

SEJAHTERA ACADEMIC FRAMEWORK

Humanising Education for Raḥmatan lil- Ālamīn
post-COVID-19 disruption

saf

/ʃaff/

Quranic

صف /ʃaff/

in 'solid' ranks (ʃaff), as if they were a solid cemented structure

سورة الصف 61:4

English

row /rɔʊ/

a number of people or things in a more or less straight line

Malay

baris /ba.ris/

satu deret yang merupakan susunan memanjang

Arabic

صف /ʃaff/

سَطْرٌ مُسْتَقِيمٌ مِنْ كُلِّ شَيْءٍ



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IIUM**

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SEJAHTERA ACADEMIC FRAMEWORK

Humanising Education for Raḥmatan lil- Ālamīn
post-COVID-19 disruption



LEADING THE WAY
KHALIFAH · AMĀNAH · IGRĀ · RAḤMATAN LIL-ĀLAMĪN



PHILOSOPHY OF KNOWLEDGE

The University shall be guided by the philosophy and principles which shall include the following:

- A. the meaning and spirit of *surah Al-'Alaq*, verses 1 to 5 of the Holy *Qur'ān* as the fundamental constituent principle of the University;
- B. the acceptance of *tawhīd* in recognising Allah as the Absolute Creator and Master of the Universe
- C. the ultimate source of knowledge is the acceptance of Allah as the Absolute Creator and Master of Mankind;
- D. the propagation and advancement of knowledge is a trust (*amānah*) and shall be in conformity with the purpose of Allah's creation of the universe;
- E. knowledge shall be utilised by mankind as the servant (*'abd*) and vicegerent (*khalīfah*) of Allah on earth, in accordance with the will of Allah;
- F. the quest for knowledge is regarded as an act of worship (*'ibādah*); and
- G. the University shall be Islamic and international in character.

VISION

Inspired by the worldview of *tawhīd* and the Islamic philosophy of the unity of knowledge as well as its concept of holistic education, the University aims at becoming a leading international centre of excellence in education research and innovation which seeks to restore the dynamic and progressive role of the ummah in all branches of knowledge for the betterment of human life and civilisation.

MISSIONS

Towards actualising the University's vision, IIUM endeavours:*

1. To undertake the special and greatly needed task of reforming the contemporary Muslim mentality and integrating Islamic Revealed Knowledge and Human Sciences in a positive manner
2. To produce better quality intellectuals, professionals and scholars by integrating the qualities of faith (*īmān*), knowledge (*ilm*), and good character (*akhlaq*) to serve as agents of comprehensive and balanced progress as well as sustainable development in Malaysia and in the Muslim world
3. To promote the concept of Islamisation of human knowledge in teaching, research, consultancy, dissemination of knowledge and the development of academic excellence in the University;
4. To nurture the quality of holistic excellence which is imbued with Islamic moral-spiritual values, in the process of learning, teaching, research, consultancy, publication, administration and student life
5. To exemplify an international community of dedicated intellectuals, scholars, professionals, officers and workers who are motivated by the Islamic worldview and code of ethics as an integral part of their work culture
6. To enhance intercultural understanding and foster civilisational dialogues in Malaysia as well as across communities and nations
7. To develop an environment that instills commitment for life-long learning and a deep sense of social responsibility among staff and students

The Mission Statement of the University may be summarised as the following four core elements:

- Integration
- Islamisation
- Internationalisation
- Comprehensive Excellence

(*these mission statements are not hierarchical)

EDUCATIONAL GOALS

Graduates

Nurture graduates who are balanced and harmonious (*Insān Sejahtera*) as stipulated in the *Falsafah Pendidikan Kebangsaan*, crafted on values-based holistic and integrated education for sustainable development (Education 2030)

Teaching and Learning

Provide conducive shared learning (culture of *Iqra'*) ecosystem geared towards the convergence of knowledge founded on the worldview of *Tawhīd* (affirmation of the absolute Oneness of Allah swt) in realising comprehensive excellence

Responsible Research and Innovation

Engage in research and innovation relevant to *Maqāṣid Ash-Sharī'ah* and Sustainable Development Goals (SDG) aimed at mercy for all the worlds (*Raḥmatan lil- 'Ālamīn*)

Insān Sejahtera and *Khalīfah*

The main outcome of the Educational Goals is to nurture *Insān Sejahtera* (a balanced and harmonious person), equipped with useful knowledge and specialised skills, and committed to Islamic values and practices imbued with integrity, *Amānah*, *Īmān*, *Akhlāq* and *Taqwā* towards the realisation of virtuous civilisation

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A WHOLE NEW TRANSFORMED EDUCATION

SAF is seen as a major breakthrough from WIT point of view towards revamping the concept of education at IIUM. SAF helps to tie up the different aspects of WIT which aims to humanise education. Through SAF implementation, education will be values-based, which is of paramount importance in the pursuit of balanced graduates. SAF is also key in the quest of "humaniversity." Linking formal education to community engagement in a more objective and structured framework will ensure the potential of students' involvement in transformational change is realised (Galimberti, 2020).

