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**BRIDGING ISLAMIZATION OF HUMAN KNOWLEDGE (IoHK)
THROUGH MAQASID AL-SHARI'AH'S COMPONENTS: A CASE
STUDY OF COLLEGE OF BUILT ENVIRONMENT (CBE), UiTM**

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Abstract

The content of knowledge related to the built environment includes what is needed to plan, develop, build, and care for the earth as its occupants and guardians (Khalifah). However, the frequency of natural disasters has indicated that man has not been able to manage the Amanah. In pioneering research on Maqasid Al-Shari'ah, Ahmad Sarkawi and his group have raised question on whether man is aware of the correct ways to govern the Earth. As an early stage, the study aims to look at the implementation level of IoHK modes in incorporating Maqasid Al-Shari'ah components among lecturers in the College of Built Environment (CBE) at Universiti Teknologi MARA (UiTM). The institution serves as an ideal case study, parallel to the existence of the Shari'ah in Built Environment (SiBE) Research Group coupled with the huge numbers of graduates from CBE. Content analysis approach has been utilized, which analyzed academic programs and course outlines. This is followed by structured interviews among the Quantity Surveying (QS) lecturers to evaluate the implementation level of IoHK modes on the Maqasid Al-Shari'ah components. The results indicated that the implementation of the most permissible IoHK mode on all the components of Maqasid Al-Shari'ah is still low among QS lecturers in CBE. Through this scholarly research findings, the researchers aim to help in providing a meaningful recommendation to align the CBE's educational framework with the major components of Maqasid Al-Shari'ah, thereby advancing the harmonization of Islamic principles with the BE's body of knowledge.

Keywords: Islamization of Human Knowledge (IoHK); Maqasid Al-Shari'ah components; Built Environment, College of Built Environment (CBE)

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INTRODUCTION

In Malaysia, the conceptualization of Islamization of Human Knowledge (IoHK) has been progressively studied and established by scholars at the International Islamic University Malaysia (IIUM) (Hashim (1999); Hashim & Ssekamanya (2013); Ssekamanya, Suhailah, & Nik (2011)). IoHK can be defined as a transformative intellectual movement that seeks to reframe contemporary knowledge within an Islamic worldview, ensuring that all forms of knowledge resonate with Islamic values and principles (Ahmad Sarkawi, Abdul Rashid, Aripin, Hassan and Othman(2015a); Hashim & Ssekamanya (2013); Ssekamanya, Hussien & Ismail (2011)). Meanwhile, Maqasid Al- Shari'ah represents the main goals of Islamic law, emphasizing its purposeful design to benefit individuals and society (Auda, 2008; Muhammad Al-Tahir Ibn Ashur (2006)). As developed and expanded by prominent early Islamic scholars, there are five (5) components of Maqasid Al- Shari'ah; preservation of i) faith or belief; ii) self or body, iii) intellect or reason; iv) lineage or posterity; v) property or wealth.

The initial revelation to Prophet Muhammad S.A.W. was the command 'Iqra', which translates to 'read' or 'recite'. This emphasizes the profound significance of the pursuit of knowledge in Islam. This directive not only highlights the importance of the learning process but also highlights the role of education in shaping societies and the global ummah. Being an educator, especially in this millennium, presents unique challenges. Educators are tasked not only with imparting concrete knowledge and skills to students for their future endeavours but also with nurturing individuals who will positively contribute to societies, nations, and the broader ummah. Consequently, educators must periodically pause and reflect: Does our existing educational system align with the needs of the Muslim ummah? Is our curriculum responsive to the evolving demands of global professionals? Do we prepare our graduates for the ever-changing landscape of technology, worldviews, and human ideologies and behaviours? As Muslim educators, we should draw inspiration from the path of our Prophet SAW, who emphasized seeking knowledge as a form of worship. His method emphasized both the acquisition of knowledge and the development of a moral and ethical character. Within the realm of literature, extensive research exists that separately delves into IoHK and Maqasid Al-Shari'ah. Therefore, this study seeks to implement the idea of bridging IoHK and the components of Maqasid Al-Shari'ah. The hypothesis of this research suggests that it is crucial to bridge the IoHK through the components of Maqasid Al-Shari'ah. This is necessary to align knowledge and education with the fundamental values and objectives of Islamic law. It ensures that the pursuit of knowledge is not only academically rigorous but also ethically grounded and relevant to the pressing issues of our time.

