



# IIUM STRATEGIC PLANNING 2025-2026

KULLIYAH OF PHARMACY  
STRATEGIC PLANNING WORKSHOP

29 – 30 MAY 2025



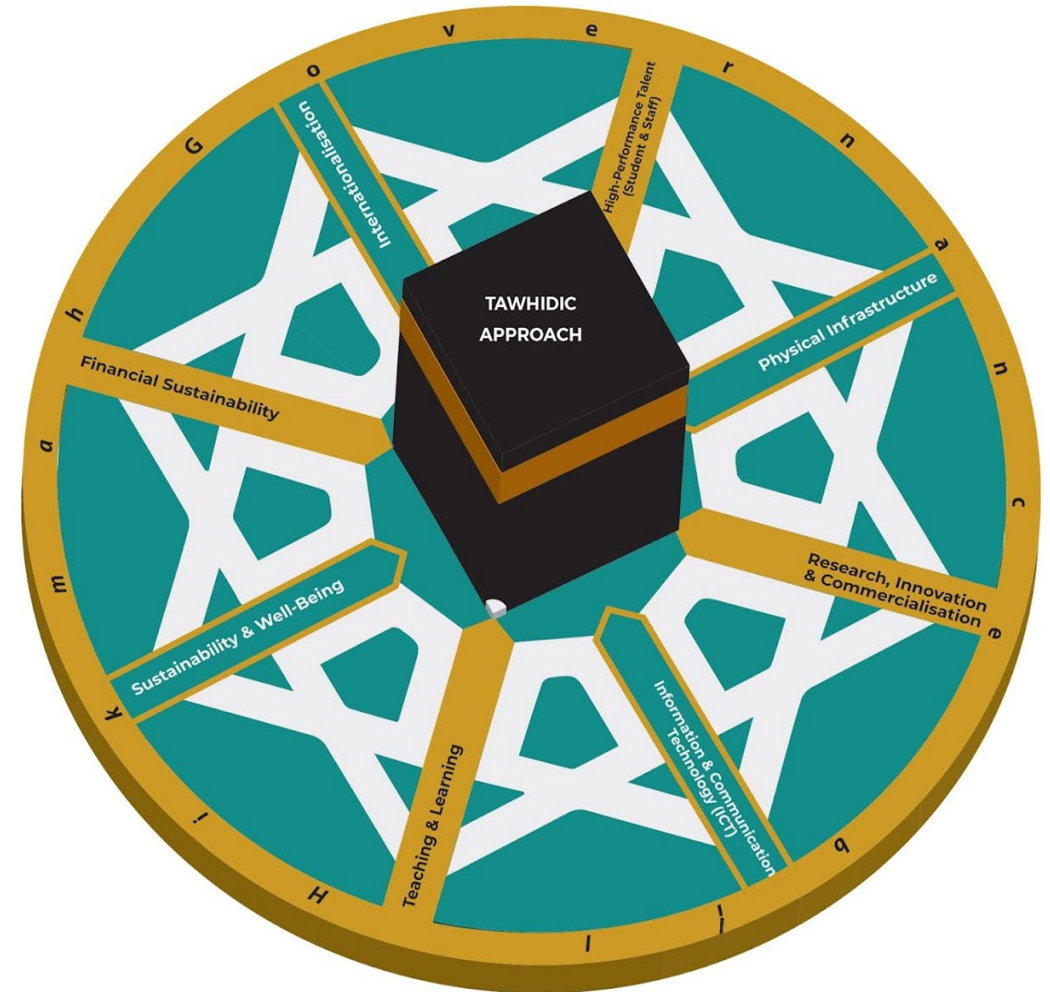
# CONTENT

## 1. IIUM Strategic Planning 2025 – 2026

- Ranking Initiative
- Tawhidic Epistemology

## 2. IIUM Strategic Plan

- Thrusts
- Strategic Objectives
- Initiatives
- Key Performance Indicators
- Target
- In-charged KCDIOM





# STRATEGIC PLANNING CHRONOLOGY

16 January 2025

Workshop -  
Tawhidic Epistemology in  
IIUM: aligning thought,  
action, and purpose for  
transformative education

28 January 2025

OSIC discussion on  
Strategic Planning  
(Pre - BOG)

Meeting on New  
Financial Sustainable  
Model Progress

14 February 2025

Discussion on the  
strategic direction of the  
university with the  
Rector

19 February 2025

Finalisation of 1<sup>st</sup> consolidation  
exercise and pre-discussion on  
strategic planning

Presentation of strategic direction  
to TS President and discussion

OSIC Discussion on  
Strategic Direction

22 January 2025

Workshop on first draft of  
IIUM Strategic Planning  
with key stakeholders and  
thrust champions

13 February 2025

Consolidation exercise  
of KPIs from discussion  
in workshop on the 13<sup>th</sup>  
February 2025

17 February 2025



# STRATEGIC PLANNING CHRONOLOGY

21 Feb 2025

1<sup>st</sup> draft of strategic planning initiatives and KPIs sent to champions)

13 March 2025

Al Liqa Al Jamaie IIUM's Way Forward Towards Ummatic Excellence

17 March 2025

OSIC discussion with KICT on their thrust and KPIs

24 March 2025

Consolidation and mapping of strategic planning and KPIs for finalisation

BOG No. 75

Presentation on IIUM Strategic Direction and Key Initiatives to BOG members.

27 Feb 2025

Discussion on IIUM Strategic Plan 2025-2026: Thrust 9 Governance bil Hikmah (OLA)

14 March 2025

Hala Tuju Pendidikan Tinggi 2025 Workshop with KPT

20-21 March 2025

OSIC meeting with Rector on IIUM Strategic Plan

25 March 2025



# STRATEGIC PLANNING CHRONOLOGY





# PROGRESSION OF IIUM STRATEGIC PLAN

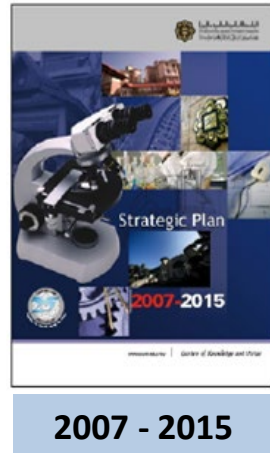
Teaching  
Oriented  
University



2001 - 2010

Quality  
Teaching &  
Learning

Islamic-Based  
International  
University



2007 - 2015

Excellence in  
Research Activities

Premier Global  
Islamic University by  
2020



2013 - 2020

World Class Islamic  
Education Excellence,  
R&D&I Hub and  
University of Choice  
of World Class Talent

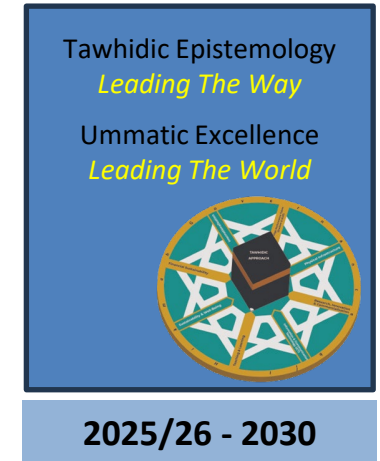
Humanising  
Education for  
Rahmatan lil alamin



2019/2020, 2021/22,  
2023/24

Through Maqasid  
Shariah and SDGs

Tawhidic & Ummatic  
Islamic University



2025/26 - 2030

Tawhidic  
Epistemology as the  
Vision & Ummatic  
Excellence as the  
Mission



# The Basis of IIUM Philosophy

The spirit of IIUM philosophy is based on the Holy Qur'ān, in particular the five verses revealed to the Prophet Muhammad SAW namely Al-'Alaq, verses 1 – 5:

*Read! In the name of thy Lord and Cherisher,  
Who created man, out of a leech-like clot  
Read! And thy Lord is Most Bountiful  
He Who taught (the use of) the Pen  
Taught man that which he knew not*

According to this philosophy, knowledge shall be propagated in the **spirit of Tawhīd, leading towards the recognition of Allah as the Absolute Creator and Master of mankind**. The spirit behind this recognition of Allah as the Lord of the Worlds (Rabb al-'ālamīn) represents the apex in the hierarchy of knowledge. Thus, all disciplines of knowledge should lead towards subservience of this truth.



