



Integration of Knowledge Paradigm and Its Practical Application to Islamic Educational Systems

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Authors' contributions

This work was carried out in collaboration between both authors. Both authors read and approved the final manuscript.

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ABSTRACT

This paper discusses the paradigm of integration of knowledge and its practical application to Islamic educational systems. The first part of the paper covers the general idea about the integration of knowledge, models of integration of knowledge, its basis, and causes. The paper also explores contemporary discussions on the challenges in the research process and knowledge integration and highlights a need for an integrated approach to conducting research. The second part of the paper discusses the integration of knowledge in terms of the Islamic worldview and the practical application of the integration to Islamic educational systems. An Online Google survey form was used as the instrument for collecting the required data using a sample of 50 participants across 16 countries using various Islamic platforms such as WhatsApp and Telegram groups. Simple frequency and percentage were used in answering the research questions and in the analysis of the data. In the end, the paper recommends that the integration of knowledge especially in the Islamic educational system should be given serious attention and its practical application can be a solution for developing countries in Africa and Central Asia, thus, it should be supported through rigorous training, online courses, and workshops.

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1. INTRODUCTION

The Qur'an emphasizes the need for the acquisition of knowledge, and this knowledge comprises both the revealed and acquired. God says in the Qur'an: *"It is He who sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom – although they were before in clear error"* (surat Al-Jumu'at: (Q62:2)). This verse can be regarded as one of the sources of Knowledge integration but unfortunately, the verse and the entire Qur'an has been neglected as the basis of educational policies and sources of the curriculum in the Islamic educational system towards a proper understanding of revealed knowledge and phenomenon surrounding the universe [1].

It is also evident that there is a great extent of stagnation in scientific and modern research works, heavy reliance on imitation, rote learning, and a lack of creativity in the Islamic educational system. The Muslim world is lagging behind, facing a knowledge gap due to a deficiency in science, technology, and innovation, as such integration of knowledge will play a role in the upliftment of the Islamic educational system [2]. The integration of knowledge is a paradigm with many benefits that Muslim educational systems need to grab for the development of the society and promotion of Islamic educational systems that would be comparable to that of western society. Rafikov and Akhmetova [3] expatiated that the call for the integration of knowledge comes from the idea of the unity of knowledge. This is because all knowledge comes from and is caused by One God.

Integration of Knowledge may be defined as the process of incorporating new information into a body of existing knowledge with an interdisciplinary approach. This process involves determining how the new information and the existing knowledge interact, how existing knowledge should be modified to accommodate the new information, and how the new information should be modified in light of the existing knowledge.

Abu Sulayman (1994) as cited in Surajudeen and Mat [4] defined integration of knowledge as a union between religious sciences and non-religious sciences. Sidek (2009) as cited in Surajudeen and Mat [4] asserts that integration of knowledge is a process of harmonization

between triadic concepts namely: the Tawhidic (oneness of God) paradigm, values, and human potentials in the Islamic educational system.

Moore [5] has defined integration of knowledge as the process of synthesizing multiple knowledge models into a common model, through synthesizing an understanding of a given subject from different perspectives. Nurdin [6] opined that integration of knowledge is the combination of specialized differentiated knowledge possessed by an individual within an organization in regards to producing common knowledge which is understandable to every organization member. According to Camison et al. [7] integration of knowledge is one of the most critical elements in the knowledge creation process, this is because it consists of developing and refining the internal routines that facilitate the transfer and combination of previous knowledge with the newly acquired knowledge.

Solikin (2008) and Muda (2008) as cited in Anas et al. [8] explain the concept of integration of knowledge as the integration of other knowledge and Islam as a unit. That is why Husin (2008) and Mahmood (2003) as cited in Anas et al. [8], posited that Islamic studies now need to be more open in the exploration of knowledge not only concentrating solely on the knowledge of Islamic studies but also to highlight new and modern knowledge such as biotechnology, space exploration, economics and mu'amalat, finance, social science, leadership, management, science and technology, information and information technology, architecture and engineering etc. Solikin (2008) as cited in Anas et al. [8] discussed the concept of integration of knowledge and religion according to Al-Faruqi and Kuntowijoyo views, who maintained that integration of knowledge involves the process of reuniting knowledge and Islam, while separating the two elements may lead to secularism which can have disastrous effects on Islamic civilization.