The following rationale for incorporating the concept of uniting IoHK with the components of Maqasid Al-Shari'ah in this study is rooted in concerns related to the de-secularization or de-westernization of the Muslim education system. The approach articulated by Al-Attas (Al-Attas, 1978 and 1980 and Wan Mohd Nor, 1997 and 1998) as described in the work by Hashim and Ssekamanya Siraje (2013) aims to replace the secular or Western perspective that prevails in contemporary education with an Islamic worldview. Al-Attas argues that the secularization of education has resulted in the loss of 'adab,' which encompasses discipline in mental, spiritual, and physical dimensions. This loss has resulted in a disoriented understanding of the value and hierarchy of knowledge among Muslims. To address this issue, Al-Attas (1978 & 1980) proposes the concept of Islamization of Knowledge (IoK), which is built upon the intellectual contributions of Islamic scholars such as al-Ghazali and various other philosophers, theologians, and jurists. This educational paradigm has played a central role in shaping the philosophy of the International Institute of Islamic Thought and Civilization (ISTAC) since its establishment in 1989 (Wan Mohd Nor, 1998). In essence, the importance of this bridge between IoHK and Maqasid Al-Shari'ah's components lies in the restoration of a holistic and Islamic-oriented approach to education, countering the challenges posed by secularization and westernization within the Muslim education system.

Within the academic literature, a prominent scholar who has dedicated significant attention to the examination of Maqasid Al-Shari'ah within the context of the school of the built environment is Ahmad Sarkawi (Ahmad Sarkawi et al., 2015a, 2015b, 2015c, 2017). Among the fields that comprise the body of knowledge related to the built and natural environment in the field of education are architecture, urban and regional planning, land and property management, engineering, quantity surveying, construction technology, and landscape architecture. This body of knowledge seems to be very similar to what is needed to plan, design, build, and take care of the Earth as its guardians (khalifah). Ahmad Sarkawi, Abdul Rashid, Hasan and Mohamad (2015c) mentioned that the frequency of floods, contamination, deforestation, droughts, and other natural disasters suggested that man has failed to bear the Amanah. As a result, questions about whether man has the necessary knowledge and awareness of how to govern the Earth, particularly in terms of achieving the Maqasid Al-Shari'ah, have been raised (Ahmad Sarkawi et al., 2015c).

Therefore, this study was conducted in an attempt to find answers to the issue. The study aims to look at the implementation level of IoHK modes in incorporating the components of Maqasid Al-Shari'ah among lecturers in the College of Built Environment (CBE) at Universiti Teknologi MARA (UiTM). The institution serves as an ideal case study, in line with the existence of the Shari'ah in Built Environment (SiBE) Research Group (September 2020) and the

huge numbers of CBE graduate students; 75,882 graduated since 1971. The research also aims in offering valuable insights into how knowledge related to the built environment (BE) can be aligned with the ethical and moral requirements set forth by Maqasid Al-Shari'ah components. To unravel implementation, the research methodology draws inspiration from prior work in the field (Ahmad Sarkawi et al., (2015a, 2015b, 2015c & 2017)). Specifically, it adopts a content analysis approach which analysed academic programs, followed by structured interview among lecturers to evaluate the implementation level of IoHK modes on the Maqasid Al-Shari'ah components.

In essence, the goal of this research is to contribute to deeper discussions about the Islamization of knowledge in the built environment by shedding light on how the principles of Maqasid Al-Shari'ah can guide and advise educational practices, curricular development, and knowledge pursuit in this critical realm. This scholarly research aims to provide meaningful recommendations for aligning the CBE's educational framework at UiTM with the major components of Maqasid Al-Shari'ah, thereby advancing the harmonization of Islamic principles with the BE's body of knowledge.

