

Islamization of Knowledge at Islamic Higher Education: A Comparative Analysis of Abdul Hamid Abu Sulayman's and Kamal Hassan's Impact on IIUM

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Habibah Ayob,^{1*,3} Siti Shahirah Mat Daud,² Shahirah Said³ & Mastura Razali⁴

- 1 Department of Quran and Sunnah Studies, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia, P.O. Box 10, 53100 Kuala Lumpur, Malaysia. MALAYSIA
- 2 Faculty of Pharmacy, Universiti Teknologi Mara Cawangan Pulau Pinang, Kampus Bertam 13200 Kepala Batas, Pulau Pinang, MALAYSIA, E-mail: shahirah3671@uitm.edu.my
- 3 Academy of Contemporary Islamic Studies Universiti Teknologi Mara Cawangan Pulau Pinang, Kampus Permatang Pauh 13500 Pulau Pinang MALAYSIA, E-mail: habibah69@uitm.edu.my; shahirah4572@uitm.edu.my
- 4 Academy of Contemporary Islamic Studies Universiti Teknologi Mara Shah Alam, 40450 Shah Alam Selangor MALAYSIA, E-mail: mastura458@uitm.edu.my

*Corresponding Author: habibah69@uitm.edu.my

Abstract

This article explores the significant contributions that Abdul Hamid Abu Sulayman and Kamal Hassan have made to the Islamization of knowledge, with a particular emphasis on the impact that they have had on the International Islamic University Malaysia (IIUM). Both scholars have been instrumental in the incorporation of Islamic principles into academic frameworks, and the ideas that they have proposed have had a significant impact on the development of IIUM as a model for this approach. The research intends to accomplish three primary goals: to compare the perspectives of Abdul Hamid Abu Sulayman and Kamal Hassan on the Islamization of knowledge at IIUM; to evaluate the similarities and differences in their viewpoints or contributions; and to critically evaluate their contributions and implications for Islamic higher education. These are an overview of the research. Using a qualitative research approach, the study includes a comprehensive literature review as well as an in-depth analysis of primary and secondary sources that are associated with the works of the scholars and the impact that they have had on IIUM. The purpose of this research is to provide a more in-depth understanding of how their work has influenced IIUM and the field of Islamic higher education by comparing and contrasting their respective visions. In this article, we will examine the perspectives of Abdul Hamid Abu Sulayman and Kamal Hassan on IIUM. We will look at their views, determine the areas in which they agree and disagree, and evaluate their overall contributions to the Islamization of knowledge. We hope that by conducting this comparative analysis, we will be able to acquire a more in-depth comprehension of the ways in which their ideas have influenced Islamic higher education in general and IIUM in particular.

Keywords: Islamization of Knowledge, Comparative Analysis, Abdul Hamid Abu Sulayman, Kamal Hassan

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Introduction

The Islamization of Knowledge aims to harmonize Islamic principles with modern academic disciplines, ensuring that contemporary education aligns with Islamic values (al-Faruqi, 1982). This involves integrating Islamic teachings into various fields of study and revising educational methods to reflect Islamic ethics and philosophy. Key figures in this field include Abdul Hamid Abu Sulayman and Kamal Hassan. Abu Sulayman advocates for comprehensive reforms in higher education at the International Islamic University Malaysia (IIUM), emphasizing the need to align educational practices with Islamic principles to address contemporary challenges (Abdul Hamid Abu Sulayman, 1989). In contrast, Kamal Hassan focuses on the practical integration of Islamic principles into academic disciplines, demonstrating how this approach can enrich knowledge and ensure consistency with Islamic values (Muhammad Mumtaz Ali, 2023).

Literature Review

The Islamization of Knowledge (IoK) is a global intellectual initiative aimed at aligning human knowledge with Islamic beliefs and worldviews. This concept involves integrating various forms of knowledge with Islamic principles, focusing on harmonizing science with Islamic values (Adebayo, 2012; Džilo, 2012). It seeks to rectify knowledge by incorporating Islamic metaphysics, epistemology, and methodology, and is grounded in revelation, tradition, reason, experience, and intuition.