Al-Alwani (2005) as cited in Rafikov and Akhmetova [3] calls the integration of knowledge, especially the revealed and the existential, a necessity that will bring balance to the understanding of reality. Although he mostly refers to the Shari'ah sciences and social sciences when writing about integration and Islamization of knowledge, the natural sciences according to Rafikov and Akhmetova [3] should also be included in this process for these

sciences possess great powers to either harm humanity or bring benefit. Hence, it is necessary for Muslim scientific communities, in both theory and applications, to strive for a broader understanding of various sciences and the revealed knowledge to propel humanity toward the future of openness to new ideas guided by the light of the Qur'an and Sunnah. This openness to new ideas allows for the integration of knowledge in Islamic educational systems.

Malkawi [9] described integration of knowledge as epistemological integration that described individuals who have an encyclopedic knowledge of things, especially in language, literature, Islamic jurisprudence, the Qur'anic sciences, the Hadith sciences, history, astronomy, medicine, or mathematics.

Examples of integration of knowledge can be found in the programs at the Academy of Islamic Studies University Malaya (APIUM) which currently integrate Islamic studies and modern studies such as management, economics, and computer science, whereas in the past, research conducted on the integration of Islamic studies focused on the history, the development of Islamic-based public institution of higher learning and the current reality of Islamic studies in the era of globalization (Muda, 2008) as cited in Anas et al. [8].

Another example of integration of knowledge can be found in the Islamic banking system where it is found mostly that Islamic banks possess a diversity of knowledge and culture because they employ human resources from different education backgrounds, some from Islamic education institutions and others from conventional education institutions. Conventional education institutions produce human resources with commercial economic knowledge, while Islamic education institutions produce human resources which focus more on practicing Islamic teaching rather than merely seeking profit. Islamic economic knowledge holders at times do not possess good commercial economic knowledge, while commercial knowledge holders at times do not possess Islamic economic knowledge [6]. This paper intends to discuss the integration of the knowledge paradigm and its practical application in the Islamic educational system in Muslim countries.

1.1 Problem Statement

Integration of knowledge and its practical application to Islamic educational systems as a

paradigm has been a new field of study to many Muslims who in one way or another other was ignorant of the diversity of knowledge in Islam and that Islam as a complete code of conduct does not leave any sort of knowledge without taking care of it. The Muslim world is lagging behind, facing stagnation in the acquisition of knowledge and integrating various aspects of knowledge to fill the vacuum and gap in knowledge acquisition and integration due to deficiency and in-depth study of Islamic jurisprudence and sciences, sciences and technology, and innovation in technology. Globalization and universalism have brought about a great challenge to Islamic educational systems that cannot be neglected. The challenges include issues pertaining to the Islamic economic system, Islamic political system, philosophy, civilization, and warfare, among others. Therefore, there is a need for the integration of knowledge in the Islamic educational systems to tackle these challenges. Consequently, this study intends to investigate the practical application of integration of knowledge in the Islamic educational systems for the benefit of Muslims, their countries, Africa, and the rest of the world.

1.2 Objectives of the Study

The following objectives were raised to guide the study

- a. To find out the extent of application of integration of knowledge in Islamic educational systems.
- b. To examine the level of awareness on the meaning of the integration of knowledge method of teaching.

1.3 Research Questions

Based on the above objectives the following questions were formulated.

- a. To what extent is the application of integration of knowledge in Islamic educational systems?
- b. What is the level of awareness of the meaning of the integration of knowledge method of teaching?