LITERATURE REVIEW

Islamization of Human Knowledge (IoHK)

The conceptualization of IoHK in Malaysia has been thoroughly studied and established by scholars at the International Islamic University Malaysia (IIUM). IIUM's vision and mission were to Islamize the faith and belief system so that modern societies, students, and educators could understand and practice it. Works done by Hashim (1999), Hashim and Ssekamanya (2013) and Ssekamanya, Suhailah, and Nik (2011) were the initial phases of IoHK in IIUM generated since 1983 under the supervision of its institutional rectors and fostered at the International Institute of Islamic Thought and Civilization (ISTAC). Meanwhile works done by Ahmad Sarkawi et al., (2015a & 2015b) focus on IoHK in the Built Environment department in IIUM.

As discussed by Ahmad Sarkawi et. al., (2015b), the main focus of the IoHK agenda at the IIUM is to trace the root of human secular knowledge back to the principal sources of knowledge in Islam, which are the Quran and the Sunnah. This process, known as the Islamization of Acquired Human Knowledge (IoAHK), aims to ensure that knowledge construction is in line with Islamic principles and values. By combining Hashim and Ssekamanya (2013), and Sayed Muhammad al-Naquib al-Attas knowledge framework (1989), the researchers proposed that Islamic education should aim for a well-rounded development of an individual in aspects like spirit, intellect, and body. The development of those components should be infused into his or her entire personality system which lead

to the production of good men, students, or alumni with a better expression of moral, ethical, expertise, and skilled knowledge.

IIUM aims to become a leading international center of educational excellence by revitalizing the intellectual dynamism of Islam and the Muslim ummah (Ahmad Sarkawi et al., (2015a), Ahmad Sarkawi, Abdul Rashid & Mohamad (2015b). The ultimate goal of Islamization is to help people become better servants and representatives (or 'Khalifah') of Allah on Earth. This role involves not just following Islamic laws and ethics, but also caring for humanity and the environment (Ssekamanya et. al., (2011). IIUM's Education has been designed to instill these principles in the students, shaping them into professionals who embrace Islamic values by incorporating Islamic teachings and values into its curriculum and promotes a holistic approach to education (CENTRIS, 2013). Through its Center for Islamization (CENTRIS), IIUM has developed policies and guidelines on Islamization, including various Islamization modes or academic efforts that can be applied in different disciplines of education (Sarkawi et al., 2015b). According to IIUM policies and guidelines on Islamization, there are twenty- two (22) modes of Islamization which can be divided into four (4) categories of IoHK efforts; a) Low necessity, b) Medium necessity, c) High necessity and d) Highest necessity (CENTRIS, 2013). These 22 Islamization strategies were examined by Ahmad Sarkawi et al. (2015b) to be applied to the built environment curriculum. The review deduced fourteen (14) modes of Islamization after a) summarization, b) division based on the group of knowledge related, c) refinement and rearrangement based on the degree of importance and complexity, and d) assignment of appropriate task words to the modes.

These fourteen modes were utilized in a survey by Ahmad Sarkawi et al., (2015b). In this present study, the most frequent mode of Islamization used by IIUM lecturers in teaching delivery will be utilised. The mode is promoting Islamic perspectives on aspects of human knowledge in various fields which are constructed or based upon the worldview of Islam. According to CENTRIS (2013) this mode falls under the low necessity mode, which is considered a permissible effort. This selected mode is then applied to cater for the early stages of the Shari'ah research group activities and considering the CBE, UiTM, this is an early step in embedding Islamic elements through creating an elective course for undergraduate program (BQS566; Shari'ah and Built Environment) which is offered to the 4th semester Quantity Surveying students. Promoting Islamic perspectives on aspects of human knowledge in various fields which are constructed or based upon the worldview of Islam can be referred to as an effort or approach that seeks to incorporate Islamic beliefs, principles, values, and worldviews into various areas of human knowledge and academic disciplines. This research aims to evaluate the implementation level of IoHK through lecturers' effort in incorporating the Maqasid Al-Shari'ah components;

preservation of i) faith or belief; ii) life or self or body, iii) intellect or reason; iv) lineage or posterity; v) property or wealth.