The International Islamic University Malaysia (IIUM), established in 1983, has been a key player in this movement. IIUM's mission involves integrating Islamic values with modern knowledge fields, striving to restore the Muslim Ummah's role in intellectual discourse. Despite successes, challenges remain in enhancing faculty and student readiness for this endeavour (Ssekamanya et al., 2011). The IOK movement, which began in the 1970s, aims to reform Muslim education and infuse academic disciplines with Islamic values. Key figures like Abdul Hamid Abu Sulayman and Kamal Hassan have proposed methodologies to desecularize knowledge and make religious studies relevant to contemporary issues (Ahmed Abdul Rehman, 2022; M. Hassan, 2009).

Abdul Hamid Abu Sulayman's work emphasized renewing the epistemological model and addressing various dimensions of the Muslim crisis. His approach included aligning Islamic legal norms with contemporary needs and improving education through a comprehensive reform strategy (Mohammed Shihaba, 2024; Ahmad Kazemi-Moussavi, 2010). Whereby, Kamal Hassan, instrumental in conceptualizing IIUM, highlighted the importance of moderation in Islamic thought and education. Under his leadership, IIUM has made significant strides in IOK, though it continues to face challenges related to the quality and readiness of its faculty and students (Muhammad Mumtaz Ali, 2023; Ssekamanya et al., 2011). Future directions for IIUM involve further research and development of Islamized educational materials, reinforcing its role as a leading center for educational excellence in the Muslim world.

Biography Mohd Kamal Hassan and Abdul Hamid Abu Sulayman

Biography of Abdul Hamid Abu Sulayman

Abdul Hamid Abu Sulayman, born in Makkah, Saudi Arabia, is a prominent Muslim leader and scholar. He earned his B.A. and M.A. from the University of Cairo and a PhD in International Relations from the University of Pennsylvania. Abu Sulayman started his career as the Secretary of the State Planning Committee in Saudi Arabia and later took on roles such as Secretary General of the World Assembly of Muslim Youth (WAMY) and Chairman of the Department of Political Science at King Saud University. He also founded and led various organizations, including the Association of Muslim Social Scientists (AMSS). As the second Rector of the International Islamic University Malaysia (IIUM), he transformed the institution into a leading global center for Islamic education. His work emphasizes the importance of returning to Qur'anic principles to address the challenges faced by the Muslim Ummah, as reflected in his influential publications and lectures (Muhammad Mumtaz Ali, 2015).

Biography Mohd Kamal Hassan

Mohd Kamal Hassan, born on October 26, 1942, in Pasir Mas, Kelantan, Malaysia, is a distinguished Islamic scholar known for his pivotal role in advancing the Islamization of Human Knowledge. He served as the third Rector of the International Islamic University Malaysia (IIUM), where he was instrumental in establishing the university's mission and integrating the Islamization of Human Knowledge initiative into its core objectives. Hassan prepared the foundational documents for IIUM in 1983 and was pivotal in the creation of the Kulliyah of Islamic Revealed Knowledge and Human Sciences in 1989 (Muhammad Mumtaz Ali, 2019).

Kamal Hassan's academic journey began with a first-class B.A. Hons in Islamic Studies from the University of Malaya in 1966. He furthered his education at Columbia University in New York, obtaining an M.A. in 1970, an M.Phil. in 1972, and a PhD in 1976. His research interests are centered on the integration of contemporary knowledge with Islamic principles and the study of contemporary Islamic thought in Southeast Asia. Throughout his career, he has delivered numerous lectures and keynote addresses at international conferences and has published extensively in reputable journals. His contributions have significantly shaped the field of Islamic scholarship and education. (Muhammad Mumtaz Ali, 2019).