## Vision

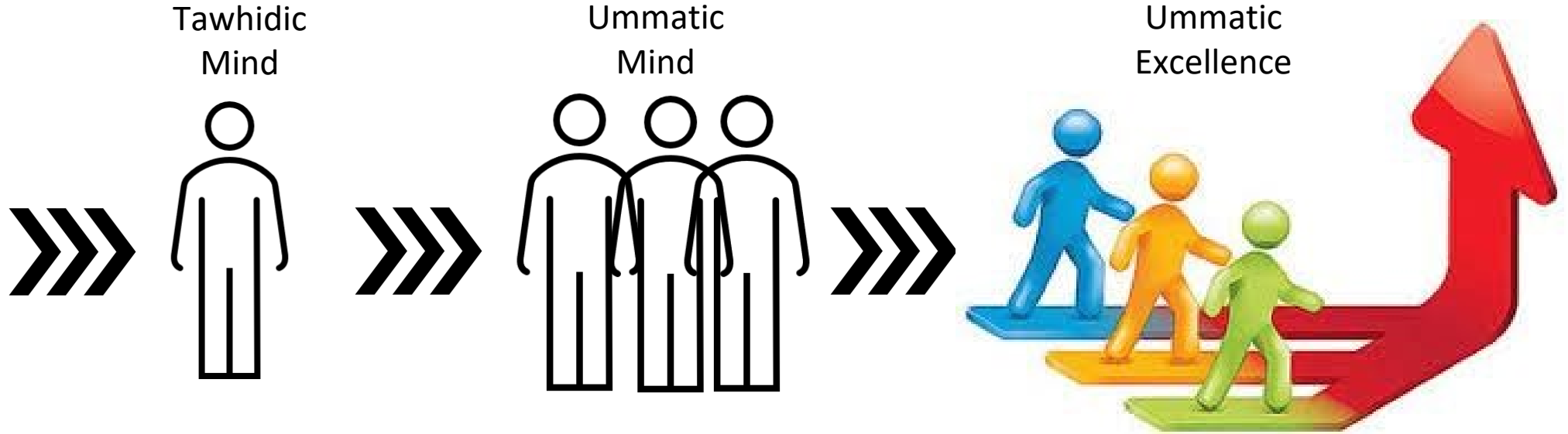
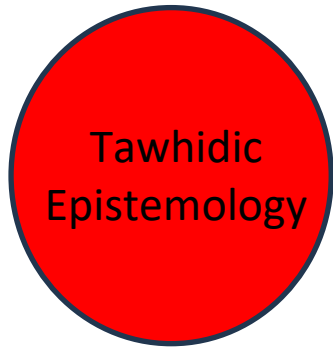
**Inspired by the worldview of *tawhīd* and Islamic philosophy of the unity of knowledge as well as its concepts of holistic education**, the University aims at becoming a leading international centre of excellence in education, research and innovation which seeks to restore the dynamic and progressive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

## Mission

- 1** To undertake the special and greatly needed task of reforming contemporary Muslim mentality and **integrating Islamic Revealed Knowledge and Human Sciences** in a positive manner
- 2** To produce better quality intellectuals, professionals and scholars of distinction by integrating quality 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**
- 3** To promote the concept of **Islamisation of human knowledge in teaching, research and consultancy, dissemination of knowledge** and the development of academic excellence in the University
- 4** To nurture the quality of **holistic excellence imbued with Islamic moral-spiritual values**, in learning, teaching, research, consultancy, publication, administration and student life
- 5** To exemplify an international community of dedicated intellectuals, scholars, professionals, officers and staff motivated by the **Islamic world-view 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 which instills commitment for life-long learning and a **deep sense of social responsibility** among staff and students



# RECTOR'S WAY FORWARD



A mindset shaped by Tawhīd, constantly aware of the oneness and unity of God, His attributes, and His creation. It is an intellectual and spiritual orientation that perceives knowledge, life, and existence as interconnected and purposeful.

A mindset inspired by the Prophetic model, embodying practical wisdom and collective consciousness as guided by Islamic teachings. It views itself as part of a global community (ummah), striving for the common good while adhering to the principles of Shari'ah and the Prophetic Sunnah.

**The highest standard of ethical, intellectual, and professional excellence that serves the Ummah.**



# CRITICAL DIMENSION: NEP & MADANI

## National Philosophy of Education

Education in Malaysia is an ongoing effort towards further developing the potential of individuals in a holistic and integrated manner so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on a firm belief in God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards, and who are responsible and capable of achieving a high level of personal well-being as well as being able to contribute to the betterment of the family, the society and the nation at large.





# CRITICAL DIMENSION: MALAYSIA HIGHER EDUCATION PLAN

## Malaysia Education Blueprint (2015 – 2025)

To be replaced

## by Malaysia Higher Education Plan (2025 – 2035)



To develop learned, values-driven talent who will contribute to the nation's development

OUTCOMES



ENABLERS

To improve the higher education system based on accessibility, quality, equity, unity & efficiency





# CRITICAL DIMENSION: MALAYSIA RESEARCH ASSESSMENT

**MyRA**<sup>®</sup>  
MALAYSIA RESEARCH ASSESSMENT



The MyRA<sup>®</sup> (Malaysia Research Assessment) is a research assessment framework implemented by the Ministry of Higher Education Malaysia to evaluate and enhance the research performance of universities in the country.

SECTION B: Quantity and Quality of Researchers

SECTION C: Quantity and Quality of Research

SECTION D: Quantity and Quality of Postgraduates

SECTION E: Innovation

SECTION F: Professional Services and Gifts

SECTION G: Networking and Linkages

SECTION H: Support Services



Adopt TE approach in research, innovation and commercialisation



# CRITICAL DIMENSION: SETARA

SETARA, the rating system for Malaysian higher education institutions, is administered by the Ministry of Higher Education (MOHE). It's a rigorous evaluation process that assesses universities and university colleges across teaching, research, and community engagement. The Ministry of Higher Education uses SETARA and MyQuest to ensure the quality and standards of Malaysian higher education.



