

INTEGRATION OF PHILOSOPHY OF QURANIC SCIENCE IN THE NATIONAL EDUCATION CURRICULUM AS A FOUNDATION IN MALAYSIA

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Abstract: The madani society in Malaysia can be developed in a more organized manner through formal education system. The approach of using the thoughts of Philosophy Of Quranic Science (PQS) which integrate social science and natural science with divine science in the national education curriculum will result in the existence of this society in Malaysia. Nevertheless, it cannot be denied that the raising tide of science in the modern globalization era has discarded the principles of PQS thoughts for quite sometime. The separation of social science and natural science from divine science has made the learning of science and technology to have more materialistic influence than spiritual influence, the foundation of the Islamic society development. This paper will highlight the importance of PQS and its total implementation at all levels of education in the national education system. Through this national curriculum reform, students of primary, secondary and higher education will make up the new generation, developed based on the integration of PQS which makes the existence of madani society possible in Malaysia.

Keywords: Madani, philosophy, Quranic science, social science, natural science, divine science, curriculum, national education, integration, Islamic society.

1. INTRODUCTION

Education is a great effort in realizing the creation and development of civilised nation or society. Several actions and changes should be made to our national education system in order to make this goal a reality. This is based on the factor that the development of future nation very much depends on the generation, which has been trained with current principles of education. An education system based on Philosophy of Quranic Science (PQS) is a system which heading to the desired goal. This system uses PQS approach that combines social science and natural science with divine science in curriculum education. This approach must be integrated in all level of curriculum in order to produce a community who very much look up upon the knowledge which based on Islam. This effort is also to show support to the emergence of *Islamization of knowledge* amongst Islamic scholars all over the world including Malaysia. The Islamization of knowledge is an approach which integrate the principle of PQS thinking in national curriculum of education. Its aim is to create an *madani* community who are able to understand, develop and apply knowledge as a whole.

2. DEFINITION: PHILOSOPHY OF QURANIC SCIENCE (PQS)

In general, science means to get or obtain knowledge. The word science or *ilm* in Arabic is frequently repeated in the al-Quran to a total of 811 times in various ways and the use of its variations. The example can be seen when Allah taught Adam a.s. all the names of things in the world. Allah says (translation):

And He taught Adam the nature of all things; then He placed them before the angels, and said: Tell me the nature of these if ye are right (al-Baqarah, 2:31)

Al-Quran is the book from Allah that explains every and each of knowledge to human beings. Allah says (translation):

There is, in their stories, instruction for men endowed with understanding. It is not a tale invented, but a confirmation of what went before it, - a detailed exposition of all things, and a guide and a mercy to any such as believe (Yusuf, 12:111)

Thus, the philosophy of Quranic science is a part of the epistemology which is specifically studies the truth of *ilm* (science) through the guidance of al-Quran. Besides that, the science of al-Quran also strengthen and clarify a fact based on the reference of Prophet's hadith, Muslim scholars, Muslim scientists and non-Muslim scientists. An opinion can be accepted if it is not against the Quran and the hadith. If it is against the teaching of Islam, the opinion would not be accepted. From the philosophical definition, PQS is the study of the wisdom and truth of Holy al-Quran. This study explain how Quran views the science philosophies which can be divided into three: divine science, social science and natural science.

3. INTEGRATION OF SOCIAL SCIENCE AND NATURAL SCIENCE WITH DIVINE SCIENCE IN QURAN

There are many al-Quran verses that explain about *kawniyyah* (cosmology), verses that explain *sunnatullah* or the universal rules of natural science that includes the whole universe, animals, plants, mines which are associated with divine science. Al-Quran also contains social science principles which is associated with the divine science. With that, we can see that *natural science* and *social science* are grounded on the *tawhid* paradigms that worship Allah.

There are 86 Makkiyah surah and 28 Madaniyyah surah in the al-Quran which can be divided into divine science, social science and natural science. Divine science which is united with the two other sciences will be the foundation of the goals towards the divergence of social knowledge and natural knowledge. There are also many verses from the al-Quran that describe the social/natural phenomena's from God's context. These are some examples of verses that show the existence of unity amongst divine science, social science and natural science in our daily life. Allah says (translation):

We bestowed Grace a foretime on David from ourselves: "O ye Mountains! Sing ye back the Praises of Allah with him! and ye birds (also)! And We made the iron soft for him;- (commanding), make thou coats of mail, balancing well the rings of chain amour, and work ye righteousness; for be sure I see (clearly) all that ye do (Saba', 34:10-11)

This verse explain the nature of natural resources that is iron (one of the science natural elements) which can be processed to be the substance to make various tools/ and equipments to be benefited for human races (science social elements). Next, Allah asks human beings to carry out good deeds. Allah always look on us in terms of our deeds (divine science elements). The unity of divine science, social science and natural science can be observed through Allah's reminder to human beings to ensure that they make good use of His blessings according to the rules provided. This could be done individually or in a society. Breaking the rules would meant that human will be receiving negative effects in their life in the world and in the life after death.