Maqasid al-Shari'ah

Maqasid Al-Shari'ah refers to the "objectives" or "goals" of Islamic law, known as Shari'ah (Sarkawi, Abdullah, Dali and Mohd Khazmi, 2017). It is a value system established through the Qur'an and Sunnah, which embodied the elements deemed necessary for the establishment of a justly balanced community (ummatah wasatan) (Sarkawi et al., 2017). The Maqasid al-Shari'ah aims to protect and promote essential values such as justice, welfare, and equality, among others, to achieve the overall well-being of individuals and communities. It can be categorized into five essential objectives (Sarkawi et al., 2017), known as the "Five Necessities", which Islamic law seeks to preserve (Abdul Rashid et al., (2017); Ahmad Sarkawi et al., (2017); Ahmad Sarkawi et al., (2015c); Anas et al., (2016)) which are:

1. Faith or Believe: Encourage individuals to acknowledge and incorporate the existence of Allah SWT in every human undertaking, acts, or omissions.
2. Life or self or body (Nafs): Encourage an individual to appreciate the greatness of Allah SWT in the context of human creation thus directing him/ her to perform his/her role as a Khalifah toward his fellow men and the environment.
3. Intellect or reason ('Aql): Facilitates the development of intellectual abilities and knowledge, as well as the capacity to distinguish between right and wrong.
4. Lineage or posterity (Nasl): It relates to the institution of marriage, inheritance principles, and familial relationships. Develop an understanding among students of the common essence of humanity, thereby encouraging the adoption of Islamic values and manners in society and prohibiting immoral behaviour.
5. Property or wealth (Mal): Defines specific conduct and ethical principles that govern business dealings and economic transactions, ensuring the equitable distribution of wealth, avoidance of corruption, and prudent utilization of natural resources and the environment. Provide students with the knowledge and skills necessary to ensure that physical development is sustainable, cost-effective, and requires minimal maintenance.

The components of Maqasid al-Shari'ah are serving higher purposes that are intended to promote human well-being, justice, and morality. Islamic

scholars and jurists employ the Maqasid al-Shari'ah components to interpret and implement Islamic law in a manner that is consistent with its overarching purposes. By understanding these components, scholars can engage in "Ijtihad" (independent reasoning) to derive legal rulings that align with the ultimate goals of the Shari'ah (Auda 2008). It permits the interpretation of Fiqh to be flexible to meet modern problems and obstacles while adhering to the spirit and ideals of Islamic justice and ethics. This component plays a crucial role in maintaining the relevance and adaptability of Islamic law to the evolving societal requirements, while simultaneously upholding its fundamental principles; to promote human well-being, justice, and morality.

UiTM Academic Curriculum Scenario in Collage of Built Environment (CBE), UiTM

Universiti Teknologi MARA, also known as UiTM, is a well-known public university in Malaysia that specializes in teaching and training in a range of subjects including business, science, engineering, and humanities. Numerous undergraduate and graduate programs are available at UiTM. College of Built Environment (CBE) formerly known as the Faculty of Architecture, Planning and Surveying (FSPU) was established in July 1967. As stated in the CBE website, 75,882 students have graduated from the faculty since 1971. CBE has five (5) campuses around Malaysia with Shah Alam Campus as its main. In 2022, students' enrolment for Shah Alam and Puncak Alam campuses is 5,892 and as of the same year, there are a total of 328 lecturers. CBE currently offers study programs both at undergraduate and postgraduate levels, in area of studies related to Architecture, Landscape Architecture, Quantity Surveying, Building Surveying, Town Planning, Real Estate Management, Geomatic, Park Management & Amenity, Construction Management and Interior Design. All programs are currently recognized and accredited by relevant bodies, as well as the respective professional boards and the Malaysian Qualifying Agency (MQA).