Education under SAF is also comprehensive, both in terms of knowledge and delivery. As aforementioned, education will no longer be the sole ambit of academics, but everyone in IIUM. In other words, everyone will have roles to play in the delivery of education and also in the shaping of the ecosystem nurturing students to become balanced graduates and ultimately *Insān Sejahtera*. Teaching and learning will not only be confined to the classroom, but also through daily interactions between staff and students, between students and the communities, and between students and their surrounding environment. Thus, everyone and every KCDIOM must begin to explore how best they can contribute and facilitate this transformation in education. Staff and KCDIOM must not rest on their laurels, thinking that they have done their best and there is nothing more that they can offer. Status quo must be challenged and red-tapes must be eliminated, so that SAF can be successfully implemented.

Students must also take part and play their roles in ensuring the success of SAF. Students must be willing to go the extra mile to harness their skills and competencies. They must be free of the spoon-feeding mentality, instead strive to put forward their own ideas and opinions. They must be steadfast in adopting and practising values and ethics as a Muslim imbued with KHAIR attributes.

RCE GREATER GOMBAK AS A NEW MODEL OF A 'JAMI'AH INSĀNIAH'

The continuous changes in the higher education landscape especially for the past 20 years have forced universities to respond with a diverse model of university to make themselves relevant. The pressure is getting stronger when university activities are put to almost complete halt by the COVID-19 pandemic. Now every single university in the world is searching for a new model that is very resilient not only to withstand any disruption but more importantly a model that can transform the challenges faced into a learning platform and

opportunities. An RCE with its structure of a very close collaboration vertically, horizontally and diagonally, among some of the internal and external stakeholders namely community, university, government agencies and industries can serve as a perfect co-learning platform and ecosystem for any real-world issues – a *Jami'ah Insāniah*.

IIUM, as the centre of the RCE, has long been striving to promote such a concept of learning environment within its institution and with the surrounding community. The living and learning in IIUM have been designed to align with and for Islamic practices which by default encapsulate the concept of *Maqāṣid Ash-Sharī'ah*. The introduction of the sustainability concept is perfecting the ecosystem of the university. With the WIT, IIUM views the campus operations and facilities management of the university as not just a physical operation but rather part of an academic tool to provide learning opportunities to its students' and staff' daily routines. It is undeniable that the student learning time spent outside the formal curriculum is relatively higher. Thus, in IIUM, all routine operations and facilities which have been usually taken for granted need to be adjusted so that it should be translating and showcasing a sustainable lifestyle. In realisation of this need, it is not an overstatement to propose that until and unless this model is fully adapted and adopted, the effort to achieve institutional sustainability will not be successful. The success of the RCE agenda of education for sustainable development starts inside out whereby it is so much dependent on how IIUM as a sub-community can function as a sustainable community itself before extending its internal culture to the surrounding community.

In a more general implication of RCE's framework, the whole university's functions, from the formal graded courses to extra-curricular activities, the various research activities, and everyday operation in administrative offices, cafeterias, hostels and every place in the university should be geared and re-oriented towards sustainable development-oriented ecosystem with the implication of *Maqāṣid Ash-Sharī'ah* reinstated in all appropriate occasion. For instance, any course on environmental education would emphasise on the negative consequences of plastic usage but this lesson will be of limited value when the university communities encounter cafeterias that are still offering plastic straws and mineral water bottles are still readily available for purchase everywhere in the campus without any notices and reminders on their environmental impact. The WIT approach implies the integration of sustainability aspects in every aspect of university governance and administration and the delivery of the three fundamental functions - teaching and learning, research and development and community engagement - in a more structured and pre-designed way. Concurrently, with the integration of *Maqāṣid Ash-Sharī'ah* into the university strategies and performance measurement, the IIUM community is sensitised and realised that all the environmental practices are very well aligned with the teaching of Islam and the concept of Islamisation that the university has been advocating for the past many years.