Allah says (translation):

Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His (Grace and) Mercy, - that the ships may sail (majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grateful (al-Rum, 30: 46)

This verse explains that Allah has made the ocean or sea water (natural science elements) to be one of the ways that connect a place to another place. Through this, human can look for a source of living (science social elements). This verse also requires the human beings to be grateful for his blessings (divine science elements). The unity of these elements can be detected through the guidance by Allah to human in which they use the sailing or cruising knowledge (natural science elements) so that they can sailor and at the same time involve in trading, maritime and tourism (social science elements). In addition, human should be grateful so that they receive His blessings (divine science elements). This verse show that faith (divine science elements) will protect a person from dishonesty such as lying in measuring and weighing system (social science elements) in trading especially. The unity of divine science and social science in a person means they realize that by accumulating properties in a dirty way will make them amongst displeased people.

Allah says (translation):

With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought. He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise (al-Nahl, 16:11-12).

This verse explains about God's gift. He sends rainfall and blooms the soil and eventually be able to grow up plants (natural science elements) and all the fruits available for human to be eaten (social science elements). Allah stresses that all of these blessings are a gift from Allah to those who think, observe, inquire and appreciate His Might. Human beings who carry out researches or investigations will be able to comprehend the universal rules as a sign of Allah's greatness. By using the available resources as been mentioned before; to use knowledge on the fertility of soil for agriculture, we can bring benefits to ourselves in terms of financial and health matter as it can provide essential substances for growth and health. Moreover, it can be a source for a living.

4. THE DEVELOPMENT OF MADANI SOCIETY IN INTEGRATION OF PQS IN THE NATIONAL EDUCATION CURRICULUM

Regionalism which rejected religion and religious beliefs has produced secularism in science where a distinct barrier is set between science and theology. This conception has greatly influenced the curriculum of educational system all over the world including Malaysia through colonialism. This conception is undoubtedly against the value of Islam which place rationalism under the area of religion and religious beliefs. According to this idea, sciences only rely on materialism creed to achieve success and perfection in one's life. It is focused on the development of materials where science and technology is operating to change the environment. Thus, it is hoped that human can be comfortable in their surroundings. Eventually, the teaching of social science and natural science started to be separated from the divine science of teaching. It is more on materialism. Subsequently, the spiritual elements and hereafter life will be ignored.

Nonetheless, the effort to abolish this barrier is being done all over the place including Malaysia. The changes in curriculum of education based on PQS are actively cultivated in Muslim countries in all level of education. It is hoped that this step could help to fix the prejudice mental assumptions on the way PQS stands its ideas and beliefs. The desired *madani* community is a community who practise the true teaching of Islam with the hope that they can lead *ummah* and the development of the nation. This approach will be stressing on the development aspects as well as the civilisation based on Islamic worldview. One of the basic principles that is stressed by this concept is the mastery of knowledge. This process is crucial in producing individual who is well-balanced and diligent as been stated in the national philosophy of education. In facing the globalisation challenge and current issues, factors such as knowledge and advancement of science and technology should be the focus in producing individuals who are not only have the essential knowledge, presentable but also someone who has good moral values. It is recommended that we are to contribute towards the nation and races development. The studying and exploration of new knowledge and technology is encouraged in Islam.

The process of integrating these science knowledge has been started since decades ago when the Ministry of Education enacted the new curriculum for the national education system. The continuous effort to assimilate the science and technology knowledge has been receiving encouraging support and feedback from various concerned authority. In the primary and secondary education level, Ministry of Education has been trying to instil the idea of the new designed curriculum. In addition, the Ministry of Education is trying to prevent unwanted influences such as the negative influences from the western colonialism.

The national education foundation has been designed and every possible step is taken to ensure the success of the proposed idea such as the establishment of *Sekolah Menengah Kebangsaan Agama* (SMKA) and the execution of *Kurikulum Baharu Sekolah Rendah* (KBSR) as well as *Kurikulum Bersepadu Sekolah Menengah* (KBSM) or *Kurikulum Standard Sekolah Menengah* (KSSM) which stresses the importance of integration of knowledge. Simultaneously, Islamic curriculum education has undergone some changes to adapt to the changing advancement so that it is always in line and able to keep up with the latest science and technology development. The students who are studying in Islamic-based school are no longer exposed to the Islamic curriculum alone, but they are also introduced to other subjects curriculum.

