunnah.

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