Views of Abdul Hamid Abu Sulayman and Kamal Hassan on International Islamic University Malaysia (IIUM)

Views of Abdul Hamid Abu Sulayman on Islamization of Knowledge and IIUM Islamic Thought and its Methodology

Abdul Hamid Abu Sulayman identified that the root cause of the Muslim Ummah's malaise as a combination of faulty Islamic thought and methodology, not just issues related to knowledge and education. He argued that colonial powers sought to weaken the Ummah's commitment to Islam by altering its understanding and application of Shari'ah, turning Islam from a dynamic force into rigid formalism. This intellectual incursion introduced foreign philosophical and metaphysical concepts, leading to significant ethical, spiritual, and educational issues.

Abdul Hamid Abu Sulayman also emphasized that the intellectual crisis faced by the Ummah is deep-rooted and must be addressed through reforming Islamic thought processes and methodologies. He advocated for the establishment of specialized research bodies to tackle these issues and highlighted the need for educational reform to align knowledge with Islamic values, especially in fields dominated by Western perspectives. His concerns were echoed at the 1982 International Conference on the Islamization of Knowledge, which called for recasting knowledge considering Islamic principles to counter the Western ideological influence (Abdul Hamid Abu Sulayman, 1989; Muhammad Mumtaz Ali, 2019).

Need for Integration of Two Educational Systems

Abdul Hamid Abu Sulayman had a view that there is a need of combining a secular education system and Islamic education system. According to him these two educational systems must be merged into a united one. What is required, therefore, is an educational system in which the curriculum of each department is founded on Islamic values, beliefs, and aims. Furthermore, a four-year course on the concepts of Islam as the essence of Islamic thinking and civilization must be offered as part of the "basic" or "core" curriculum for all students, regardless of their field of specialisation or profession (Abdul Hamid Abu Sulayman, 1989).

Islamization of Knowledge is Applicable to All Disciplines

Abdul Hamid Abu Sulayman also asserted that the Islamization of Knowledge encompasses all disciplines, advocating for a transformation of modern human knowledge through an Islamic lens. He argued that this process involves more than just adopting Islamic norms and ideals; it requires a systematic approach to reinterpret data, rethink reasoning, and reassess conclusions considering Islamic principles. The goal is to align various disciplines with Islamic objectives, enriching them with a vision that serves the cause of Islam. Islamization of Knowledge is thus not limited to individual reflections or historical legacies but is a comprehensive methodology. It integrates revelation-based Islamic principles into the humanities, social sciences, and applied

sciences, reflecting the ultimate goals and rules of revelation and improving what Allah [SWT] has created (Abdul Hamid Abu Sulayman, 1989).

Islamization of Knowledge belongs to Muslim Ummah

According to Abdul Hamid AbuSulayman, the Muslim Ummah must recognise that the agenda of Islamization of Knowledge belongs to them. It is not the responsibility of a few Muslims or organisations. To prevent future deterioration and to defend the development of the Muslim Ummah, everyone must take Islamization of Knowledge seriously.

For the Ummah, the "Islamization of Knowledge" is, now, a matter of utmost priority. It aims at developing a methodology for Islamic ideology - purifying it of all the aberration, corruption, isolation, inertia and division from which it has suffered over the centuries. It aims at reinvigorating Islamic thought and its methodology by giving it access to the main fountainheads of the legacy of the Ummah (Abdul Hamid Abu Sulayman,1989)

Its goal is to master Islamic thought in various fields of human knowledge and establish a solid contemporary Islamic foundation for dynamic action in all aspects of life and civilization. Abdul Hamid AbuSulayman also contends that the Islamization of Knowledge movement, as the Ummah's true power base, should not be overlooked. It should be given the highest priority (Abdul Hamid Abu Sulayman,1989).