Nonetheless, in order to realize this concept, curriculum education should undergo a total reformation phase to provide opportunity for teachers to execute the concept formally. The changes in curriculum should be looked from positives side so that we would be able to produce a *insan kamil* generation in the future. A diligent effort should be carried out through the enactment of curriculum education which based on the principles of al-Quran.

5. IMPLEMENTATION OF PHILOSOPHY OF QURANIC SCIENCE IN KBSR AND KBSM/KSSM CURRICULUM

In constructing and designing the science subject syllabus, the curriculum should have the combination of the knowledge of God as the Creator, universe knowledge as well as the human society knowledge. For instance, the principles of al-Quran which are the basis for universe theories could be benefited by the society to uphold social justice. Its application in a society could enhance the students' edifice of faith as a scientist by evoking the sense of awareness towards Allah's might and oneness. These students will be made aware of their role as a devoted caliph who are responsible for the knowledge gained and worship Allah by fulfilling the duty of serving oneself and the community because of Allah.

The rationale of KBSR is that the education of basic elementary level should be holistic and balanced between intellectual, spiritual and physical development as well as certain skills. KBSR provide an equal chance and opportunity in obtaining fundamental knowledge, skills, values and other norms through guidance and motivation. By doing so, it could reinforce the basic skills. They are given a lot of opportunities to expand their attitudes and values in particular area. In other words, the KBSR objectives could facilitate the students to mould their attitudes and behaviours according to the norms that are appreciated and valued by the society. Therefore, KBSR aim is to offer academic knowledge as well as instilling positive social virtues. That is why the content of KBSR focuses on three major aspects in teaching which are communication, human beings and the environment as well as one's individual development.

The unity concept in KBSR is actually the foundation of the curriculum introduction which based on PQS. The success of the KBSR execution very much depends on the methods and approaches done by the teachers in their teaching. Teachers who have the skills and in-depth understanding in philosophies, rationale, syllabuses and the content of curriculum of the KBSR would definitely help in the execution according to the philosophy Quranic science-unity concept. The execution can be carried out based on the Quran principles together with an inter-disciplines and multi-disciplines approaches. This model integrate three ultimate science fields which are divine science, natural science as well as social science by applying the inter-disciplines and multi-disciplines approaches. This integration will produce a science curriculum and comprehensive technology from the al-Quran perspectives. The inter-disciplines and multi-disciplines approaches could be used to further establish the theory and concept that are going to be discussed from various aspects. This is because the knowledge studied has the combination or dimension of different disciplines of knowledge. The inter-discipline approach is the study between two knowledge disciplines that are based on oneness/uniqueness (*tauhid*) paradigm while multi-disciplines approach is the study of two or more knowledge disciplines that are also based on *tauhid* paradigm. The unity of two sciences (inter-discipline) or three sciences (multi-discipline) still have *divine science* as its core. Therefore, it can be deduced that inter-disciplines unity is the relationship between divine science with social science and also divine science with natural science while multi-disciplines is the relationship between divine science, social science and natural science.

The subjects that are being taught in KBSR level covered basic subjects such as Bahasa Melayu, English, Mathematics, Science, Islamic Education and Health and Physical Education. The syllabuses have been decided by Ministry of Education with the guidelines from textbooks prepared by qualified panellists. Usually, all students are required to have these books. All the topics being taught in each and every subjects are considered suitable and appropriate according to the area or field covered. However, the contents do not really show or apply a good concept of knowledge-unity based on PQS. Therefore, the teachers are responsible to provide additional information or extra assets during the teaching and learning process. Such content of subject should be fixed in the syllabuses to ensure the smoothness of learning process in a classroom. Even if it is not officially written or inserted in a syllabus, teachers (especially Muslim ones) should be able to instil these values in their teaching through their wisdom in giving explanation and clarification.

It has been stated several kinds of form and space that can be used by the teachers to teach KBSR Year 1 through concepts which apply the inter-discipline or multi-discipline unity as its core. In Bahasa Melayu subject, unit 1 (Zainal Arifin Yusof et. Al, 2003) under the topic: *Diri Saya atau Kenali Saya* (My self or Getting to Know Myself). The teacher can associate this topic with the *taaruf* concept in Islam. Verses from al-Hujurat surah (49:13) can be used as an extra asset on why we have to know each other especially in this world which comprises of multiracial community.