Table 1 shows UiTM CBE students' total credit hours by department. The Department of Construction Management has the fewest credit hours (122), while the Department of Architecture, Town Planning, and Interior Design has the most (140). UiTM CBE students must register an average of 47 subjects during their 3–4 years of undergraduate studies. The university courses made up 21-22 credit hours (11-12 subjects) from these subjects. The university's prerequisites include linguistic courses (12 credits), civilization courses (4 credits), national and patriotic courses (2 credits), and department-specific courses (2 credits). The remaining 111 to 112 credit hours (or 36 to 37 subjects) are set aside for each department's main course courses.

Table 1: Distribution of total credit hours according to department course in CBE, UiTM

	Department	Total Credit Hours	Dept. Courses Credit Hours	Uni. Courses Credit Hours	Numbers of courses
1	AP220 – Geomatic	136	115	21	52
2	AP221 – Town Planning	140	118	22	48
3	AP224 – Quantity Surveying	130	108	21	50
4	AP225 – Real Estate Management	130	109	21	47
5	AP229 – Building Surveying	124	102	22	47
6	AP230 – Park Management & Amenity	128	106	22	44
7	AP243 – Architecture	140	118	22	48
8	AP246 – Construction Management	122	109	23	44
9	AP247 – Interior Design	140	121	19	51
10	AP248 – Landscape Architecture	135	113	22	44
Average accumulation to be completed		132.5	111.9	21.5	47.5

Source: CBE Course Coordination Unit

Of all the subjects offered, only two subjects were created to shape students' development and comprehension of humanity, values, and philosophy. The CTU552 (Philosophy and Current Issues) and CTU554 (Values and Civilization) are the two subjects, each of which is worth two credit hours, for a total of four credit hours. This shows that CBE education at UiTM has placed great emphasis on imparting practical knowledge, which is also known as Fardhu Kifayah (acquired knowledge). Nevertheless, it can be deduced that the education designed under the CBE does not emphasize the understanding of Islam in the Fardhu Ain (knowledge derived from Islam). Here, too, the question can be raised whether the two 4-credit hour courses that touch on Islamic knowledge are sufficient to educate UiTM students about their responsibilities as Khalifah (vicegerents) on earth. Additionally, to bring extended tasks and responsibilities in creating peace between man to man, man to nature or environment, and finally to realize their roles as an 'abd (servant) to Allah. The matter of minimum courses with limited credit hours in the curriculum may need to be revised.

Further analysis of the curriculum is illustrated in Table 2. Eight (8) out of ten (10) departments required students to enrol in the main course of professional practice. Professional practice courses teach students about ethics, procedures, management, and real-world challenges. The subject is designed to equip and prepare the students for the upcoming working environment. Similarly, it could be questioned if these courses are sufficient to teach the UiTM CBE students about their responsibility as Khalifah on Earth.

Table 2: Related Courses to Ethical Practices in the CBE Programme of UiTM in 2023

No	Department	Course code and subject	Credit Hours
1	Geomatic	GLS 682 – Professional Practice	3
2	Town Regional Planning	TPR 582 – Professional Practice	2
3	Quantity Surveying	BQS 559 – Professional Practice 1	3
		BQS 609 – Professional Practice 2	3
		BQS 659 – Professional Practice 3	3
4	Real Estate	RES 614 – Professional Practice 1	3
		RES 654 – Professional Practice 2	3
5	Building Surveying	BSR 609 – Professional Practice 1	3
		BSR 659 – Professional Practice 2	3
6	Park & Amenities	No subject related to practice/ethics issues	-
7	Architecture	AAA 572 – Asian & Islamic Architecture	2
		AAA 686 – Architectural Practice	2
8	Construction Management	No subject related to practice/ethics issues	-
9	Interior Design	INA 527 – History & Islamic Arts & Architecture	2
			2
		INA 638 – Professional Practice	
10	Landscape Architecture	LAS 674 – Professional Practice	4

