



INTEGRATION OF QUR'ĀNIC PERSPECTIVES  
IN THE CURRICULA OF NATURAL SCIENCE  
IN SELECTED ISLAMIC SECONDARY SCHOOLS  
OF INDONESIA AND MALAYSIA:  
A COMPARATIVE STUDY

BY

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## ABSTRACT

The question of integration in the education of the *umamah* has been a top agenda among Islamic intellectuals and activists since the post-colonial period, whose secular humanism and atheistic-modernism left Muslims with the legacy of a dichotomous education. The dichotomy persists until today, compounded with globalisation of post-modern thoughts shaping young minds. In presenting the rationales for integrating the Qur'ānic Worldview and natural science, the thesis discusses the fundamental elements of the worldview of the Qur'ān in relation to the studies of nature, specifically the notion of “reading” the two Books of Allāh (the Qur'ān and the Cosmos), with special focus on the characteristics of those whom the Qur'ān acknowledges as “*ūlū al-albāb*”. The thesis skims through the different worldviews that have brought about natural science to its current plinth and the ensuing environmental and humanitarian crises of the contemporary world. In response to the dichotomy and crises, many contemporary Islamic educational institutions have been established in the Muslim world, each with a distinctive mode of integration. “Integration” is a loose terminology, insofar as Islamic education is concerned. How much have Muslims progressed towards integrating perspectives of the Qur'ān in the curricula of natural science in secondary Islamic education, where students are at critical stages of their intellectual, affectual, spiritual, social and ethical developments? The thesis presents a qualitative report on the findings from field researches that probe at a few samples of integration modes at 24 Islamic secondary schools in Malaysia and Indonesia; in relation to an integration which constitutes a full merger, an organic fusion between knowledge that is revealed and that which is acquired through reason. Included in the study are examinations of the natural science curricula, syllabi and samples of textbooks that the 24 schools use. In general, the research found very little actual integration of Qur'ānic perspectives in the curricula of natural science occurring at the schools mentioned. The thesis proposes an integrated model based on the Qur'ānic notion of *ūlū al-albāb*, for the study of natural science for Islamic secondary education in Malaysia and Indonesia, where certain aspects of natural science undergo a discreet but holistic reposition, reinterpretation and reorientation from the framework of, and organically infused with the Qur'ānic worldview.

## ملخص البحث

تعد قضية "التكامل" في التعليم للأمة من أهم القضايا التي شغلت المثقفين والناشطين الإسلاميين منذ فترة ما بعد الاستعمار، حيث ازدهر فيه الفكر العلمانيّ الإنسانيّ والحداثة الإلحادية، فخلّف للمسلمين نظامين منفصلين للتعليم. واستمرت هذه الازدواجية في التعليم حتى اليوم وتفاقت بعولمة فكر ما بعد الحداثة وتشكيله لأذهان الشباب. وفي عرضها لمبررات تكامل المنظور القرآني والعلوم الطبيعية، ناقشت هذه الرسالة العناصر الأساسية للمنظور القرآني فيما يتعلق بدراسات الطبيعة، وخاصة فيما يتعلق بمفهوم "القراءة" لكتابي الله (الوحي القرآني والكون)، مع التركيز على خصائص أولئك الذين وصفهم القرآن الكريم بـ "أولو الألباب". وكذلك تطرقت الرسالة إلى المنظورات المختلفة التي أوصلت العلوم الطبيعية لوضعها الحالي وما ترتب عليها من أزمات بيئية وإنسانية في العالم المعاصر. وكردّ فعل للازدواجية والأزمات، أنشئت العديد من المؤسسات التعليمية الإسلامية المعاصرة في العالم الإسلامي، ولكل منها أسلوبها الخاص في التكامل. و"التكامل" مصطلح واسع المعنى فيما يختص بالتعليم الإسلامي. كم تقدم المسلمون في استيعاب منظورات القرآن في مناهج العلوم الطبيعية في التعليم الإسلامي الثانوي، حيث الطلاب في مراحل حرجة من تطوراتهم الفكرية والعاطفية والروحية والاجتماعية والخلقية؟ وعرضت الرسالة تقريراً نوعياً عن النتائج المستخلصة من بحوث ميدانية دققت في بعض النماذج للتكامل في ٢٤ مدرسة ثانوية إسلامية في ماليزيا، وإندونيسيا؛ فيما يتعلق بالتكامل الذي يشكل "الاندماج الكامل" وهو اندماج عضوي بين المعرفة من الوحي القرآني، والمعرفة المكتسبة بالعقل الإنساني. وتضمنت الدراسة تقويم منهج العلوم الطبيعية، والمناهج الدراسية، وعيّنات من المراجع والكتب المدرسية المستخدمة في المدارس المذكورة. وجد البحث، بشكل عام، من التكامل الحقيقي مع وجهات النظر القرآنية في مناهج العلوم الطبيعية من المدارس المذكورة قليلاً جداً. ولدراسة العلوم الطبيعية في المرحلة الثانوية الإسلامية في ماليزيا وإندونيسيا، تقترح الرسالة تقديم "النموذج المتكامل" الذي يعتمد على المفهوم القرآني لـ "أولي الألباب"، إذ إن العلوم الطبيعية في بعض جوانبها تخضع لعملية التغيير، وإعادة تفسيرها وتوجيهها كلياً، والاهتمام الخاص بالإطار الذي يغرس التصور القرآني.