The RCE framework requires a WIT of IIUM. As previously mentioned, the WIT approach is a pragmatic way to develop a person who uses their head or specifically their cognitive ability to know, their hand to do or their psychomotor domain for mastering skills, and their heart to be, which refers to the affective domain in forming values and attitude which will later translated into actions. These three components make up a person, which will then learn to live together with others in harmony, respectful and peaceful society. This is in line with the four pillars of learning set out in a report for UNESCO by the International Commission on Education for the 21st Century in 1996 which

Abu Rayhan al-Biruni (973 – after 1050) was a polymath during the Islamic Golden Age. Well versed in physics, mathematics, astronomy, and natural sciences, he was also a historian, chronologist and linguist. Among other things, he was considered "founder of Indology", "Father of Comparative Religion", "Father of modern geodesy", and the first anthropologist.

emphasise on the four pillars that make up education throughout life; which are learning to know, learning to do, learning to be and learning to live together. Most of formal education only stops at learning to know which focuses on numeracy, literacy and critical thinking, and learning to do which concerns more of skills and competency. Little emphasis was given onto learning to live together which involve the development of social skills and values, and learning to be, which foster personal development to act with creativity, judgment, and responsibility. Putting it together, the head, the hand, and the heart must integrate to

materialise learning to live together (Dzulkifli Abdul Razak, 2019). Here is where the IIUM model of university, as one of the stakeholders in RCE, distincts itself from the other teaching and learning models while serving as the epicenter for the university in community.

As an Islamic university, IIUM is strongly grounded by the fundamental and teachings of Islam in all of its functions and operations. In the teaching of Islam, the concept of education is more rightly defined as tarbiah (nurture) - to develop a person to be a human being, not just a human capital. The 'knowledge' imparted and possessed is just a piece of information until it is being applied to benefit others or it gives meaning to oneself. With this definition, two critical equal concepts of sustainable development are implied; one, application of knowledge and second, transfer of knowledge. And the same concept is being advocated in the Humboldtian model of education (that is - the integration of teaching, learning, and research) and integrates it with service to humanity. In other words, knowledge is not acquired just for the sake of knowledge, but rather because education strives for a higher ideal

of applying that knowledge to address human needs, concerns, and problems. It is exactly for this purpose that mainstreaming the humanising of higher education is imperative towards meeting sustainable development goals.

Specifically, the main implication of RCE on IIUM's education process is to structurally nurture students who are balanced and harmonious (*Insān Sejahtera*) as stipulated in the *Falsafah Pendidikan Kebangsaan* crafted on values-based holistic and integrated education for sustainable development (Education 2030) through the teaching and learning that provide conducive shared learning (culture of *iqra'*) ecosystem geared towards the convergence of knowledge founded on the *Tawhīd* approach towards realising "comprehensive excellence". Together with these functions, the IIUM research agenda is to engage in research and innovation that are relevant to the *Maqāṣid Ash-Sharī'ah* and in meeting the United Nations' SDGs aimed at mercy for all (*Raḥmatan lil-Ālamīn*).

Contrary to the belief that being recognised as RCE means a total reconstruction of the university's direction, the recognition serves as a booster to strengthen the curriculum, efforts and initiatives towards sustainability which have been fully embedded in the initial establishment of IIUM. The mission towards sustainable development had been explicitly stated in IIUM Mission Statement No 2; To produce better quality intellectuals, professionals and scholars by integrating the qualities of faith (*īmān*), knowledge (*ilm*), and good character (*akhlāq*) to serve as agents of comprehensive and balanced progress as well as sustainable development in Malaysia and in the Muslim world.

An RCE is a network of existing formal, non-formal and informal organisations that facilitate learning towards sustainable development in local and regional communities. Community is part and parcel of the university learning ecosystem, not just to serve as a venue for co-curricular activities. The purpose of an RCE is to connect the formal education institutions with the local stakeholders in the efforts towards sustainable development, hence, the concept of university in community. The term community is not only limited to the neighbouring community but society at large in different areas beyond the locality of the campus, either in the region or internationally where the community is facing with sustainable development challenge. This RCE network is very global that it can serve as another platform to fulfill the IIUM Mission Statement No. 6 and Mission Statement No. 7, which are "To enhance intercultural understanding and foster civilisation dialogues in Malaysia as well as across communities and nations" and "To develop an environment that instills commitment for life-long learning and a deep sense of social responsibility among staff and students".