Source: CBE Course Coordination Unit

Therefore, this research intends to explore the implementation level of IoHK by looking at the most permissible lecturer efforts (IoHK mode as stated in CENTRIS, 2013) in incorporating Maqasid Al-Shari'ah (objective of Islamic law) components in their lectures. This study then seeks to provide actionable insights for the CBE's ongoing efforts to achieve a holistic and sustainable implementation of its Islamization mission.

RESEARCH METHODOLOGY

To unravel implementation, this research draws inspiration from prior work in the field (Ahmad Sarkawi et al., (2015a, 2015b, 2015c & 2017). In fulfilling the early stages of exploration on the IoHK and Maqasid Al-Shari'ah implementation in CBE, UiTM, the scope of the case study is limited to the Bachelor of Quantity Surveying (Honours) (B. QS (Honours)) program only. A content analysis approach that analyzed the academic programs and course outlines has been adopted. As per program structure, there are 35 core courses, and 6 elective courses in the department courses. For the purpose of this research, practical training course and other elective courses were excluded, and the remaining courses were categorized into ten (10) major groups as shown in Table 3. Islamic content of each courses listed will be evaluated based on the percentage of time allocated for teaching said contents. For example, if there is one subtopic with Islamic contents in one main topic for week nine (9) of the semester (whole semester consist of 14 weeks), for a three (3) hours lecture, the approximate hour

of teaching that subtopic is about one and a half (1.5) hour. Therefore, the percentage of Islamic contents will be approximately 3-4% for that course. The percentage will then be reconfirmed with the resource person and the course master of the course. A resource person (RP) is a lecturer who is designated to ensure current and consistent content delivery of a course across the whole UiTM system. Meanwhile a course master refers to a lecturer responsible for overseeing a specific course or academic program at a university.

Table 3: Courses under Bachelor of Quantity Surveying (Honours)

Grouping	Course Code	No of Courses
1. Measurement	BQS401, BQS451, BQS501, BQS551, BQS601, BQS663	6
2. Construction Technology & Building Services	BQS402, BQS452, BQS 454, BQS502, BQS552, BQS554, BQS602, BQS652	8
3. Economics & Construction Economics	BQS406, BQS506, BQS556, BQS606, BQS656	5
4. Professional Practices	BQS559, BQS609, BQS659	3
5. Project management	BQS560, BQS610	2
6. Construction Law	BQS457, BQS507	2
7. Analysis of Prices	BQS408, BQS458	2
8. Applied Study	BQS612, BQS662	2
9. Computer Aided	BQS516, BQS562	2
10. Research	BQS514, BQS664	2
Total Courses		34

Source: CBE Course Coordination Unit

The second method adopted in this study is structured interviews among QS lecturers to evaluate the implementation level of IoHK mode on the Maqasid Al-Shari'ah components. Purposive sampling method was applied in the selection of interview participants among course masters and resource persons of the selected courses. The selection was made based on the participants' roles, expertise, and knowledge in each course. Twenty (20) QS lecturers were selected. The purpose of the interview was to ascertain, from the perspective of the lecturers, the level to which Islamic inputs and IoHK modes were implemented in the chosen courses. The interviews were conducted face to face or through phone calls. The criteria of the interviewees that contribute to the research findings in terms of reliability and validity are a) has more than five years of work experience as a lecturer; b) engage in the process of curriculum development and review; and c) was appointed as course master or resource person for the courses. The participants are required to indicate the level of IoHK modes of Maqasid Al-

Shari'ah. The question asked was to indicate the level of promoting Islamic perspectives of Maqasid Al- Shari'ah components (preservation of i) faith or belief; ii) self or body, iii) intellect or reason; iv) lineage or posterity; v) property or wealth) in conducting lectures for the courses. The implementation level was divided into three (3) categories; Low (0%-30%), Medium ($\geq 30\%$ - 70%) and High ($\geq 70\%$ -100%).