## ABSTRAK

Isu kesepaduan dalam pendidikan *ummah* adalah antara agenda utama di kalangan ilmuwan dan penggerak Islam semenjak zaman pasca-kolonial, dengan tinggalkan pendidikan yang berdikotomi akibat warisan fahaman humanisma sekular dan modernisma ateistik penjajah. Dikotomi ini masih kekal ke hari ini, dengan tokokan globalisasi ide pasca-modernisma yang menjadi rangka pemikiran anak-anak muda kini. Ketika membentangkan kewajaran bagi paduan pandangan alam al-Qur’ān dengan sains tabi’i, tesis ini membincangkan ciri-ciri asas pandangan alam Qur’ānī dalam mengkaji alam semesta, menjurus kepada “pembacaan” kedua-dua *Āyāt Allāh* (al-Qur’ān dan alam semesta), dengan tumpuan kepada sifat dan ciri mereka yang dinobatkan al-Qur’ān sebagai “*ūlū al-albāb*”. Tesis ini melihat sepintas lalu pandangan-pandangan alam yang telah meletakkan sains ke atas pentasnya sekarang dengan krisis alam sekitar dan kemanusiaan yang menyusul. Sebagai tindak balas dari dikotomi dan krisis tersebut, institusi pendidikan Islam semasa tumbuh bagaikan cendawan di serata dunia Islam, setiap satu dengan gaya paduan tersendiri. Kesepaduan atau “integrasi” adalah suatu istilah yang longgar, terutama ketika berbicara tentang pendidikan Islam. Sejauh manakah umat Islam telah mara ke depan dalam pepaduan pandangan-pandangan Qur’ānī dengan kurikulum sains tabi’i dalam pendidikan Islam menengah, yang para pelajarnya berada di peringkat pengembangan intelektual, efektif, spritual dan etikal yang amat genting. Tesis ini membentangkan laporan kualitatif dapatan kajian di lapangan di 24 buah sekolah menengah Islam di Malaysia dan Indonesia; yang diukur berbanding dengan suatu paduan menyeluruh dan tuntas, yang secara organik menggabung dua cabang ilmu – *naqlī* dan *‘aqlī*. Termasuk dalam kajian adalah kurikulum, sukatan pelajaran dan contoh-contoh buku teks yang digunakan oleh sekolah-sekolah tersebut. Secara keseluruhannya, didapati bahawa teramat sedikit pepaduan sebenar pandangan-pandangan Qur’ānī di dalam kurikulum sains tabi’i berlaku di sekolah-sekolah tersebut. Tesis ini mengutarakan sebuah model paduan sains tabi’i yang berasaskan kepada gagasan Qur’ānī *ūlū al-albāb*, bagi peringkat menengah pendidikan Islam di Malaysia dan di Indonesia, di mana ciri-ciri tertentu sains tabi’i melalui penggubahan, penafsiran dan penyesuaian semula dari kerangka, tapisan halus dan penyerapan menyeluruh ruh pandangan alam al-Qur’ān.

## **APPROVAL PAGE**

The dissertation of Nor Jannah Hassan has been approved by the following:

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## DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any degrees at IIUM or other institutions.