Views of Kamal Hassan on Islamization of Knowledge and IIUM Islamicisation of 'Human' Knowledge and Worldview

Kamal Hassan revitalized the debate on the Islamicization of human knowledge in 2009, arguing that knowledge is not neutral but a product of a particular worldview and its values. He believed that modern Western knowledge is rooted in a secular worldview, making it unsuitable to be taught without an Islamic perspective. Kamal Hassan proposed a comprehensive definition of "Islamicisation", term he preferred over "Islamization"—to describe the integration of contemporary knowledge into the Islamic worldview.

His reasoning for choosing "Islamicisation" over "Islamization" includes several key points:

1. "Islamisation" refers to religious conversion, while "Islamicisation" focuses on integrating Islamic beliefs without requiring conversion.
2. The term "Islamicisation" relates to Islam and Muslims in various contexts, conforming to Islamic values, norms, and practices.
3. "Islamicisation" conveys inclusiveness and the recognition of values from both the East and West that align with Islamic principles.
4. It also aims to dispel misconceptions that Islamicisation is an anti-Western movement. Though IIUM's constitution uses the term "Islamization," Kamal Hassan emphasized that regardless of terminology, the essence of the university is rooted in its mission to integrate Islamic values into education. He contrasted the secular and Islamic

worldviews, stressing that Muslims must offer an alternative to secular knowledge (Muhammad Mumtaz Ali, 2019).

All Branches of Knowledge Require Islamicisation

Kamal Hassan believes Islamicisation of Human Knowledge also concerns natural, physical, and applied sciences. He cleared a fundamental misunderstanding about Islamization of Knowledge. Many people believe Islamization of Knowledge focuses on social or human sciences. Due to their value neutrality, all other fields of knowledge, especially natural sciences, are not Islamized. But for Kamal Hassan, the natural, physical and applied sciences too are based on the secular scientific paradigm and epistemology of the modern West. Therefore, according to him, the natural sciences too are subject to Islamicisation of Human Knowledge. He urged all scholars and experts of all branches of knowledge to take the issue of Islamicisation of Human Knowledge seriously because of its imperative and urgent status for both Muslims and humanity at large (Muhammad Mumtaz Ali, 2019).

Islamicisation or Relevantisation of Religious Sciences

Aside from his discussion of Islamicisation, Kamal Hasaan contended strongly that religious sciences or Islamic sciences, such as Usul al-Ddin, Usul al Fiq, Shari'ah Studies, the Qur'an, and Sunnah Studies, do not necessitate the use of the same term as Islamicisation or Islamization. Rather, he urged the usage of a new term relevantization or contextualization for religious sciences. Kamal Hassan defines relevantization as the reform, *tajdid*, or resuscitation of revealed knowledge disciplines, concepts, techniques, ideas, and systems. It refers to an academic and intellectual activity that seeks to reexamine or reevaluate traditional or ancient Islamic texts, treaties, or manuscripts to highlight its relevance, usefulness, novelty, and distinctiveness (Muhammad Mumtaz Ali, 2019).

He included a reworking of traditional teaching, studying, testing, and student-teacher contact procedures as part of the relevantization process. He interprets relevance as the integration of useful and beneficial ideas, methods of research, analysis, perspectives or theories from the natural sciences, applied sciences, social sciences, and human sciences" / etc. According to him, and for the sake of this discussion, the term Islamization is meaningless because knowledge gained considering divine guidance does not necessitate any Islamicization or Islamisation. He did, however, emphasise the importance of reformulating theological sciences to make them more relevant to our time. He argued that relevantization will assist Muslims avoid dogmatic traditionalism [*jumud*], blind adherence [*taqlid*], or self-imp isolationism of the historic heritage of Islamic thinking and civilization (Muhammad Mumtaz Ali, 2019).

According to him, relevantization refers to the academic and intellectual effort of reexamination or reevaluation of classical or ancient Islamic work treaties or manuscripts with the aim of highlighting their relevance usefulness or otherwise, novelties or uniqueness (Muhammad Mumtaz Ali, 2019). According to him, it also entailed modernizing the methods of teaching, studying, assessment, and student-teacher communication.