2. OBJECTIVES OF INTEGRATION OF KNOWLEDGE

Integration of knowledge as a paradigm is aimed at amalgamating various components of

knowledge to make a whole. According to Camison et al. [7], the main objective of the integration of knowledge is to establish how to adapt the new knowledge to the reality and needs of individuals. Anas et al. [8] elaborated that the major objectives of knowledge integration are that graduates will be capable of:

- i. Completing tasks in Islamic studies and the teaching profession, applying information technology as well as possessing generic skills to complement the role of a teacher with good morals, creativity, and innovation in education career; and
- ii. Disseminating and integrating Islamic knowledge and ready to make positive changes in the field of learning and teaching and pursue independent studies in enhancing knowledge and acquiring new skills in Islamic studies.

2.1 Models of Integration of Knowledge

Many models of integration of knowledge were developed by different authorities who contributed in the expansion of the area. Anas et al. [8] have pointed out ten models of knowledge integration through which to develop Islamic knowledge. They expatiated that the emergence of several knowledge integration models is a result of the factors that trigger the integration of knowledge in Islamic studies, such as the history of science and religion; strong pressure from scholars who oppose the freedom of science; a crisis that occurs from science and technology; and the fact that Muslims fall behind in science and technology. The models are: (a) Knowledge Integration based on the Classical Philosophy Model (b) Knowledge Integration based on Tasawuf Model (c) Knowledge Integration based on Fiqh Model (d) IFIAS Model (e) ASASI Model (f) Islamic Worldview Model (g) Structure of Islamic Knowledge Model (h) Bucaillisme Model (i) Ijmali Group Model (j) Aligargh Group Model. They considered these models as those that merge Islamic studies and general knowledge.

Another model of integration of knowledge is the scaffolded knowledge integration model (SKI): Scaffolded knowledge integration Model (SKI) or framework is an instructional design model aimed at enhancing science teaching in classrooms. It was developed by Marcia C. Linn and collaborators at the University of California, Berkely. In the model, learners are viewed as adding to their repertoire of ideas and

reorganizing their knowledge web about science, students sort out their ideas as a result of instruction, experience, observation, and reflection (Linn & Hsi, 2000) as cited in Edutechwiki [10]. The model is organized around four principles to promote knowledge integration: Making science accessible for students; Making thinking visible for students; Providing social support for students, and Promoting lifelong science learning. According to the model:

- a. Instruction should connect science to personally relevant problems and prior knowledge, i.e. to make a link between instructed and spontaneous concepts.
- b. Students and teachers should be encouraged to make their thinking visible, describing how they recognize new ideas, and reorganizing and connecting new and prior ideas.
- c. Students should be provided with social support in a science classroom that can promote knowledge integration (Linn & Hsi, 2000) as cited in Edutechwiki [10].

2.2 Globalization and Universalism as Root Causes of Integration of Knowledge

Globalization is the process that leads to the growing interdependence of nation-states across political, economic, and social spheres (Ajayi, 2015) as cited in Olufemi [11]. Reiser and Davies (1944) as cited in Olufemi [11] opined that globalization is also referred to as universalization referring mainly to a planetary synthesis of cultures, a process of the worldwide spread of culture, ideas, objects, and experiences. Globalization unifies the world through economic, political, and cultural experiences to all people in all the nooks and crannies of the globe such that humanity benefits educationally, economically, and politically.

According to Cheng (2000), as cited in Bakhtiari [12], globalization may refer to the transfer, adaptation, and development of values, knowledge, technology, and behavioral norms across countries and societies in different parts of the world. This includes the growth of global networking, global transfer and interflow in technological, economic, social, political, cultural, and learning areas, international alliances and global competitions, international collaboration and exchange, global village, multi-cultural integration, and use of international standards and benchmarks. UNDP in Human Development

Report describes globalization as the increasing interdependence of the world's inhabitants, on an economic, technological, cultural, as well as political level.

Based on the above, Islamic educational systems need not be left behind in terms of integration of knowledge by Islamizing their economic, political, and global systems which can suit the Islamic educational systems in a way that it will not interfere with the basic tenets of Islam and Islamic culture. In Islam, every aspect of knowledge should be embraced either for the benefit of self or society or for their defense. Therefore, globalization would be considered one of the root causes of the integration of knowledge which in the past has not been realized as a result of factors such as distance, the absence of information and communication technologies, and the inability of Muslim societies to involve themselves in scientific research and innovations in technologies.