Next example is in English subject, unit 1 (Zubaidah Awang et. Al, 2003) under the topic: *Hello*. This unit teaches the students to communicate in English when meeting with someone. Greetings such as "Hello, Good Morning, Good Afternoon, Good Evening, Good Night, Goodbye" are taught to the children. These phrases can be associated with the

salam and *doa* concept which is encouraged in our religion when meeting with each other. In Mathematics, unit 1 (Wan Yusof Wan Ngah et. al, 2002), under the topic: Numbers 0 to 10 (Mathematics Year 1). Subject contents such as “I am Amir, I am 7 years old”, students can be exposed to what a child at the age 7 can understand for instance; Number 1, can bring to a brief yet true fact about Allah as the one and only God. Phrases such as “I have 1 nose, I have 2 eyes, I have 5 fingers on my left hand, I have 5 fingers on my right hand” can be associated with the perfect gift from God. In Science, unit 1, under the topic: Parts of My Body (Navajothi Murugayah dan Roszifah Mohd Shariff, 2003) – “I have a head, I have a neck, I have a body, I have two arms, I have two legs”, and under the topic My Head it is stated “Look at yourself in the mirror! What do you see?. The same goes in other topics in Year 1 textbook like “Animals, Plants, Using Our Sense, Float or Sink, Light and Dark”. All these topics certainly have a close association with Allah as the greatest Creator of all the things in this universe such as animals, plants and natural occurrences. There are many verses in al-Quran that taught us about this matter and indirectly have the direct association with the topics being taught.

The same goes with the *Kurikulum Bersepadu Sekolah Menengah* (KBSM). For an instance, Science subjects in KBSM teach the students to get to know themselves as the perfect creation from Allah. Allah says (translation):

Verily, We create man in the best conformation (al-Tin, 95:4)

Teachers can associate the topics with the al-Quran verses which explain how the creation of human took place scientifically. For example, the fertilisation process between a male and female eggs in the womb and the formation of embryo which undergo few phases to the birth of a baby until the times come. The process of human creation in a woman’s womb can also be found in Quranic verses and hadith.

Several ways of explanation can be imparted to the students pertaining to this topic such as the creation concept according to the al-Quran and hadith as follow:

Surah al-Tariq : 6 : *“he has been created out of a seminal fluid”*

Surah al-Mukminun : 12-14 : *Man We did create from a quintessence (of clay); Then We placed him as (a drop of) sperm in a place of rest, firmly fixed; Then We made the sperm into a clot of congealed blood; then of that clot We made a (fetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!*

Hadith: Narrated by al-Bukhari and Muslim : *The creation of everyone of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (40 days) and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him (by Allah) and the angel is allowed (ordered) to write four things; his livelihood, his (date of) death, his deeds, and whether he will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him.*

6. IMPLEMENTATION OF PHILOSOPHY OF QURANIC SCIENCE (PQS) IN IPT CURRICULUM

In the tertiary education, Islam countries have started to realize and emerge once again to achieve the golden years when knowledge is united and associated with Islamic Education. The best example is the University of al-Azhar. There are many faculties that based on the science and technology studies and received a favourable support from various authorities inside and outside Egypt.

Medicine, engineering, electrical and so on, have been undergone an improvisation from the western and modern sciences to the philosophy of Quranic science. The divine science aspect is combined with the science social and natural science in learning. Several related Islamic studies subjects are included in the curriculum as an additional subject. Moreover, subjects such as tahfiz al-Quran (memorizing the Quran) is also made compulsory. The students are required to memorize the verses of the Quran as an ultimate ticket to pass their studies based on the criteria that has been set. No wonder they produce doctors, engineers, mechanics and so on who are not only masters in their own field but also master in divine sciences.

In Malaysia, the process of integrating these science and technology knowledge has been started since 1980’s when the Ministry of Education enacted a new curriculum for the national education system. This effort has been receiving an overwhelmed support from various groups. In Malaysia, like any other universities in the Islamic nations, did not want to be left out in reviving this concept the philosophies and principles of the higher level of education that are aim to apply the Islamic ideology can be observed in most local universities.

The passion to create an education that is based on the integration of science knowledge and divine science can also be clearly seen through the opening of many private colleges that apply this concept of learning. Twin-degree and diploma courses that combine these two areas of field have been offered by these higher education institutions. For example, an electrical diploma is offered together with a diploma in Islamic Education during the three years span of studying. These students will have the advantageous of obtaining two diplomas simultaneously during their graduation.

7. CONCLUSION

Society nowadays tend to neglect the religion and spiritual elements in their life and filled them with the element of materialism. This effort is welcomed and is seen as an excellent way to realize the goal. This step needs to be followed by a positive and effective action. One of the efforts that can be taken is by applying the philosophy of Quranic science in the national system of education. It is hoped that an active and continuous flow of support especially from the formal education authority will realize this concept and a real success will be achieved. The development of educational system in Malaysia should be heading to this concept so that the new generation will evolve to be an Islamic generation who are able to integrate all kinds of beneficial knowledge with the philosophy of Quranic science knowledge. The primary school students should be instilled these values from the very beginning as they can act and be the catalyst for the creation of *madani* society in the future. Through this reformation of the curriculum, they will be able to adapt and apply the PQS which will eventually help to create and develop a *madani* society.

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