**BERDAYA SAING  
(COMPETITIVE)**



Criteria	Indicator
<b>GENERAL (40%)</b>  <b>T1, T3, T4,</b> <b>T5, T6, T7</b> <b>T8, T9</b>	1.1: Students Quality & Diversity 1.2 : Lecturer Capability 1.3 : Academic Staff Recognition 1.4 : Quality Management System 1.5 : Wakaf, Endowment, and Financial Sustainability 1.6 : Institutional Reputation
<b>TEACHING AND LEARNING (30%)</b>  <b>T1, T3, T5,</b> <b>T6, T7, T8</b>	2.1 : Adequacy and Capacity of Academic Staff 2.2 : Student Satisfaction 2.3 : Quality of Graduates 2.4 : Quality of Graduates 2.5 : Program Recognition 2.6 : Lifelong Learning
<b>RESEARCH (20%)</b>  <b>T1, T2, T4</b>	3.1 : Critical Mass 3.2: Research Income 3.3 : Quantity of Publications 3.4: Quantity of Publications
<b>SERVICES (10%)</b>  <b>T1, T3, T6,</b> <b>T7</b>	4.1 : Income From Commercialization of Ideas 4.2: USR, KTP Or Translation Research With Industry Or Community 4.3 : Education and Training Programs 4.4 : Other Source of Income



# CRITICAL DIMENSION: HALA TUJU KPT 2025

## HALA TUJU KPT

7  
*FOKUS  
UTAMA*

20  
*PROGRAM  
SIGNATURE*

### FOKUS UTAMA

1

**PENYEDIAAN BAKAT  
TERBAIK NEGARA**

2

**KEWIBAWAAN  
AKADEMIA DAN WARGA  
KAMPUS**

3

**PEMINDAHAN DAN  
PERKONGSIAN ILMU**

4

**PENGANTARABANGSAAN  
PENDIDIKAN TINGGI**

5

**GOVERNAN DAN  
KEPIMPINAN**

6

**KEMAMPANAN  
KEWANGAN IPT**

7

**INFRASTRUKTUR,  
DIGITAL DAN  
KESEJAHTERAAN  
KAMPUS**

### PROGRAM SIGNATURE

Program 1: Teknologi AI: Digital dan Keusahawanan  
Program 2: Pemeraksanaan Industry on Campus (IOC)  
Program 3: iFUTURE / Mahasiswa Negara

Program 1: Jaringan Pakar MADANI  
Program 2: Program KARISMA: Memperkasa academia dan pentadbir IPT  
Program 3: Sabatikal Industri

Program 1: Sejahtera MADANI: Pemeraksanaan Komuniti  
Program 2: Stackable Degree  
Program 3: Festival of Ideas.

Program 1: Program Pelancongan Pendidikan (Edutourism)  
Program 2: Pendidikan Rentas Sempadan  
Program 3: Hub Pendidikan Tinggi ASEAN untuk penyelidikan

Program 1: Pelan Pemantapan Kepimpinan  
Program 2: Program Pengukuhan Integriti  
Program 3: Pemantapan Mata Pelajaran Umum (MPU)

Program 1: Mewujudkan Keuntungan Syarikat Milik Universiti Awam (SMUA)  
Program 2: Sumbangan, Endowmen, dan Wakaf

Program 1: Digitalisasi Kampus  
Program 2: Kesejahteraan Kampus  
Program 3: Inisiatif Green Campus



# CRITICAL DIMENSION: OBB 2025



**JPT** | JABATAN  
PENDIDIKAN  
TINGGI

## Outcome Based-Budgeting (OBB) 2025

Outcome Based Budgeting (OBB) is not specifically under a single ministry in Malaysia. The Ministry of Finance leads the implementation of OBB, but it is a government-wide initiative that affects all ministries.

### Government-wide Initiative:

The system has been implemented in all ministries and applicable statutory bodies that receive operating expenditure from the Treasury.

### Enhancing Accountability:

OBB is designed to enhance accountability through government expenditure and improve public sector service delivery.

### Shift in Focus:

OBB encourages a shift in focus from input utilization and outputs to outcomes.

### Monitoring and Evaluation:

The system emphasizes monitoring and evaluation of programs to ensure they are achieving desired outcomes.

T1

T2

T3

T4

T5

T6

T7

T2

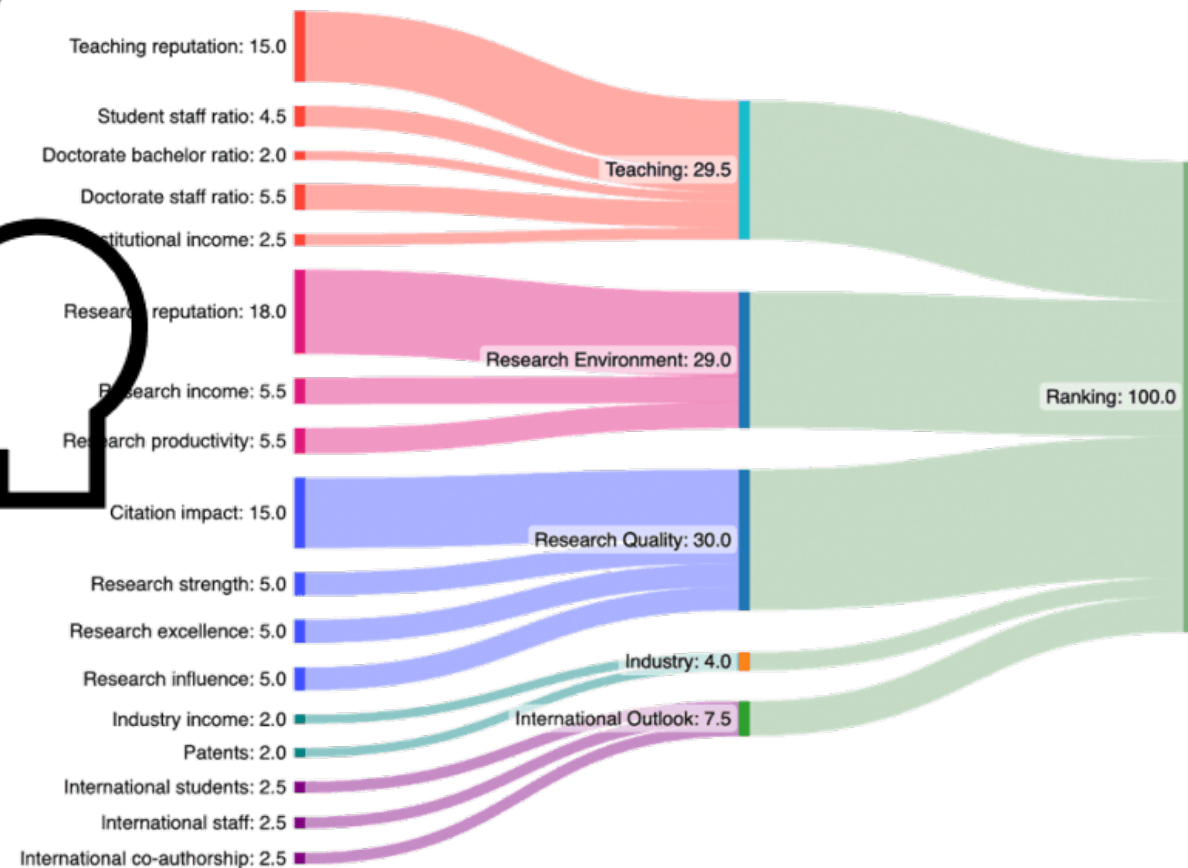
	Sasaran 2025
Petunjuk Prestasi Utama (KPI)	
<b>OUTCOME 1: GRADUAN HOLISTIK, BERCIRI KEUSAHAWANAN DAN SEIMBANG</b>	
KPI 1: Peratus graduan UIAM yang mendapat pekerjaan pada tahun konvokensyen	86.4%
KPI 2: Peratus graduan UIAM yang bekerja sendiri pada tahun konvokesyen	10%
KPI 3: Bilangan program Masyarakat/ komuniti berjangka panjang (3 Tahun atau lebih)	5
<b>OUTCOME 2: KECEMERLANGAN BAKAT</b>	
KPI 1: Penerbitan dalam jurnal dan prosiding berindeks bagi setiap staf akademik di UIAM	1
KPI 2: Peratus bakat (akademik) UIAM yang dilantik / diiktiraf sebagai pakar rujuk di dalam dan di luar negara	10
<b>OUTCOME 3: PENGURUSAN INSTITUSI YANG BERKESAN</b>	
KPI 1: Peratus penjana pendapatan sendiri di UIAM berbanding dengan jumlah perbelanjaan operasi keseluruhan	25
KPI 2: Peratus penjimatan tenaga elektrik	30
KPI 3: Jumlah kutipan tabung endowmen Universiti (RM)	10 juta
KPI 4: Peratus penjana pendapatan Wakaf, Endowmen, Zakat dan Sumbangan UIAM berbanding geran mengurus	2.5
<b>OUTPUT 1: GRADUAN HOLISTIK DAN SEIMBANG</b>	
KPI 1: Kursus kokurikulum berkredit yang ditawarkan oleh UIAM pada tahun semasa.	110
KPI 2: Peratus graduan yang mengikuti kursus kemasyarakatan secara formal yang ditawarkan oleh UIAM	70%
KPI 3: Bilangan enrolmen pelajar bukan warganegara	3,400
<b>OUTPUT 2: MENEROKA KERJASAMA DENGAN INDUSTRI</b>	
KPI 1: Bilangan MOU di antara UIAM dengan industri.	20
<b>OUTPUT 3: KECEMERLANGAN BAKAT AKADEMIK</b>	
KPI 1: Bilangan sitasi kumulatif bagi setiap staf akademik UIAM (dalam tempoh 5 tahun)	15