2.3 Stagnation in Scientific Research in Islamic Education Systems

The purpose of scientific research according to Woody (n.d) as cited in Anas et al. [8] is to discover answers to questions through the application of scientific procedures with the aim of finding out the truth which is hidden or has not been discovered yet. Other purposes according to Wood (n.d) as cited in Anas et al. [8] are to:

- a. Learn about a phenomenon or obtain new insights about it;
- b. Depict the characteristics of a particular individual, situation, or group;
- c. Determine the frequency with which something occurs or with which it is associated with something else; and
- d. Test a hypothesis of a causal relationship between variables.

The method of modern scientific research emerged in 19th-century Europe, and it is a product of developments that happened throughout 1000 years. The paradigm of scientific research consists of ontology, epistemology, and methodology [3]. Akhmetova and Rafikov [3] elaborated that scientific research during ancient Greece was in form of a rational theoretical science aimed at a rational understanding of nature, for example, the philosophy of scientific research of Aristotle (384-322BC) which involved both inductive and deductive reasoning, and systematic study of logic.

Muslim countries are lagging behind in terms of scientific and modern research which led them to stagnation and backwardness in the areas of technology, sciences, politics, civilization, and economy among others. That is why Alpay (2010) as cited in Danzaria [2] expatiated that there is a large disparity within the Organization of Islamic Cooperation (OIC) countries about the state of science and technology and scientific development which resulted in the OIC members either individually or as a group, lag far behind rest of the World, particularly the developed countries, with a few exceptions. Alpay (2010) as cited in Danzaria [2] stated that in its "Vision 1441H", a 15 - year plan for scientific and technological development, the OIC acknowledged that "the Muslim World is facing a knowledge gap because of its deficiency in science, technology, and innovation".

In order to bridge the gap, the Islamic educational system needs to embrace the integration of knowledge in all aspects to participate fully and actively in the integration and improve scientific and technological development and scientific research.

2.4 Challenges of Research and Integration of Knowledge

Research works in the Islamic educational system like many systems has been encountering challenges depending on the situation or condition of the study or the researcher, and whether is a classical or scientific research method.

Other challenges are:

- a. Lack of resources and research facilities;
- b. Declining investment in research leads to deteriorating research quality.
- c. Lack of motivation and incentives.
- d. Lack of training, guidance, and supervision from senior researchers;
- e. Organizational obstacles and difficulties in obtaining data.

Other challenges include the absence of integration of knowledge that will lead to combining different research approaches apart from the classical one in conducting research; dogmatic beliefs on methods of conducting research; and lack of innovations in sciences and technologies.

Another challenge of the integration of knowledge in the Islamic educational system is

the inability to incorporate the Qur'anic model of knowledge integration. Hassan (2009); Ali (2010); Mat and Ullah (2012) as cited in Surajudeen and Mat [4] posited that for Muslims to get rid of the challenges of incorporating the Qur'anic model of integration of knowledge, their educational system must be formulated on the basis of the Qur'anic paradigm and unification of religious sciences which is referred in Arabic as *ilm naql* such as Qur'anic, Hadith (tradition of prophet Muhammad, peace be upon him); Tafsir (Qur'an exegesis); Fiqh (jurisprudence), etc and non-religious sciences which is referred in Arabic as *ilm aqli* such as physics, chemistry, biology, accounting, geography astrology etc.

As to Nasr (1990) and Rosnani (2007) as cited in Surajudeen and Mat [4] the shortcoming of the classical Islamic education system was that, religious knowledge has not been made to interact with non-religious knowledge. This led to backwardness in the acquisition of knowledge in various aspects that needs to be integrated.