Islamicisation of the Self and the Role of the Ulu al-'albab [UA]

Kamal Hassan also emphasized the "Islamicisation of the self" as a crucial component in the broader Islamization of Knowledge initiative. He argued that refining the character, outlook, and work ethics of students, scholars, and administrative staff based on the teachings of the Qur'an and sunnah is essential for genuine reform and development (Hassan, 2010). Hassan stressed that this personal transformation should be guided by the Qur'anic concept of *Ulu al-'albab* (or *Ulu al-'absar*), which denotes individuals with deep understanding and consciousness of Allah. He contended that scholars and educators who embody this Qur'anic paradigm are better positioned to effectively integrate Islamic principles into academic disciplines. Through his analysis of Qur'anic verses, Hassan highlighted that a profound sense of divine awareness is fundamental for successfully Islamizing knowledge (Hassan, 2013).

Future Plan of Action or Clusters of IOHK

Kamal Hassan identified 15 key clusters or modes to guide the Islamization of Human Knowledge (IOHK) at IIUM, calling this classification the "Plan of Action." These modes serve as a framework for academics aiming to integrate Islamic perspectives into their disciplines. Key clusters include the integration of Islamic values with contemporary knowledge (1), critique of secular knowledge systems (2), and reform of Islamic knowledge (3). Other clusters focus on comparative studies (4), promoting Islamic values in contemporary knowledge (6), and rejecting concepts opposed to Islam (8). Critical modes include defending Islamic perspectives (9), synthesizing non-Islamic and Islamic knowledge (11), and reconstructing thought based on the Islamic worldview (13). The most challenging, yet significant, are clusters 14 and 15, which focus on new knowledge creation (14) and innovation in academic and scientific tools with commercial potential (15) (Muhammad Mumtaz Ali, 2019).

Similarities Between Abdul Hamid Abu Sulayman and Kamal Hassan Views on IIUM

Abdul Hamid AbuSulayman and Kamal Hassan are both influential figures at the International Islamic University Malaysia (IIUM), and their approaches to education, leadership, and the promotion of Islamic values are strikingly similar. The following is an explanation of their similarities across different themes:

1. *Commitment to Islamic values*

Both AbdulHamid AbuSulayman and Kamal Hassan stress the importance of incorporating Islamic values into education. Their commitment is reflected in IIUM's mission to harmonize modern education with Islamic teachings, with the goal of producing graduates who are not only academically competent but also morally grounded in Islamic ethics. This integration is

critical for raising a generation that embodies Islamic principles in all aspects of life (Abdul Hamid Abu Sulayman, 2007; Hassan, 2013).

2. Education Reform and Integration.

Abdul Hamid was instrumental in establishing IIUM, with the goal of creating an integrated educational system that combined Islamic and secular knowledge. Similarly, Kamal Hassan has advocated for educational reforms that address the dualism in the Muslim educational landscape by promoting a curriculum that includes both religious and modern sciences. This approach seeks to provide students with a comprehensive understanding of knowledge, allowing them to navigate the complexities of modern life while remaining grounded in their faith (Abdul Hamid Abu Sulayman, 2007; Hassan, 2013).

3. Leadership & Vision

Both leaders demonstrate strong leadership skills and a clear vision for the future of Islamic education. Abdul Hamid's visionary leadership shaped IIUM into a comprehensive institution with a global student base. In his roles, Kamal Hassan has focused on reforming educational policies to improve the quality of Islamic education, demonstrating a commitment to developing future leaders who can positively impact society (Abdul Hamid Abu Sulayman, 2007; Hassan, 2013).

4. Curriculum Development

Abdul Hamid and Kamal Hassan have both contributed significantly to curriculum development at IIUM. They support curricula that integrate multiple disciplines, ensuring that students receive a well-rounded education. This includes incorporating Islamic studies into various fields, which is critical for developing a comprehensive understanding of knowledge that is consistent with Islamic teachings (Abdul Hamid Abu Sulayman, 2007; Hassan, 2013).