ANALYSIS AND DISCUSSION

Through content analysis of the academic programs and course outlines, and supported by interview session with participants, Table 4 shows the percentage of Islamic content and IoHK mode implementation of Maqasid Al-Shari'ah components for each of the courses.

Table 4: Results analysis for Islamic content and IoHK mode implementation upon Maqasid Al- Shari'ah

Grouping	Course Code	% of Islamic content	IoHK mode implementation upon Maqasid Al- Shari'ah components
Measurement	BQS401- Measurement of Construction Works I	0%	Low
	BQS451- Measurement of Construction Works II	0%	Low
	BQS501- Measurement of Construction Works III	0%	Low
	BQS551- Measurement of Construction Works IV	0%	Low
	BQS601- Measurement of Construction Works V	0%	Low
	BQS663- Measurement of Civil Engineering Works	0%	Low
Const. Technology & Building Services	BQS402- Construction Technology I	0%	Low
	BQS452- Construction Technology II	0%	Low
	BQS 454- Building Services I	0%	Low
	BQS502- Construction Technology III	0%	Low
	BQS552- Construction Technology IV	0%	Low
	BQS554 - Building Services II	0%	Low
	BQS602- Construction Technology V	0%	Low
BQS652- Construction Technology VI	0%	Low	

Grouping	Course Code	% of Islamic content	IoHK mode implementation upon Maqasid Al- Shari'ah components
Economic & Construction	BQS406- Principles of Economic	0%	Low (with high %)
	BQS506- Construction Economic I	0%	Low (with high %)
	BQS556- Construction Economic II	0%	Low

	BQS606- Construction Economic III	15%	Medium
	BQS656- Construction Economic IV	4%	Low
Professional Practices	BQS559- Professional Practice I	4%	Low
	BQS609- Professional Practice II	15%	Medium
	BQS659- Professional Practice III	0%	Medium
Project Management	BQS560- Project Management I	0%	Low
	BQS610- Project Management II	4%	Low
Construction Law	BQS457 -Construction Law I	4%	Low
	BQS507- Construction Law II	0%	Low
Analysis of Prices	BQS408- Analysis of Prices I	0%	Low
	BQS458- Analysis of Prices I	0%	Low
Applied Study	BQS612- Applied Studies I	0%	Low
	BQS662- Applied Studies II	0%	Low
Computer Aided	BQS516- Computer Aided Design & Drawing	0%	Low
	BQS562- Computer Aided Measurement & Estimating	0%	Low
Research	BQS514- Research Methodology	0%	Low
	BQS664- Final Project / Dissertation	0%	Low

According to the data provided in Table 4, it is apparent that the courses offered by the B. QS (Honours) program consistently lack Islamic content (0% - 15% only). The Islamic content is not included (0%) in any of the course groups, which consist of Measurement of Construction Works, Construction Technology & Building Services, Economics & Construction Economics, Professional Practices, Project Management, Construction Law, Analysis of Prices, Applied Study, Computer Aided, Research, and Final Project/Dissertation. There are two reasons for the absence of Islamic contents as explained by the interview participants. Firstly, certain courses may be attached to their fundamental character which largely focuses on technical, computer/graphic application, and research-based knowledge due to the nature of the course. Therefore, these courses may have limited scope for integrating Islamic content due to their specialized and technical nature. Secondly, the absence of Islamic content in some courses is also caused by the structure of the curriculum. Often, the course has mostly focused on traditional methods, prioritizing technical elements rather than integrating Islamic viewpoints. This design decision has led to the limited inclusion of Islamic material in these courses.