2.5 Islamic Worldview on Integration of Knowledge

From the Islamic perspective, integration of knowledge has been posing challenges to many, especially on what type of knowledge to integrate and how the integration should be done, this is mostly due to heavy reliance on the classical Islamic educational system. Al-Faruqi (1988) as cited in Surajudeen and Mat [4] posited that however, it has been noted that the shortcoming in traditional Islamic education is that, it places much attention on traditional thought and neglects the aspect of dynamism of Islamic intellectualism which develops a culture of learning as existed in the medieval Islamic civilization. The dynamism of Islamic intellectualism which has been posited by Al-Faruqi according to Surajudeen and Mat [4] refers to the synergy between scholars and leaders, the unification of revealed and acquired knowledge, the tradition of research, and comparative benefits from other civilizations.

Prophet Muhammad (peace be upon him) had provided his companions with various forms of knowledge from the revealed one to the acquired one. This is in form of spiritual knowledge, economic, intellectual, social, and cultural knowledge among others. At the beginning of the revelation and inception of Islam, prophet Muhammad used the house of one of the companions named Arqam in teaching his

companions and later his mosque, they served as the center of learning and integration of knowledge at that time.

It has been submitted by Dansari (2002) as cited in Surajudeen and Mat [4] that, integrating Islamic education with western education in Muslim countries is faced with many challenges such as a dearth of experts in the area of integration of knowledge who can do away with the dichotomy that is not supposed to exist between the revealed and the acquired knowledge.

2.6 Practical Application of the Integration to Islamic Educational Systems

Practical application of knowledge integration in the Islamic education system refers to the real practice and putting into action the various forms of knowledge together to form a whole. This application can be in form of combining revealed knowledge and acquired knowledge which all sources are from Allah the Almighty. The sources of all knowledge are from Allah who says in the Qur'an "It is Allah that has created you and all that you are doing", in another verse Allah says "And He (Allah) taught you what you do not know". This application has long been neglected in the Islamic educational system possibly as a result of a poor understanding of Islamic teachings and an inability to conduct research regarding knowledge and its epistemology.

Al-Alwani (2005.p.30) as cited in Rafikov and Akhmetova [3], mentioned that Allah commands humanity to undertake two different kinds of readings and to understand its situation in the universe by understanding how the two readings complement one another. The two readings that Al-Alwani refers to are the Book of Allah for religious guidance and the book of existence, which is the created universe. Only the kind of understanding, which takes into consideration the two sources of knowledge, can be considered comprehensive, and it is what is needed to build and maintain a balanced and civilized society.

Rafikov and Akhmetova [3] opined that for real application of integration of knowledge there should be a methodology that is based on the idea of collective *ijtihad*. They stated that Al-Alwani is skeptical that individual *ijtihad* (*striving in the cause of finding solutions to problems*) is possible today because no one can ever master

all the sciences. Instead, he proposes policies and solutions to be offered by groups of scientists representing various fields. The methodology according to them establishes rules for subsequent research and development on academic and practical levels. It lays out the logic behind the processes and approaches to theory building and policy prescriptions. Subsequently, with further research, the methodology and theories may be either confirmed or refuted.

Consequently, Islamic educational systems required a sophisticated methodology with which to intensify efforts in integrating various aspects of knowledge for the betterment of the system and humanity at large.

3. METHODOLOGY

An Online Google survey form was used as the instrument for collecting the required data where responses were collected from 50 participants across 16 countries using various Islamic platforms such as WhatsApp and Telegram groups. The instrument used was developed by the researchers, and validated by staff from the Institute of Knowledge Integration (IKI Academy) an online postgraduate institute which consisted of 15 items, 10 items required yes or no answers while 5 items required itemization of the required data. The population was randomly selected by sending google forms to various respondents online. A simple random sampling technique was used in selecting the sample. Descriptive statistics using simple frequency and percentage were used in answering the research questions and in the analysis of the data. The level of education of the respondents differs, some are degree holders, some have mastered, while some are Ph.D. holders.

4. RESULTS AND DISCUSSION

The following data is presented based on the research questions.

To what extent is the application of integration of knowledge in Islamic educational systems?