5. Leadership within Islamic Thought

Both individuals are honoured for their contributions to Islamic thought and education. AbdulHamid's work on the Islamization of knowledge established a precedent for incorporating Islamic perspectives into higher education. Kamal Hassan builds on this legacy by promoting critical thinking and innovation within the framework of Islamic teachings, encouraging students to look at contemporary issues through an Islamic lens (Abdul Hamid Abu Sulayman, 2007; Hassan, 2013).

6. Holistic Student Development

Both AbdulHamid and Kamal Hassan prioritize the holistic development of students. They advocate for educational practices that promote both intellectual and moral development. This

approach is reflected in IIUM's emphasis on extracurricular activities that promote personal development and community service, ensuring that students become well-rounded individuals (Abdul Hamid Abu Sulayman, 2007; Hassan, 2013).

7. Promotion of Islamic Civilization.

Both leaders are committed to promoting Islamic civilization through education. They believe that equipping students with knowledge and skills based on Islamic values will help to revive and advance Islamic culture. AbdulHamid's initiatives at IIUM seek to create an educational model that reflects the richness of Islamic civilization, while Kamal Hassan works to ensure that educational reforms are consistent with this vision (Abdul Hamid Abu Sulayman, 2007; Hassan, 2013).

In summary, both AbdulHamid AbuSulayman and Kamal Hassan and shared a vision of IIUM as a leading institution that integrates Islamic values with contemporary education. Their views on curriculum development, leadership in Islamic thought, holistic student development and promotion of Islamic civilization demonstrate their aligned efforts to create a unique and impactful educational environment at IIUM.

Differences of Views of Abdul Hamid Abu Sulayman and Kamal Hassan on IIUM

While Abdul Hamid Abu Sulayman Kamal Hassan and share many similarities in their vision for the International Islamic University Malaysia (IIUM), there are some nuanced differences in their approaches and emphases:

1. Focus on Islamization of Knowledge

While Abdul Hamid AbuSulayman supported the integration of Islamic principles into education, his focus was primarily on modernizing and reforming Islamic education to address contemporary issues. He sought a balanced approach that incorporated Islamic values without necessarily emphasizing a formal process of Islamization as a distinct methodology. In contrast, Kamal Hassan placed significant emphasis on the concept of "Islamicisation" of knowledge, a term he preferred over "Islamization." He promoted the reinterpretation and reconstruction of knowledge from an Islamic perspective, systematically integrating Islamic values into every discipline. This idea was central to his academic work and tenure (AbuSulayman, 1989; Muhammad Mumtaz Ali, 2019).

2. Approach to Educational Reform

Abdul Hamid AbuSulayman advocated for educational reform by updating the curriculum to include both Islamic and contemporary secular subjects. His goal was to create a dynamic and relevant educational system that addressed the needs of modern society while being rooted in

Islamic ethics. Conversely, ****Kamal Hassan**** advocated for reform driven by his ideological commitment to Islamizing every aspect of the curriculum. His objective was to deeply embed Islamic principles in all fields of study, fostering a profound integration of faith and knowledge (AbuSulayman, 1989; Muhammad Mumtaz Ali, 2019).

3. Implementation of Islamic Values

Abdul Hamid AbuSulayman emphasized the practical application of Islamic principles, focusing on producing morally upright and ethically grounded individuals. His approach to implementing Islamic values in education prioritized everyday life and professional practice. On the other hand, Kamal Hassan took a more theoretical and systematic approach, aiming to ensure that pedagogy, curriculum design, and research were infused with Islamic perspectives (AbuSulayman, 1989; Muhammad Mumtaz Ali, 2019; Muhammad Mumtaz Ali 2023).