# CRITICAL DIMENSION: RANKING & RATING



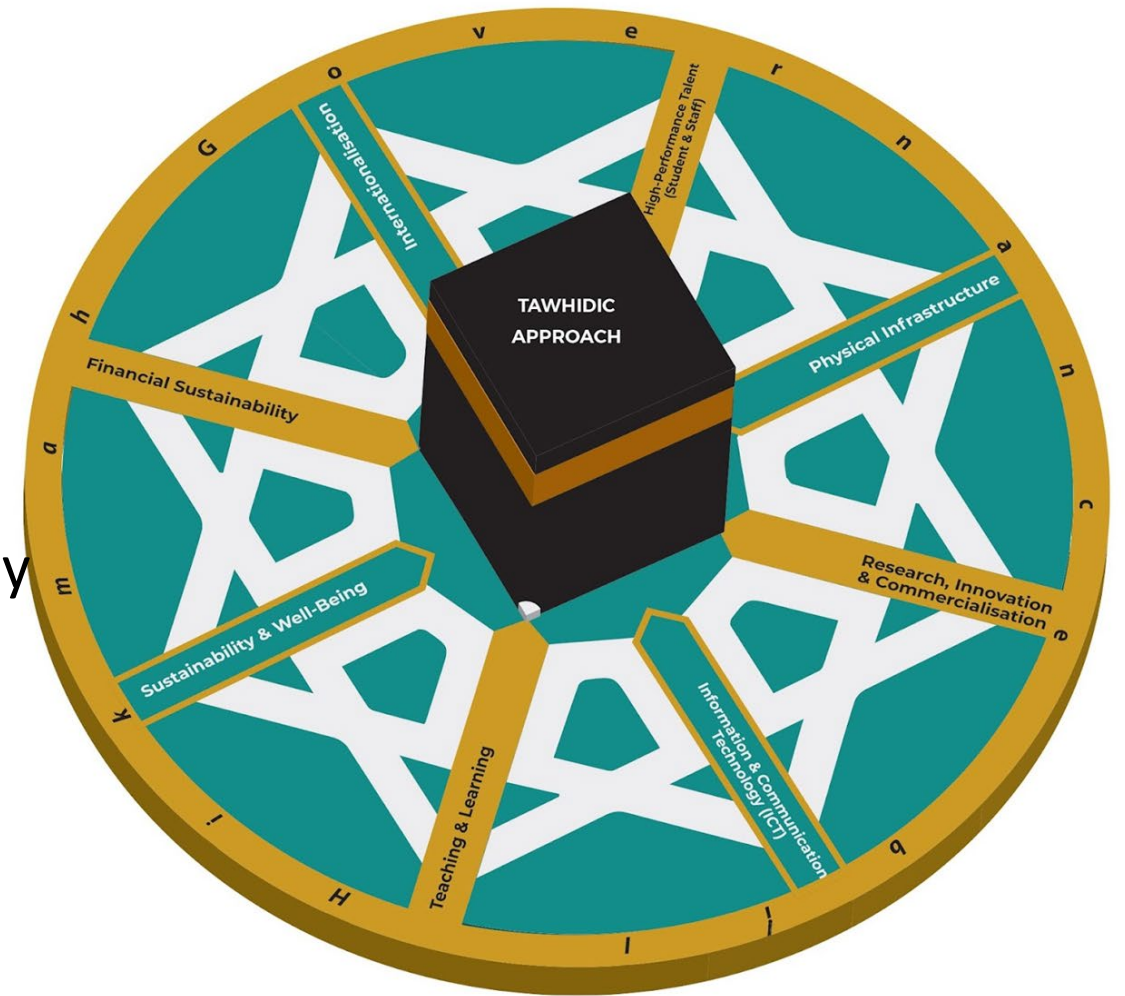
Lens	Weighting	Indicator	Weighting
Research and Discovery	50%	Academic Reputation	30%
		Citations per Faculty	20%
Employability and Outcomes	20%	Employer Reputation	15%
		Employment Outcomes	5%
Global Engagement	15%	International Faculty Ratio	5%
		International Research Network	5%
		International Student Diversity	0%
		International Student Ratio	5%
Learning Experience	10%	Faculty Student Ratio	10%
Sustainability	5%	Sustainability	5%





## 9 Thrusts:

- T1 Teaching & Learning
- T2 Research & Innovation
- T3 High-Performance Talent
- T4 Financial Sustainability
- T5 Information & Communication Technology
- T6 Physical Infrastructure
- T7 Internationalisation & Branding
- T8 Sustainability & Well-being
- T9 Governance *bil-Hikmah*