From Table 1 it can be seen that 54% of respondents responded that they have no separate Islamic universities in their countries teaching pure Islamic studies without a combination of western education. 74% responded with yes that they have Islamic universities in their countries teaching pure

Islamic studies together with western education. 80% responded with yes that Islamic studies are being taught in conventional universities as a subject in their countries. 54% responded that yes Islamic economics is being taught as a topic in Islamic studies in their universities. 56% responded that the Islamic political system is being taught as a topic in Islamic studies in their universities. 58% responded that Islamic sciences are being taught as a topic in Islamic studies in their universities. 68% responded that philosophy is being taught as a topic in Islamic studies in their universities. 52% responded that there was any integration of knowledge in teaching Islamic studies in their countries.

What is the level of awareness of the meaning of the integration of knowledge method of teaching?

In Table 2 it is indicated that there are many separate Islamic universities in Muslim countries that are teaching pure Islamic studies without a combination of western education. There are also many Islamic universities in Muslim countries that are teaching pure Islamic studies together with western education.

The topics being taught in Islamic studies at the various universities in Muslim countries include Islamic culture, heritage and modern life of Crimean tatars, philosophy of Islamic thought, Islamic education, Islamic political system, Islamic economics, Islamization of knowledge, Quran, Hadith, fight, sirah, Arabic, Islamic theology, comparative religion, textual studies of Qur'an, Islamic family law, revivalist and revivalism, Ilmu kalam, history of Islam, Islamic law of inheritance, wasiyya and waqaf, sufism, mu'amalat, Islam in kanem Borno, Islam and western law, Islam and natural sciences, Islam and social sciences, Islam and education, Islam and health, Islam and psychology, pharmacy, political thought, tafsir, Islamic civilization, and Islamic thought.

It is also shown in the table that the integration of knowledge in teaching Islamic studies is found in almost all areas of Islamic studies.

It is shown in the table that 7 respondents heard about the integration of knowledge ideas from the Institute of Knowledge Integration (IKI Academy), 9 from the International Islamic University of Malaysia (IIUM), 11 from the International Institute of Islamic Thought (IIIT), 9 from conferences, 1 from online, 1 from school and 12 has no option.

Table 1. Application of integration of knowledge

S/No	Items/Questions	Yes	No	Total
1.	Do you have separate Islamic universities in your country teaching pure Islamic studies without a combination of western education?	23 (46%)	27 (54%)	50 (100%)
3.	Do you have Islamic universities in your country teaching pure Islamic studies together with western education?	37 (74%)	13 (26%)	50 (100%)
5.	Is Islamic studies taught in conventional universities as a subject in your country?	40 (80%)	10 (20%)	50 (100%)
6.	Is Islamic economics taught as a topic in Islamic studies in your universities?	27 (54%)	23 (46%)	50 (100%)
7.	Is the Islamic political system taught as a topic in Islamic studies in your universities?	28 (56%)	22 (44%)	50 (100%)
8.	Is Islamic sciences taught as a topic in Islamic studies in your universities?	29 (58%)	21 (42%)	50 (100%)
9.	Is philosophy taught as a topic in Islamic studies in your universities?	34 (68%)	16 (32%)	50 (100%)
11.	Is there any integration of knowledge in teaching Islamic studies in your country?	26 (52%)	24 (48%)	50 (100%)

Table 2. Awareness of integration of knowledge methods in teaching

S/No	Items/Questions	Responses							
2.	How many separate Islamic universities do you know in your country that are teaching pure Islamic studies without a combination of western education?	There are many universities							
4.	How many Islamic universities in your country do you know in your country that are teaching pure Islamic studies together with western education?	There are many universities							
10.	List which topics are being taught in Islamic studies at universities in your country.	Islamic culture, heritage and modern life of Crimean tatars, Philosophy of Islamic thought, Islamic education, Islamic political system. Islamic economics, Islamization of knowledge, Quran, Hadith, fight, sirah, Arabic , Islamic theology, comparative religion, philosophy, Textual studies of Qur'an, Islamic family law, Revivalist and revivalism, Ilmu kalam, History of Islam, Islamic law of inheritance, Wasiyya and waqaf, Sufism, mu'amalat, Islam in kanem Borno, Islam and western law, Islam and natural sciences, Islam and social sciences, Islam and education, Islam and health, Islam and psychology, Pharmacy, political thought, Tafsir, Islamic civilization and Islamic Thought.							
12.	In which area do you find the integration of knowledge in teaching Islamic studies in your country?	In almost all areas of Islamic studies							
14.	Where did you hear about the integration of knowledge ideas?	IKI ACAD	IIUM	IIIT	Conferences	Online	School	Nil	Total
		7	9	11	9	1	1	12	50