4. Leadership Style and Vision

Abdul Hamid AbuSulayman led with a pragmatic approach, focusing on practical reforms and incremental changes that could be realistically implemented within the university's structure. His leadership style emphasized integrating Islamic values with modern education in a balanced manner. In contrast, Kamal Hassan adopted a leadership style driven by ideology, emphasizing the theoretical foundations of the Islamization of knowledge. His vision was more transformative, seeking comprehensive integration of Islamic values at every level of the university's operations (AbuSulayman, 1989; Muhammad Mumtaz Ali, 2019; Muhammad Mumtaz Ali, 2023).

5. Scholarly Contributions and Focus

Abdul Hamid Abu Sulayman contributed scholarly work focused on educational reform, leadership, and Islam's role in addressing contemporary societal challenges. He wrote extensively on the importance of an education system that blends Islamic values with modern knowledge and practical skills. Conversely, Kamal Hassan centered his scholarly contributions on the Islamization of knowledge, exploring the philosophical and methodological aspects of how Islamic principles could be integrated into academic disciplines (AbuSulayman, 1993; Muhammad Mumtaz Ali, 2019; Muhammad Mumtaz Ali 2023).

6. Integration of Western and Islamic Knowledge

Abdul Hamid Abu Sulayman emphasized a balanced integration of Western and Islamic knowledge, believing that both could complement each other. He was open to adopting beneficial aspects of Western educational models while ensuring they aligned with Islamic ethics. In contrast, Kamal Hassan was more cautious about the influence of Western paradigms, advocating for a transformative approach in critically evaluating Western knowledge through

an Islamic lens (AbuSulayman, 1993; Muhammad Mumtaz Ali, 2019; Muhammad Mumtaz Ali 2023).

Differences	Abdul Hamid Abu Sulayman	Kamal Hassan
1.Focus of Islamization Knowledge	Supported integration of Islamic principles into education but focused on modernizing and reforming Islamic education to address contemporary issues.	Strong emphasis on the concept of Islamization of knowledge, preferring the term "Islamicisation of knowledge." Promoted reinterpretation and reconstruction of knowledge from an Islamic perspective.
2.Approach to Educational Reform	Advocated for curriculum updates to include both Islamic and contemporary secular subjects. Focused on creating a dynamic and relevant educational system rooted in Islamic ethics.	Ideologically driven towards Islamization of every aspect of the curriculum. Sought profound integration of Islamic principles within all fields of study.
3.Implementation of Islamic Values	Focused on practical application of Islamic principles in everyday life and professional practice. Aimed to produce morally upright and ethically grounded individuals.	Took a theoretical and systematic approach, ensuring every aspect of the educational process was infused with Islamic thought and perspectives
4.Leadership Style and Vision	Pragmatic leadership style focusing on practical reforms and incremental changes. Aimed for realistic implementation of integrating Islamic values with modern education.	Ideologically driven leadership with a strong emphasis on theoretical foundations of Islamization of knowledge. Aimed for profound and comprehensive integration of Islamic values at every level of the university's operation
5.Scholarly Contributions and Focus	Focused on educational reform, leadership, and the role of Islam in addressing contemporary societal challenges.	Centered on the concept of Islamization of knowledge. Writings and lectures delved deeply into philosophical and methodological aspects of integrating Islamic principles into various academic

	Wrote extensively on disciplines. blending Islamic values with modern knowledge and practical skills.	
6.Integration of Western and Islamic Knowledge	Advocated for balanced integration of Western and Islamic knowledge, believing both could complement each other. Open to adopting beneficial aspects of Western educational models and scientific advancements, aligned with Islamic ethics.	Transformative approach to integrating these knowledge systems, cautious about Western paradigms' influence.