# IIUM VISION & MISSION

## *Tawhidic Epistemology towards Ummatic Excellence*

Thrust 1: Tawhidic Epistemology (TE) in Teaching & Learning	Thrust 2: Tawhidic Epistemology (TE) in Research, Innovation & Commercialisation	Thrust 3: High Performance Talent (Staff & Student)	Thrust 4: Financial Sustainability	Thrust 5: Information & Communication Technology	Thrust 6: Physical Infrastructure	Thrust 7: Branding & Internationalisation	Thrust 8: Sustainability & Wellbeing	Thrust 9: Governance bil Hikmah
Strengthen teaching & learning by anchoring on TE	Adopt TE approach in research, innovation and commercialization	Attract, develop, and retain high-performing staff and students by fostering a culture of excellence, continuous learning, and innovation	Ensure sufficient financial resources and be responsive to future plans and challenges	Strengthen state-of-the-art ICT	Upgrade and maintain physical infrastructure that supports the University's operational needs	Expand global presence, enhance brand recognition, and foster strategic partnerships	Provide and promote a holistic healthy, environmentally responsible, and inclusive environment	Attain the highest standard of good governance
Initiatives: 8	Initiatives: 6	Initiatives: 18	Initiatives: 24	Initiatives: 8	Initiatives: 7	Initiatives: 12	Initiatives: 4	Initiatives: 4
KPI: 15	KPI: 25	KPI: 37	KPI: 28	KPI: 21	KPI: 13	KPI: 27	KPI: 26	KPI: 10
<b>Champion:</b> Deputy Rector (Academic & Internationalisation)	<b>Champion:</b> Deputy Rector (Research, Innovation, Development and Commercialisation)	<b>Champion:</b> Deputy Rector (Student Development and Community Engagement)	<b>Champion:</b> Executive Director Finance Division	<b>Champion:</b> Digital Chief Officer	<b>Champion:</b> Deputy Rector (Research, Innovation, Development and Commercialisation)	<b>Champion:</b> Deputy Rector (Academic & Internationalisation)	<b>Champion:</b> Executive Director Management Services Division	<b>Champion:</b> Legal Adviser



# IIUM VISION & MISSION

## *Tawhidic Epistemology towards Ummatic Excellence*

Thrust 1: Tawhidic Epistemology (TE) in Teaching & Learning	Thrust 2: Tawhidic Epistemology (TE) in Research, Innovation & Commercialisation	Thrust 3: High Performance Talent (Staff & Student)	Thrust 4: Financial Sustainability	Thrust 5: Information & Communication Technology	Thrust 6: Physical Infrastructure	Thrust 7: Branding & Internationalisation	Thrust 8: Sustainability & Wellbeing	Thrust 9: Governance bil Hikmah
Strengthen teaching & learning by anchoring on TE	Adopt TE approach in research, innovation and commercialization	Attract, develop, and retain high-performing staff and students by fostering a culture of excellence, continuous learning, and innovation	Ensure sufficient financial resources and be responsive to future plans and challenges	Strengthen state-of-the-art ICT	Upgrade and maintain physical infrastructure that supports the University's operational needs	Expand global presence, enhance brand recognition, and foster strategic partnerships	Provide and promote a holistic healthy, environmentally responsible, and inclusive environment	Attain the highest standard of good governance
<b>Initiatives:</b> 8	<b>Initiatives:</b> 6	<b>Initiatives:</b> 18	<b>Initiatives:</b> 24	<b>Initiatives:</b> 8	<b>Initiatives:</b> 7	<b>Initiatives:</b> 12	<b>Initiatives:</b> 4	<b>Initiatives:</b> 4
<b>KPI:</b> 15	<b>KPI:</b> 25	<b>KPI:</b> 37	<b>KPI:</b> 28	<b>KPI:</b> 21	<b>KPI:</b> 13	<b>KPI:</b> 27	<b>KPI:</b> 26	<b>KPI:</b> 10