Table 3. Awareness of integration of knowledge methods in teaching

S/No	Items/Questions	Yes	No	Total
13.	Have you heard about the integration of knowledge ideas?	44 (88%)	6 (12%)	50 (100%)
15.	Do you understand the meaning of integration of knowledge method in teaching?	44 (88%)	6 (12%)	50 (100%)

In Table 3 it is shown that 88% of respondents responded that they have heard about the integration of knowledge idea. Again 88% responded that they understand the meaning of integration of knowledge method in teaching.

5. CONCLUSION

From the analysis in Table 1, it is found that no separate Islamic universities in many Muslim countries teach pure Islamic studies without a combination of western education. That is to say, Islamic studies and other secular subjects are taught concurrently. It is found there are many Islamic universities in Muslim countries teaching pure Islamic studies together with western education. It is found that the majority of the conventional universities in Muslim countries teach Islamic studies as a subject. Also, it is found that Islamic economics, Islamic political system, Islamic sciences, and philosophy are being taught as topics in Islamic studies in the majority of Muslim countries' universities. More so, it is found that there is an integration of knowledge in teaching Islamic studies in the majority of Muslim countries.

In Table 2 it is found that many separate Islamic universities in Muslim countries teach pure Islamic studies without a combination of western education. Likewise, many Islamic universities in Muslim countries teach pure Islamic studies together with western education. It is found that the topics being taught in Islamic studies at the various universities in Muslim countries include: Islamic culture, heritage and modern life of Crimean tatars, philosophy of Islamic thought, Islamic education, Islamic political system, Islamic economics, Islamization of knowledge, Quran, Hadith, fight, sirah, Arabic, Islamic theology, comparative religion, textual studies of Qur'an, Islamic family law, revivalist and revivalism, Ilmu kalam, history of Islam, Islamic law of inheritance, wasiyya and waqaf, sufism, mu'amalat, Islam in kanem Borno, Islam and western law, Islam and natural sciences, Islam and social sciences, Islam and education, Islam and health, Islam and psychology, pharmacy,

political thought, tafsir, Islamic civilization, and Islamic thought.

It is also found that integration of knowledge in teaching Islamic studies is found in almost all areas of Islamic studies in Muslim countries. And The majority of the respondents heard about the integration of knowledge ideas from the Institute of Knowledge Integration (IKI) Academy, the International Islamic University of Malaysia (IIUM), the International Institute of Islamic Thought (IIIT), conferences, online, and from school.

In Table 3 it is found that the majority of the respondents have heard about the integration of knowledge idea. And that they understand the meaning of integration of knowledge methods in teaching.

The integration of knowledge as a paradigm is applicable in the Islamic educational system. The findings indicated that there is much awareness about the concept of integration of knowledge among Muslim countries and that the concept is being practiced in teaching Islamic studies. These will to a large extent lead to the progress and development of Muslim societies, especially in the field of modern research methodology, civilization, modernization, and general education.

Based on the findings from the study, the following recommendations were offered.

- a. The integration of knowledge approach should be given wider coverage to include developing countries of Africa apart from Asia for the benefit of Muslim societies.
- b. There should be a designed curriculum for the integration of knowledge paradigms to be shared with various beneficiaries through sources like the internet, online courses, and other sources.
- c. There should be more awareness of the integration of knowledge approaches through seminars, workshops, conferences, and online courses.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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