

GUIDELINE ON THE CONSOLIDATION OF TAWHIDIC EPISTEMOLOGY (TE) IN ACADEMIC PROGRAMMES

1. Purpose

This guideline provides academic programme owners at Centre of Studies (CoS) with direction on how to incorporate Tawhidic Epistemology (TE) elements into undergraduate and postgraduate curricula. It supports the university's strategic aim to nurture graduates with strong Islamic epistemological foundations as envisioned in the Sejahtera Academic Framework (SAF).

2. Definition of Tawhidic Epistemology (TE)

For the specific purpose of consolidating TE into academic programmes, the following operational definition shall apply:

TE consolidation in academic programmes at IIUM is the integration of the belief that all knowledge originates from Allah (source) acquired by human through various channels, is grounded in the Islamic worldview as its foundation, and must be applied in ways that fulfil the purpose of knowing and worshipping and serving Him, into the curriculum, teaching, assessment, and graduate attributes across all disciplines.

3. Scope of Implementation

All academic programmes are expected to incorporate TE elements in their curriculum. While the minimum standard is to integrate TE meaningfully into at least one course per programme, CoS are strongly encouraged to embed TE elements in multiple courses, especially those that:

- Introduce foundational theories or methods in the discipline;
- Address ethics, worldview, or social impact;
- Provide reflective or integrative learning opportunities (e.g. final year projects, seminars, community engagement).

4. Ways to Integrate TE in Course Materials

TE integration in course materials may include but is not limited to:

- Affirming that all knowledge originates from Allah (source) acquired by human through various channels;
- Establishing the Islamic worldview as the foundation for knowledge construction;
- Emphasising that the purpose of knowledge is ultimately to know, serve, and worship Allah;
- Highlighting the relevance of Allah's Beautiful Names and Attributes in the context of the discipline. (e.g., Al-Razzāq in economics, Al-Shāfi in health sciences, Al-'Adl for laws).

TE elements may be reflected in any of the following components:

(a) Course Outline

- Under "Course Synopsis"
- Under "SAF Elements"
- Under "Course Learning Outcomes (CLOs)"

(b) Course Plan

- At least one topic, lesson or discussion on a TE concept relevant to the discipline
- Assessments or Class activities based on TE concept relevant to the discipline

5. Evidence and Documentation

To facilitate institutional monitoring and Senate reporting, CoS are requested to:

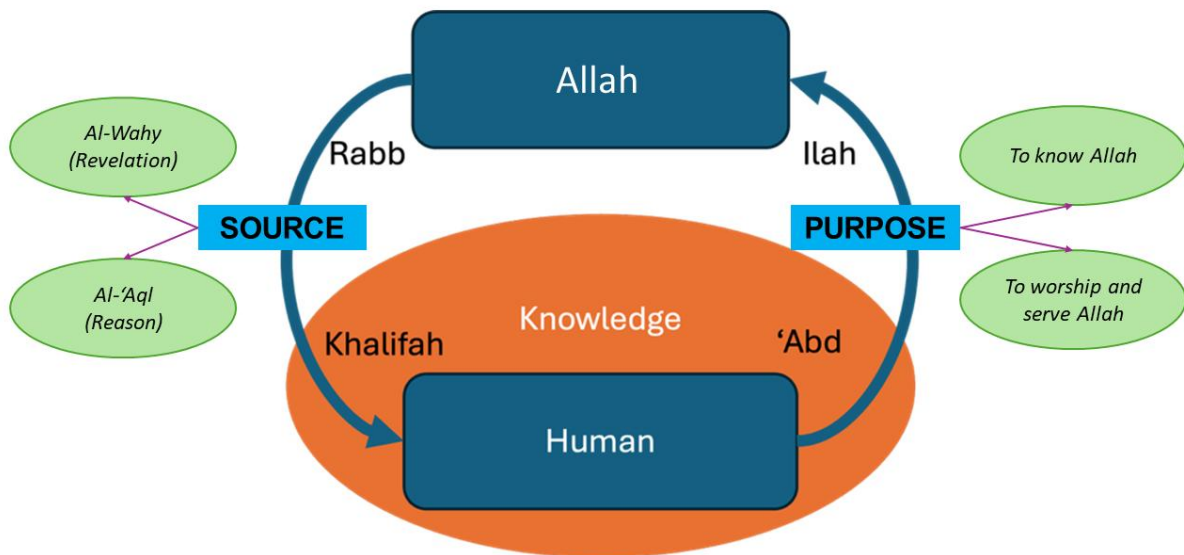
- Identify courses with TE elements in a template provided by KCA, specifying:
 - Programme name and MQA code
 - Course code and title
 - Course type (core/elective)
 - Link to the course plan (PDF)
- Please ensure that TE elements are explicitly stated in the course outline OR course plan.

6. Examples of TE Integration in Course Plan

Discipline	Lesson Content (Weekly Topic)	Assessment Task	Class Activity
Health Sciences	<i>Week 3: Healing as a Trust from Allah – Integrating Modern Medical Knowledge with Al-Shāfi’s Attribute</i> (Purpose of knowledge, Allah’s Name)	Reflective essay: “How does recognising Al-Shāfi as the ultimate Healer influence ethical decision-making in patient care?” (Purpose of knowledge, Allah’s Name)	Case discussion on medical scenarios where spiritual, ethical, and clinical considerations must be balanced (Islamic worldview)
Engineering / Architecture	<i>Week 7: Divine Principles of Harmony in Structural Design – Learning from Al-Bāri’</i> (Source of knowledge, Allah’s Name)	Group project to design a sustainable structure that reflects principles of balance, harmony, and societal benefit, with a short-written justification linking to Al-Bāri’ (Islamic worldview, Allah’s Name)	Design critique session analysing how existing architectural works reflect or neglect the concept of harmony from an Islamic perspective (Purpose of knowledge, Islamic worldview)
Economics	<i>Week 5: Understanding Provision and Economic Justice – Lessons from Ar-Razzāq</i> (Source of knowledge, Allah’s Name)	Term paper: “Evaluating current distribution policies through the lens of Islamic worldview and Ar-Razzāq” (Islamic worldview, Allah’s Name, purpose of knowledge)	Group debate: “Is the sole purpose of economic policy growth, or should it also aim at fulfilling the Maqāsid al-Sharī‘ah?” (Purpose of knowledge, Islamic worldview)
Law	<i>Week 2: Justice as a Divine Attribute – Al-‘Adl in Legal Systems</i> (Source of knowledge, Allah’s Name)	Case analysis: Apply the principles of Al-‘Adl to assess fairness in a given legal ruling (Islamic worldview, Allah’s Name)	Moot court exercise where students must present arguments grounded in both statutory law and Islamic ethical principles (Purpose of knowledge, Islamic worldview)

7. Visual Representation of the Operational Definition of TE

To support clearer understanding and consistent application of the University's operational definition of TE in consolidating it across academic programmes, the following diagram serves as a visual guide.



The diagram captures the essence of TE as follows:

- Allah as Rabb: Allah is the sole source of all true knowledge, sending it to humankind through various channels.
- Human as Khalifah: Humans acquire this entrusted knowledge from Allah through revelation and the observation of cosmic signs, bearing responsibility as stewards of knowledge.
- Human as 'Abd: Humans are accountable for the way they apply knowledge, ensuring it is used to recognise, serve, and worship Allah.
- Allah as Ilah: The ultimate purpose of knowledge is for humankind to know, worship, and serve Allah, the One and Only.

Prepared by:

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