**THRUST : 9**

**INITIATIVES : 91**

**KPI : 202**

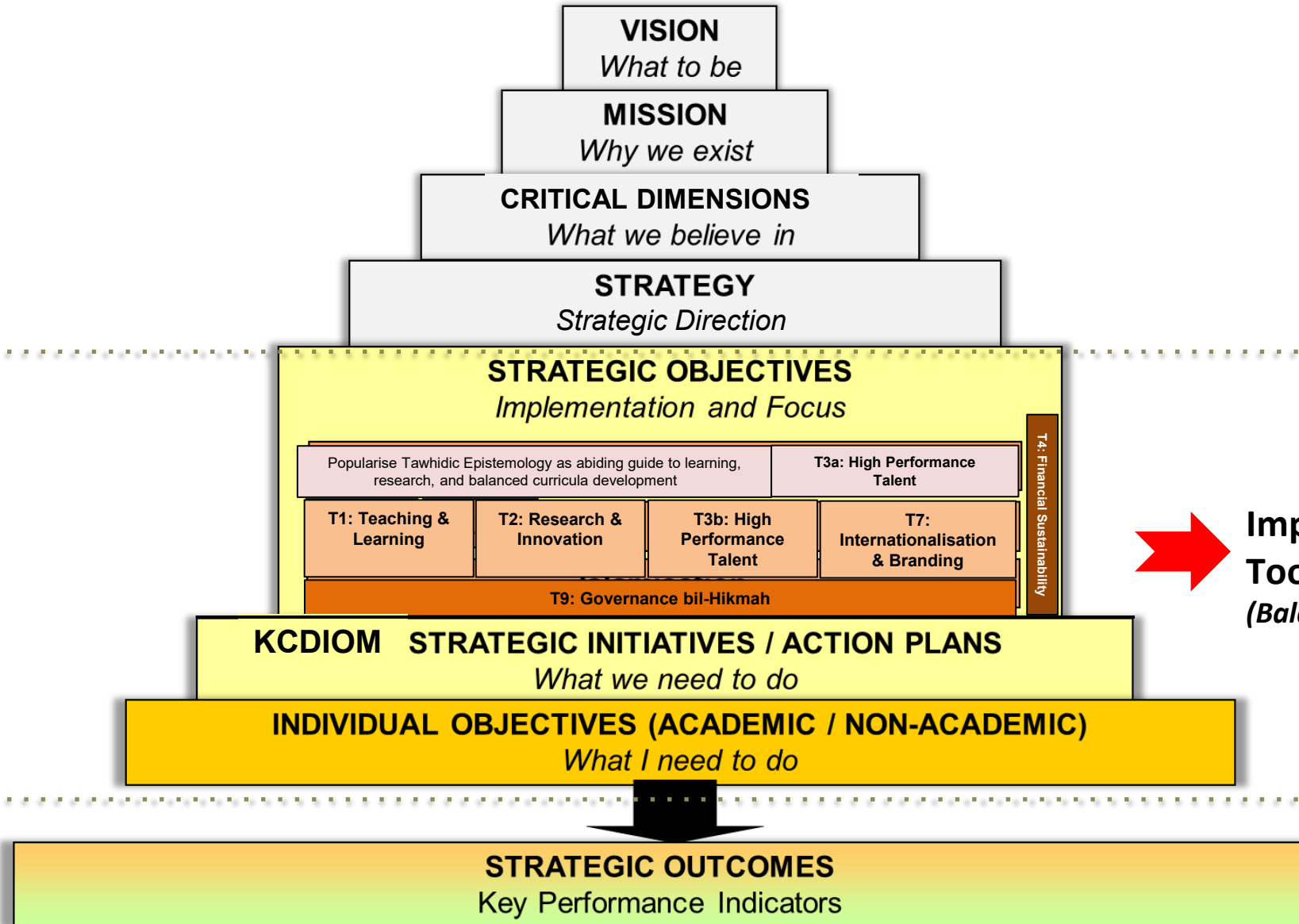


# STRATEGIC MANAGEMENT MODEL

Formulation  
Stage

Implementation  
Stage

Evaluation  
Stage



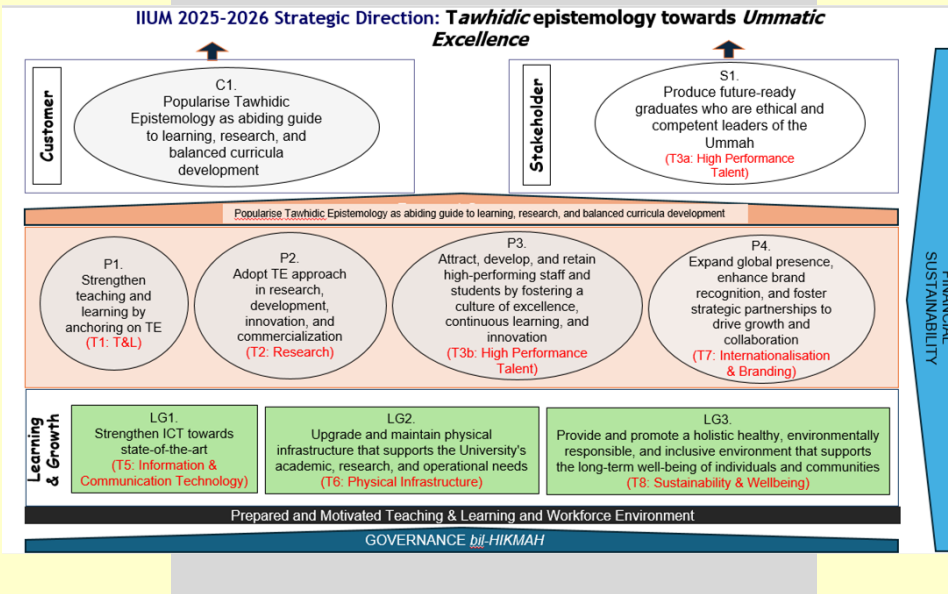
Implementation  
Tool  
*(Balanced Scorecard)*

\* Adapted from the generic strategic management model



# Balanced-Score-Card Components

## Strategy Map (Strategic Objectives)




The strategy direction

## Scorecard (Performance Indicators + Strategic Initiative)

PERSPECTIVE : STAKEHOLDER									
STRATEGIC OBJECTIVES	KEY IHASAN INDICATOR (KII)	TARGET			REPORT (Frequency)	KPI OWNER	STRATEGIC INITIATIVES	ACCOUNTABILITY	DEADLINE (Due Date)
		2017	2020	2025					
		<b>S1: Produce holistic, entrepreneurial &amp; marketable graduates with Islamic values &amp; global outlook</b>							
S1.1	% of graduates with employed status as of convocation (MEB#1/MKPI) (Baseline=76.2%)	80%	82%	85%	Annually	DR(A&P)	Treated like a "Project" with clear start and end date + dedicated resources + may require budget	Rector	December 2017
S1.2	% of graduates become entrepreneurs within 6 to 12 months after graduation (MEB#1) (Baseline = 3%)	3%	5%	7%	Annually	DR(SA)	Integrated data collection with evidence	DR(A&P) + All Kulliyahs	December 2017
S1.3	% of employer satisfied with IIUM Graduates (QS) (Baseline = TBD)	TBD	TBD	TBD	Annually	DR(SA)	Improve the process flow that ease the researchers & contributors		
S1.4	No. of awards received for students achievements i. National (Baseline = TBD) ii. International (Baseline = TBD)	TBD	TBD	TBD	Annually	DR(SA)	Identify areas of improvement based on the previous audit findings	DR(A&P)	December 2017
<b>S2: Produce excellent talents, academic scholars, research experts &amp; educational leaders with Islamic values &amp; global outlook</b>									
S2.1	% of academic staff appointed as Principal Investigators (MyRA) (Baseline = TBD)	80%	90%	100%	Quarterly	DR(R&I)	Integrated data collection with evidence	DR(R&I)	December 2017
S2.2	No. of awards received for staffs achievements (MyRA*) i. National (Baseline = TBD) ii. International (Baseline = TBD)	TBD	TBD	TBD	Annually	ED (MSD)	Improve the process flow that ease the researchers & contributors	Rector	December 2017
							Establish central database		

Measuring the performance of each strategy

Action plans to close the gap



## **Background:** Why is IIUM Pursuing Rankings Now?

- Although IIUM has not actively pursued rankings in recent years, it continues to be assessed based on public data that may not accurately reflect its true performance or strategic focus
- The IIUM Board of Governors has directed the University to actively participate in global ranking initiatives.
- More importantly, **our spirit is Muhasabah** – to **benchmark** ourselves honestly and strive towards **Ihsan**.
- We aim to **avoid complacency** and **continuously improve** to **serve the Ummah** better.



# Importance of Engaging in Rankings

- Strengthens **student recruitment** (local and international).
- Enhances **global reputation** and brand visibility.
- Attracts **quality staff** and academic talent.
- Increases opportunities for **research funding**.
- Expands ability for **international collaborations** and strategic partnerships.

# Where are we now? QS Rankings

- **QS World University Rankings:**
  - 2021: Ranked between 601-650.
  - 2022: Ranked between 651-700.
  - 2023: Ranked between 651-700.
  - 2024: Ranked between 711-720.
  - **2025: Ranked between 661-670**
- **Asia: 133**
- **Asian University Rankings – South Eastern Asia: 30**
- **Sustainability Ranking: 1351-1400**
- **Subjects Ranking:**
  - *Theology, Divinity & Religious Studies:* 32 (2024); 51-100 (2025)
  - *English Language and Literature:* 201-250 (2025)
  - *Linguistics:* 251-300 (2025)
  - *Accounting and Finance:* 251-300 (2024 & 2025)
  - *Law and Legal Studies:* 301-350 (2024 & 2025)
  - *Pharmacy Pharmacology:* 251-300 (2004); 351-400 (2025)
  - *Economics and Econometrics:* 351-400 (2024 & 2025)

# Ranking Initiatives Undertaken



Engagement with previous people involved in Rankings.



Direct engagement with Ranking agencies to understand latest methodologies.