As a working framework, there are four (4) main components of RCE that contribute to its function as a platform for education for sustainable development namely governance, collaboration, research and development, and transformative education. The details of each components are as follows;

1. Governance - addressing issues of RCE management and leadership to steer the learning ecosystem
2. Collaboration - addressing the engagement of actors from all levels of formal, non-formal and informal education to ensure diverse learning experiences
3. Research and development - addressing the role of research and its inclusion in RCE activities, as well as contributing to the design of strategies for collaborative activities, including those with other RCEs to optimise linkage between different disciplines
4. Transformative education - contributing to the transformation of the current education and training systems to satisfy ambitions of the region regarding sustainable living and livelihood

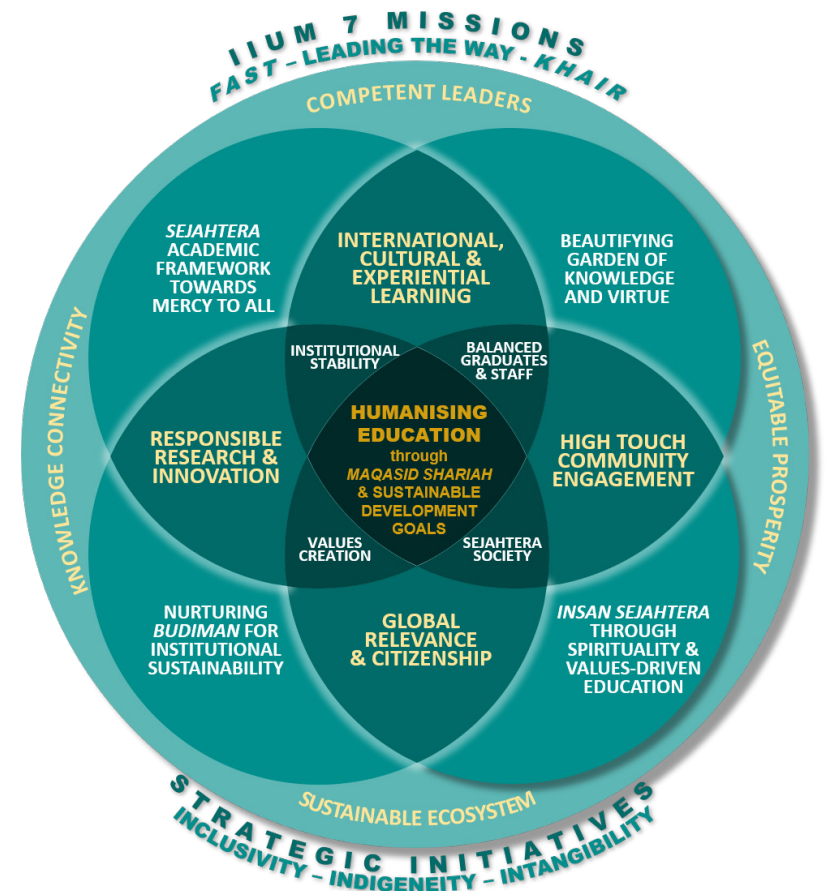
Through these four components, it is hoped that it can create a synergistic co-learning ecosystem that will optimise the learning experiences of not only IIUM students but community members as well. Rather than a total reconstruction, transformative education that is taking place is part of revamping the current curriculum to be more structured in the realisation of sustainable development.

In a nutshell, the recognition of RCE Greater Gombak is a platform to synchronise all aspects of curriculum, research and development, and campus operation towards sustainable development, apart from widening the university's global network in implementation of Education for Sustainable Development. Deeply rooted with tawhid and *Rahmatan lil-'Ālamīn* components, RCE Greater Gombak will continue to 'Leading the Whole Community Transformation through Spirituality and *Sejahtera*'.

With the *Sejahtera* Academic Framework in place and fully implemented, the various manifestations of ESD and Community Engagement in SAF will provide more impactful avenues for IIUM to continue driving the RCE Greater Gombak, truly becoming a model of how an Islamic university may become *Rahmatan lil-'Ālamīn*.