In cases where there is a low level of IoHK implementation, with only 4% of Islamic contents, courses include BQS606- Construction Economic III, BQS656- Construction Economic IV, BQS610- Project Management II and BQS457 -Construction Law I. This may be due to an obstacle in lecturers' individual exposure to the Islamization agenda. The extent of integration seems to be determined by lecturers' understanding and commitment to incorporating

Islamic concepts into their teachings as disclose by Ssekamanya, Hussien and Ismail (2011). Greater emphasis on promoting the Islamization agenda among lecturers could potentially lead to more substantial integration of Islamic content.

As per Table 4, two courses (BQS406 - Principle of economic and BQS506 - Construction Economic I) indicated low level of IoHK implementation (with percentage of implementation of not more than 30%). As per the interview result, the lecturers claimed to have informally embedded the Islamic principles in those two courses due to the nature of the courses which could be related to the Maqasid Al-Shari'ah components (preservation of five (5) main necessity as a Muslim). Exposure to the Islamization agenda was also done by the lecturers individually.

In the context of the Construction Economics III course (BQS606), there is evidence of a medium level of IoHK mode implementation throughout lecturing by QS lecturers. This moderate effort can be attributed to the syllabus design, which thoughtfully incorporates a substantial portion of Islamic approach, accounting for 15% of the course's content. Additionally, the Professional Practice course, namely BQS609 (15% of Islamic contents), display a similar commitment to infusing Islamic values and principles into the curriculum. Meanwhile, BQS659 with zero percentage of Islamic contents but medium level of IoHK mode implementation, displays an extra commitment by the lecturers to infusing Islamic values and principles into the curriculum. These thoughtful inclusions signify an endeavour to merge Islamic perspectives with professional practices within construction education, providing students with a holistic understanding of ethics and Islamic values as they embark on their future careers.

The analysis of the data stresses the limited integration of Islamic content and the IoHK mode on Maqasid Al-Shari'ah components in construction-related courses. This represents a prospect for educators and institutions to further enrich their curriculum and ensure that graduates are equipped with a deeper understanding of the Islamic principles and values in the context of construction. Future research can delve into best practices and strategies for enhancing Islamic content integration in construction education.

CONCLUSION

Bridging the IoHK between Islamic and Western perspectives into faculty and department programmes is expected to benefit UiTM students as well as our societies and ummah in the future. This effort should be highly suggested considering UiTM's strength of having the largest student population in the public university in Malaysia, with 172,000 students (Utusan.com, 2021). UiTM has many potentials and opportunities to help our students, especially the Muslim ones to learn more about Islam, develop moral values, and become better people. Unquestionably, UiTM's present program has produced professionals in

Malaysia's built environment market since 1970. But, with new ideologies, reform movements, evolving science and technology, and contemporary challenges, it is essential for educators at UiTM, as well as the institution itself, to explore, reflect, and revise the curriculum, institution mission, and vision, as well as to seek new formulations that will serve as the educational framework for UiTM students and the next generation of young people.

Previous studies have established a solid foundation that could aid UiTM and other institutions in reassessing their educational goals and objectives. Studies of literature have shown that IIUM's IoHK has made two important discoveries about their curriculum programme, educational approaches, and ways of teaching and learning in collaboration with UiTM. This study has shown that there are "missing" parts in both CBE and the institution's curriculum programmes right now. These parts dealt with (1) the IoHK in the curriculum programme and (2) the roles of human knowledge to be integrated with the Maqasid al-Shari'ah components in the professional practice of each course. UiTM also could adopt three (3) teaching methods on Islamization knowledge applied by IIUM's academic staff (Hashim and Ssekamanya, 2013); (1) Compare the main course to Western perspectives, (2) Integrate Islamic and Western perspectives in the classroom, and (3) Promote Islamic values and characters among students in technical and professional courses that are not ethical. The recommendations presented possess the capacity to transform UiTM's educational environment and provide a framework that can be adopted by other institutions aiming to enhance their curriculum with Islamic principles. It is crucial for educators and institutions, such as UiTM, to consistently analyse, adjust, and create new pedagogical approaches to address the demands of a swiftly evolving world, while remaining faithful to the fundamental principles of Islamic education.

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