**Mapping QS KPIs** to align with IIUM's strategic thrusts.



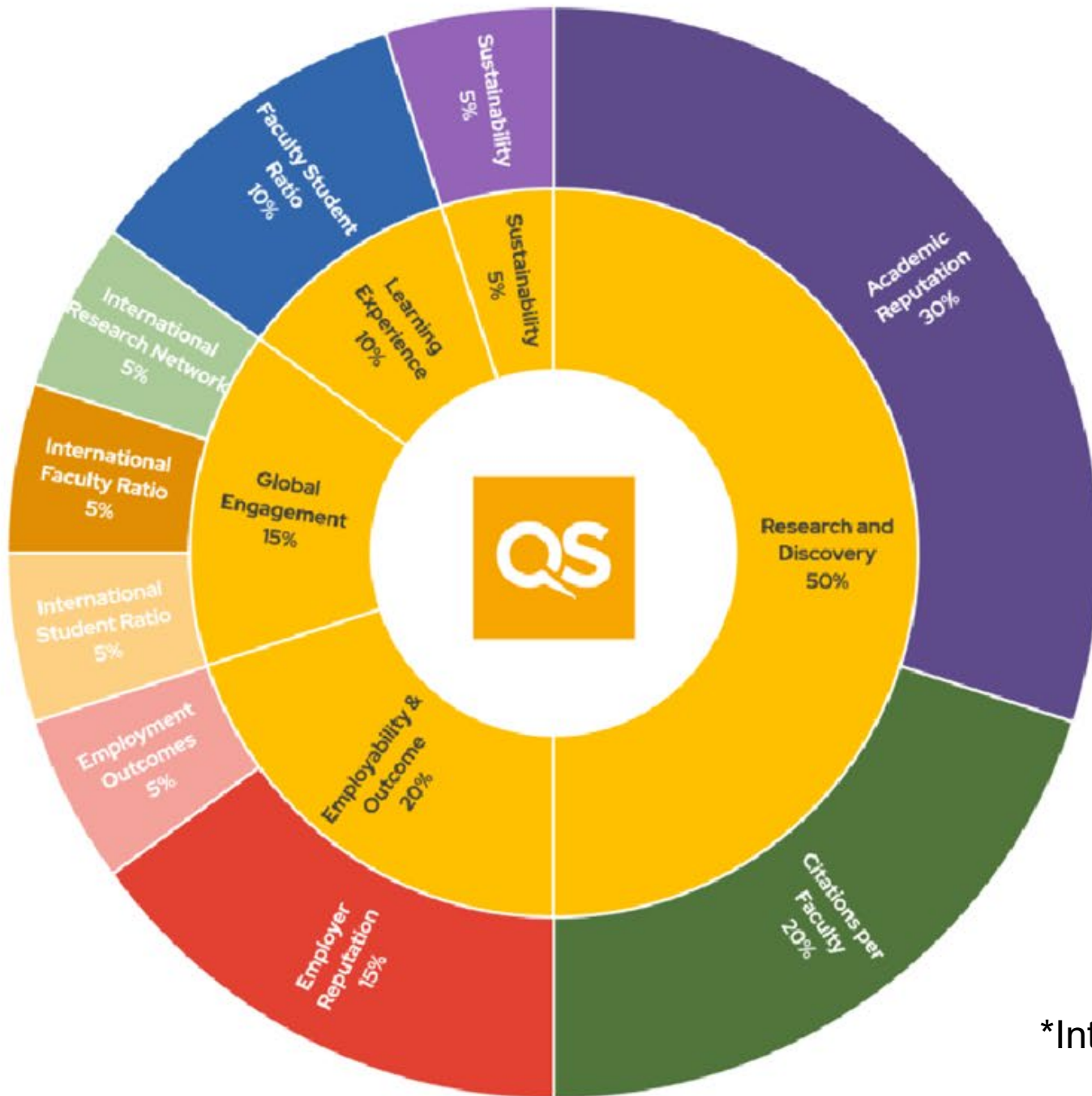
Conducted a **perception survey** among IIUM staff.



**Benchmarking visit** to Universiti Malaya (UM) to learn best practices.



Establishment of **Ranking Task Force** to strategise and monitor



For this 20th edition, QS has significantly evolved the methodology to reflect the shifts in higher education that have occurred over the past two decades, such as the growing importance of sustainability, employability, and research collaborations.

We have introduced three new indicators: Sustainability, employability, and international research collaboration.

\*Integrated into overall IIUM strategic plan

# Subject Rankings Indicators

## ACADEMIC REPUTATION

The QS World University Rankings by Subject was designed to capture and measure a university's performance across all subject areas.

## EMPLOYER REPUTATION

There are a total of 51 Subjects and 5 Broad Subject Areas in this rankings, each assessing institutions based on a combination of 2-5 indicators. The reputational indicators remain the same from the WUR (Data for both indicators is derived from QS Academic and Employer Surveys), but the research indicators differ. They are all based on data derived from Scopus.

## CITATIONS PER PAPER

Scopus

### **Citations per Paper**

This measure of impact is used in lieu of the WUR Citations per Faculty indicator to address the impracticality of reliably gathering faculty numbers broken down by discipline for each institution.

## H- INDEX

Scopus

### **H-Index (Hirsch Index or Hirsch Number)**

This measure of productivity and impact is effective within a single-discipline subject ranking, where differing research characteristics by discipline are eliminated.