Nor Jannah Hassan

Signature .....

Date .....

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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In the end, it is onto Allāh The Most Gracious that my sincerity, praise and gratefulness are due.

“O Allāh, Thou know that these hearts have gathered by Thy love, met in obedience to Thee, united in upholding Thy call.

... الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ...

*All praise is due to Allāh, Who has guided us unto this; for we would certainly not have found the right path unless Allāh had guided us'. (Q. al-A'raf: 43)*

O Allāh, strengthen our ties, sustain our hearts in guidance towards Thee, fill our hearts with Thy *Nūr* and nourish us with knowing Thee..., *āmīn!*”

## DEDICATION

For *Cikgu Hajjah Salmah Sanusi*,  
my emblem of sacrifices and of excellence, my dear mother...

For learners and educators in pursuit of the Truth,  
and especially for my precious little ones...

Şūfy and ‘Eesā  
for the spring of fresh hopes that your purity, beauty and innocence bring.  
May Allāh *Subhānahu wa Ta‘ālā* make you as amongst those whom He acknowledges  
as  
*Ūlū al-Albāb*.

.....oöo.....

“ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ”

“Say: ‘Truly, my prayer and my service of sacrifice, my life and my death,  
are (all) for Allāh, the Cherisher of the Worlds’.”

(Q. *al-An‘ām*: 162)

25/4/2016

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### Arabic

‘a.s.	‘ <i>Alayhi al-salām</i> (Peace be upon him)	S.W.T.	<i>Subhānahū wa ta‘ālā</i> (Glorified & Exalted is He)
r. ‘a.	<i>Raḍī Allāh ‘anh</i> (May Allāh be please with him)	U. A.	<i>Ūlū al-albāb</i>
ṣ. ‘a.w.	<i>Ṣalla Allāh ‘alayhi wa sallām</i> (Peace & Blessing -s of Allāh be upon him)		

### Indonesian Acronyms

<i>Ditgen</i>	<i>Direktorat Jenderal</i> (General Directorate)	<i>M.D.</i>	<i>Madrasah Diniyah</i> (Islamic primary school)
<i>J.S.I.T.</i>	<i>Jaringan Sekolah Islam Terpadu</i> (network of integrated schools)	<i>M.T.</i>	<i>Madrasah Tsanawiyah</i> (Islamic lower secondary school)
<i>Imtaq/ imtak</i>	<i>Iman &amp; taqwa</i> (īmān & taqwā)	<i>Menag</i>	<i>Menteri Agama</i> (Minister of Religious Affairs)
<i>I.P.A.</i>	<i>Ilmu Pengetahuan Alam</i> (natural sciences)	<i>Mendikbud</i>	<i>Menteri Pendidikan &amp; Budaya</i> (Minister of Education & Culture)
<i>I.P.S.</i>	<i>Ilmu Pengetahuan Sosial</i> (social sciences)	<i>Pendis</i>	<i>Pendidikan Islam</i> (Islamic education)
<i>Iptek</i>	<i>Ilmu pengetahuan teknologi</i> (knowledge & technology)	<i>S.D.</i>	<i>Sekolah Dasar</i> (Primary school)
<i>K.T.S.P.</i>	<i>Kurikulum Tingkat Satuan Pendidikan</i> (School-Based Curriculum)	<i>S.M.A.</i>	<i>Sekolah Menengah Atas</i> (Upper secondary school)
<i>Kemdikbud</i>	<i>Kementerian Pendidikan &amp; Kebudayaan</i> (Ministry of Education & Cultures)	<i>S.M.A.K.</i>	<i>Sekolah Menengah Atas Kejuruan</i> (Technial/Vocational upper secondary school)
<i>Kemenag</i>	<i>Kementerian Agama</i> (Ministry of Religious Affairs)	<i>S.M.P.</i>	<i>Sekolah Menengah Pertama</i> (Lower secondary school)
<i>M.A.</i>	<i>Madrasah Aliyah</i> (Islamic upper secondary school)	<i>Sidiknas</i>	<i>Sistem Pendidikan Nasional</i> (national education system)
<i>M.A.K.</i>	<i>Madrasah Aliyah Kejuruan</i> (Islamic upper secondary vocational/ technical school)	<i>T.K.</i>	<i>Taman Kanak-kanak</i> (Kindergarten)
<i>M.A.N.I.C.</i>	<i>Madrasah Negeri Insan Cendekia</i>	<i>U.U.</i>	<i>Undang-undang</i> (Law/s)
		<i>U.N. / Unas</i>	<i>Ujian Nasional</i> (National examinations)