Table 1: The above table shows differences in the views Abdul Hamid Abu Sulayman and of Kamal Hassan regarding their vision and approach for IIUM

In summary Abdul Hamid Abu Sulayman and Kamal Hassan both aimed to make IIUM a leader in integrating Islamic values with contemporary education, but their approaches differed. Abu Sulayman focused on practical reforms and the Islamization of Knowledge in a balanced way, addressing modern needs. In contrast, Kamal Hassan took a more theoretical and transformative approach, emphasizing a systematic Islamization of knowledge and critical engagement with secular paradigms. Despite sharing a common goal, their methods and priorities reflected distinct contributions to IIUM's development.

Challenges in Implementation of Islamization of Knowledge Reforms at IIUM under the Leadership of Abdul Hamid Abu Sulayman and Kamal Hassan

The analysis of Abdul Hamid Abu Sulayman's approach on the Islamization of Knowledge at IIUM highlights several challenges. Firstly, balancing Islamic and secular knowledge might risk undermining IIUM's Islamic identity and its goal of nurturing graduates with a strong Islamic worldview. There is concern that insufficient emphasis on the Islamization of knowledge could lead to a secularization of education, as Abu Sulayman's attempt to reconcile Islamic and Western paradigms may sometimes align too closely with Western principles. Secondly, while Abu Sulayman's curriculum updates are acknowledged, they may fall short of addressing the deeper epistemological and philosophical issues in merging Islamic and modern knowledge. Lastly, the endorsement of English as the primary medium of education could diminish the role of Arabic, which is vital for Islamic scholarship. Balancing the use of English with the preservation of Arabic poses a significant challenge for maintaining IIUM's connection to Islamic literature and knowledge.

As IIUM's rector, Kamal Hassan faced numerous challenges requiring strategic leadership and problem-solving skills. He navigated the delicate balance of maintaining the university's Islamic identity while fostering academic excellence and relevance in a globalized world. Additionally, Hassan had to address the financial constraints of a developing university, ensuring adequate investment in student services, faculty development, and infrastructure. To maintain program relevance, he focused on aligning academic rigor with student needs and market demands. Furthermore, Hassan overcame linguistic, cultural, and regulatory hurdles to enhance IIUM's global reach, attracting international faculty and students. He also prioritized cultivating a strong sense of social responsibility and building ties with the local community. As the leader of a complex organization, Hassan effectively delegated tasks, oversaw governance frameworks, and motivated a dedicated team of experts.

Another significant challenge for Abdul Hamid Abu Sulayman and Kamal Hassan had to face is sustaining IIUM's vision of Islamization of Knowledge reforms. Implementing these ambitious changes necessitates ongoing commitment, adequate resources, and consistent leadership. Financial and political changes could jeopardize the institution's ability to sustain reforms, as IIUM relies on consistent funding from both the government and private sources. Leadership transitions also pose a risk because new leaders may not adhere to the original vision, potentially diluting the reforms. Furthermore, balancing modern educational practices with traditional Islamic values causes internal tensions. This balance is complicated by stakeholders' diverse expectations, with some advocating for technological innovation and global competitiveness and others for Islamic teachings. Effective leadership and adaptable strategies are required to navigate these challenges while maintaining the institution's mission.

Conclusion

In conclusion, Abdul Hamid Abu Sulayman and Kamal Hassan and made significant contributions to IIUM, particularly in developing IIUM as a model of higher learning institution with Islamisation of knowledge as its core agenda. Abdul Hamid Abu Sulayman and Kamal Hassan and shared the same vision for IIUM: to become a leading institution that combines Islamic values with modern education. Verily, Kamal Hassan Abdul Hamid AbuSulayman and shared the goal of making IIUM a leading institution that emphasises the integration of Islamic principles and values with modern education. Abdul Hamid Abu Sulayman, took a more pragmatic and reformist approach, emphasising modernization and balanced integration. On the other hand, Kamal Hassan, took a more theoretical and transformative approach, emphasising systematic Islamization of knowledge as well as critical engagement with secular paradigms. The differences between them highlight the unique contributions that each has made to the development and vision of IIUM.

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