IIUM Roadmap 2021-2022



GLOSSARY

<i>Abd</i>	Servant or creation of Allah
<i>Adab</i>	Islamic etiquette or Islamic behaviour
<i>Akhlaq</i>	behaviour; ethics
<i>al kawn</i>	the universe
<i>al-'Alaq</i>	Chapter 96 of the Holy <i>Qur'ān</i>
<i>al-mal</i>	Wealth or properties
<i>al-ṣirāṭ al-mustaqīm</i>	the true path
<i>amānah</i>	trust or upholding trusts
<i>an-nafs</i>	life
<i>an-nasl</i>	lineage
<i>'aqīdah</i>	belief or creed
<i>'aql</i>	Reason
<i>Biah</i>	Condition Premise Environment
Co-curricular	Activities that complement students' learning in University
Electives	Optional courses
<i>Falah</i>	holistic well-being
<i>Falsafah pendidikan Kebangsaan</i>	National Philosophy of Education
<i>Fasad</i>	relating to corruption
FGD	Focus Group Discussion
Free Electives	optional courses offered by one kulliyah that can be taken by student from other kulliyahs
<i>hifz ad-din</i>	Faith
<i>'ibādah</i>	practices of worship
<i>Ikhlās</i>	Sincerity
<i>'ilm</i>	knowledge
<i>iman</i>	faith
<i>imārāt al-kawn</i>	construction of the universe
<i>Inṣāf</i>	realisation of the truth
<i>Insān</i>	human being
<i>insān kāmīl</i>	perfect human being
<i>iqra'</i>	To read
<i>islah</i>	reform
<i>islamicise</i>	bring under influence of Islam
<i>Istiqamah</i>	Steadfastness unwavering resolute
<i>Jasad</i>	the body flesh
JERIHAS	a Malay acronym of <i>Jasmani emosi rohani intelek hamba Allah alam sekitar sosialisasi</i> ; Physical Emotional Spiritual Intellectual
JERIHAS	Servant Environment Socialization a Malay acronym of <i>Jasmani Emosi Rohani Intelek Sosialisasi Alam Sekitar Hamba Allah</i>
KhaAIR	an acronym of <i>Khalifah Amānah Iqra' Raḥmatan lil-Ālamīn</i> ;

<i>khalifah</i>	a ruler or a leader
LLL	Life-long Learning
LWL	Life-wide Learning
<i>mahallah</i>	hostel or students' accomodation
<i>maqāṣid shari'ah</i> or <i>Maqāṣid Ash-Shari'ah</i>	the purpose of shari'ah
<i>masjid</i>	Muslims' place of congregational prayer
MPU	Muslims' place of congregational
<i>murabbi</i>	<i>Mata Pelajaran Umum</i>
Kulliyah	educators
non-credited extra-curricular	Faculty; Centre of Studies
<i>Rabb al-'ālamīn</i>	courses taken by students but bear no credit hours such as clubs, societies and sports activities
<i>Raḥmatan lil-Ālamīn</i>	master or creator of the universe
<i>raison d'etre</i>	mercy to all the worlds
RCE Greater Gombak	an important purpose for one's being
<i>Rūḥ</i>	Regional Centre of Expertise on Education for Sustainable Development
<i>Sadaqah</i>	the spirit or the soul
SAF	Giving of alms or charity
SDG	<i>Sejahtera</i> Academic Framework
SD	Sustainable Development Goals
SFS	Sustainable Development
<i>shari'ah</i>	Students Feedback Survey
<i>Taqwa</i>	Islamic law or religious precepts based on the <i>Qur'ān</i> and the prophets
<i>tawazun</i>	piety or the state fear towards Allah
<i>tawḥīd</i>	a form of balance in the world
<i>Tilawah</i>	the concept of oneness of God or monotheism
<i>Ukhuwah</i>	Recitation of the <i>Qur'ān</i>
<i>ummah</i>	Brotherhood or solidarity of Muslim society
UNGS	brotherhood or muslim society
UniCORE	University General Studies courses
Undergraduate Studies	University Required Courses relating to Bachelors' Degrees programme
Postgraduate	relating to Master's and Doctoral degree programme
<i>wahy</i>	divine revelation
WIT	Whole Institution Transformation
Homo-sapiens	human being
UNESCO	The United Nations Educational, Scientific and Cultural Organization

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3. Noraini Ahmad
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2. Elmira Akhmetova
3. Lau Zhe Wei
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5. Zahariah Pilus
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3. Suzi Fadhilah Ismail

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* Akmal Khuzairy Abdul Rahman * Amelia Wong Azman * Amir Akramin Shafie
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S.P. No. D1945/468/2020

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