## Malaysian Acronyms

<i>B.P.I.</i>	<i>Bahagian Pendidikan Islam</i>		religious school)
<i>I.E.D.</i>	Islamic Education Division	<i>S.A.R.</i>	<i>Sekolah Agama Rakyat</i> (Peoples' religious schools)
<i>J.A.I.N.</i>	<i>Jabatan Agama Islam Negeri</i> (State Islamic religious department)	<i>S.B.P.</i>	<i>Sekolah Berasrama Penuh</i> (Fully residential schools)
<i>JAKIM</i>	<i>Jabatan Kemajuan Islam</i> <i>Malaysia</i> (Department of Islamic development Malaysia)	<i>S.B.T.</i>	<i>Sekolah Berprestasi Tinggi</i> (High performing schools)
<i>K.A.A.</i>	<i>Kurikulum Aliran Agama</i> (Islamic religious stream)	<i>S.K.K.</i>	<i>Sekolah Kluster</i> <i>Kecemerlangan</i> (Cluster of excellent schools)
<i>K.B.S.M.</i>	<i>Kurikulum Bersepadu</i> <i>Sekolah Menengah</i> (Secon- dary school integrated curriculum)	<i>S.M.A.N.</i>	<i>Sekolah Menengah Agama</i> <i>Negeri</i> (State secondary religious schools)
<i>K.P.M.</i>	<i>Kementerian Pendidikan</i> <i>Malaysia</i>	<i>S.M.A.R.</i>	<i>Sekolah Menengah Agama</i> <i>Rakyat</i> (Peoples' secondary religious schools)
<i>LEPAI</i>	<i>Lembaga Penasihat Penyela-</i> <i>rasan Pelajaran &amp; Pendi-</i> <i>kan Agama Islam</i> (Islamic education supervisory & advisory board)	<i>S.M.K.</i>	<i>Sekolah Menengah</i> <i>Kebangsaan</i> (National secondary schools)
<i>M.A.I.N.</i>	<i>Majlis Agama Islam Negeri</i> (State Islamic Religious Council)	<i>S.M.K.A.</i>	<i>Sekolah Menengah</i> <i>Kebangsaan Agama</i> (National religious secondary schools)
<i>M.O.E.</i>	Ministry of Education	<i>S.M.S.</i>	<i>Sekolah Menengah Sains</i> (Science secondary schools)
<i>MRSM</i>	<i>Maktab Rendah Sains MARA</i> ( <i>MARA</i> Junior Science College)	<i>S.M.T.Q.</i>	<i>Sijil Menengah Tahfiz Qur'an</i> (Secondary <i>Tahfiz</i> certificate)
<i>P.M.R.</i>	<i>Penilaian Menengah Rendah</i> (Lower secondary assessment)	<i>S.M.U.</i>	<i>Sijil Menengah Ugama</i> (Secondary religious certificate)
<i>PMRU</i>	<i>Penilaian Menengah Rendah</i> <i>Ugama</i> (Lower secondary religious assessment)	<i>S.P.M.</i>	<i>Sijil Pelajaran Malaysia</i> (Malaysian certificate of education)
<i>P.T.3</i>	<i>Penilaian Tahap 3</i> (Year 3 assessment)	<i>S.T.A.M.</i>	<i>Sijil Tinggi Agama Malaysia</i> (Malaysian higher religious certificate)
<i>S.A.B.K.</i>	<i>Sekolah Agama Bantuan</i> <i>Kerajaan</i> (Government aided	<i>S.T.P.M.</i>	<i>Sijil Tinggi Pelajaran</i> <i>Malaysia</i> (Malaysian Higher Education Certificate)

## Others

IGCSE	International General Certificate of Secondary Education
A-Level	Advanced Level
O-Level	Ordinary Level
TIMSS	Trends in International Mathematics & Science Study
PISA	Programme for International Student Assessment