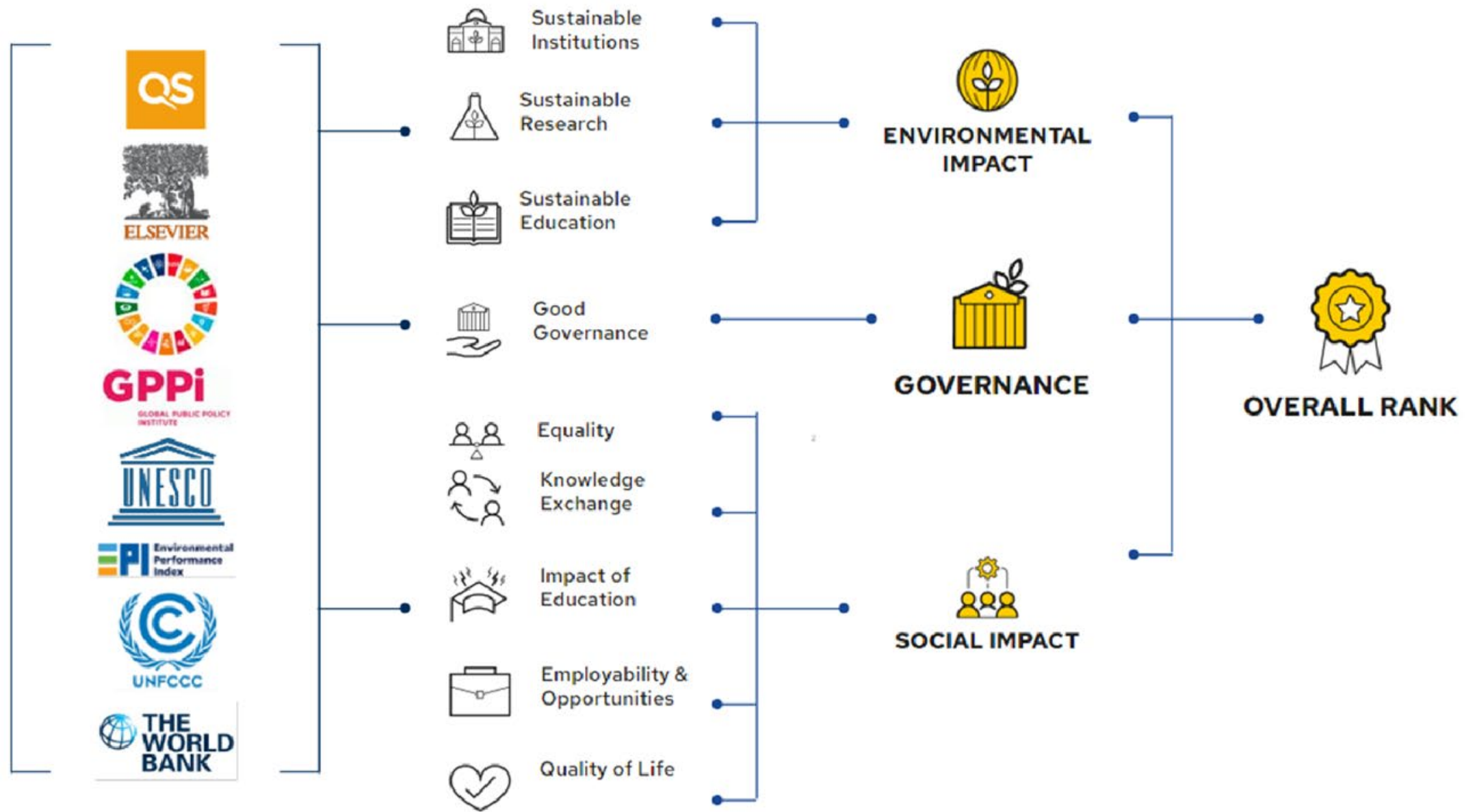
## INTERNATIONAL RESEARCH NETWORK

Scopus

### **International Research Network**

QS International Research Network (IRN) Index is used for the first time in 2022 rankings (in the broad subject areas). It reflects the ability of institutions to diversify the geography of their international research network by establishing sustainable research partnerships with other higher education institutions.

# Overall Structure



# Key Areas we seek to improve and *muhasabah*

- **Academic Reputation (30%):** Active participation in surveys, strengthen external academic networks.
- **Research Publications & Citations (20%):** Focused, high-quality, high-impact, publications.
- **Employer Reputation (20%):** Stronger industry ties, alumni engagement.
- **Employment Outcomes (5%):** Our graduates employability
- **Internationalisation (15%):** More international students and staff members. More strategised international collaboration
- **Learning experience (10%):** Staff to student ratio
- **Sustainability (5%):** We are already doing it, need to strategise and report it.

# Tawhidic Epistemology

## What

The study of knowledge that emphasizes that all knowledge is interconnected and must serve the divine purpose of creating harmony between the spiritual and material realms.



## Why

Offers a robust epistemological foundation, serving as the anchor for other dimensions and properties of knowledge. It shapes how knowledge is acquired, understood, and applied.



## Where

Tawhidic Epistemology should be applied in the educational context by integrating the Revealed Knowledge (naqliyah) with the acquired knowledge (aqliyah), creating a balance learning approach that addresses both the spiritual and material dimensions.



## When

When responding to fragmentation of knowledge: Tawhidic Epistemology is critical in addressing the compartmentalization of knowledge into "secular" and "religious" domains, which undermines the holistic understanding of reality e.g., bridging gaps between spiritual and material sciences for instance integrating Islamic perspectives into psychology or sociology.



## Who

### 1. Contributors:

- a. Revealed Knowledge
- Academics
- b. Human Sciences
- Academics
- c. Researchers
- d. Educators
- e. The University as an institution

### 2. Recipients:

- a. Students
- b. Academics and professionals
- C. Communities Global Muslim ummah



## How

Adopt a research approach that blends empirical investigation with the revelation-based sources of knowledge found in the Quran and the teachings of Prophet Muhammad (PBUH), ensuring a comprehensive understanding of the subject matter.

Learn from and study the Quran and the Sunnah to deepen knowledge on various topics, including human characteristics, and conduct further studies to explore the nature of these subjects in depth.



## KNOWLEDGE CONSTRUCTION IN ISLAM

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D

AL-QUR'AN & AL-SUNNAH  
(REVEALED KNOWLEDGE)

U  
S  
U  
L  
F  
I  
Q  
H

Method of reasoning

- IJMA'
- QIYAS
- ISTISLAH
- ISTIHSAN
- ISTISHAB
- 'URF
- SADD AL-GHARA'I

HUMAN ACQUIRED KNOWLEDGE

## Tawhidic Epistemology

Tawhid is a noun in Arabic. It comes from which is a (وحدٌ) the root word "wahhada verb meaning "to unify" or "to make one." The pattern of Tawhid is a verbal noun (masdar), which refers to the act, concept, or process of unification of asserting.

In the context of Tawhidic Epistemology, the word "Tawhidic" serves as an adjective to "Epistemology," indicating an approach to knowledge acquisition - the processes and activities that lead to the creation, perception, and construction of knowledge. It focuses on the methods and sources scholars or researchers use to acquire knowledge in specific fields.

## ISLAMISATION OF HUMAN KNOWLEDGE

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AL-QUR'AN & AL-SUNNAH  
(REVEALED KNOWLEDGE)

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HUMAN ACQUIRED KNOWLEDGE

RATIONALITY  
CUSTOM  
JUDICIAL PRECEDENT  
RELIGION

# EPISTEMOLOGY: APPROACH TO KNOWLEDGE ACQUISITION

## DEFINITION OF IJTIHAD

The total expenditure of effort made by a jurist in order to infer, with a degree of probability, the rules of *shari'ah* from their detailed evidence in the sources.

## CONDITIONS OF MUJTAHID

- i. Knowledge of Arabic to the extent that enables the jurist to enjoy a correct understanding of the Quran and the Sunnah;
- i. Knowledge of the Quran, the *Makki* and the *Madinese* verses and the occasions of their revelation, the incidences of obligation therein, and the full grasp of the legal contents of the Quran;
- i. Knowledge of the Sunnah as a whole, but especially with reference to the legal texts of the Sunnah, the incidences of abrogation therein and the reliability or otherwise of the narrators of hadiths;
- i. Knowledge of the *shari'ah* rulings on which there is Ijma', knowledge of the consensus of the Companions, Successors of the Companions, the leading imams and the Mujtahidun (plural of mujtahid) of the part;
- i. Knowledge of the objectives of the Shariah (*maqasid al-shari'ah*) and the priorities between them;
- i. Knowledge of Qiyas, its rules and procedures so as to enable the mujtahid to have recourse to analogical deduction in order to discover the ruling of an unprecedented case;
- i. Knowledge of the maxims of fiqh (*qawaid al-fiqhiyyah*) and the ability to distinguish the genuine *masalih* (public welfare) from those that are not;
- i. Capability of distinguishing strength and weakness in reasoning, and evidence
- i. Must be an *adil* (upright) and sincere person. Must have qualities of '*adalah* (just) and *ikhlas* (trustworthy).





لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾

To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil. (Ta-Ha:06)

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوكُمْ فِي مَا

ءَاتَاكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful. (Al-An'am:165)

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَةً قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾

And We have certainly established you upon the earth and made for you therein ways of livelihood. Little are you grateful. (Al-'Araf:10)

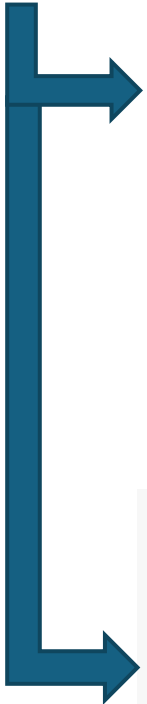
إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾  
Indeed, all things We created with predestination.

(Al-Qamar:49)

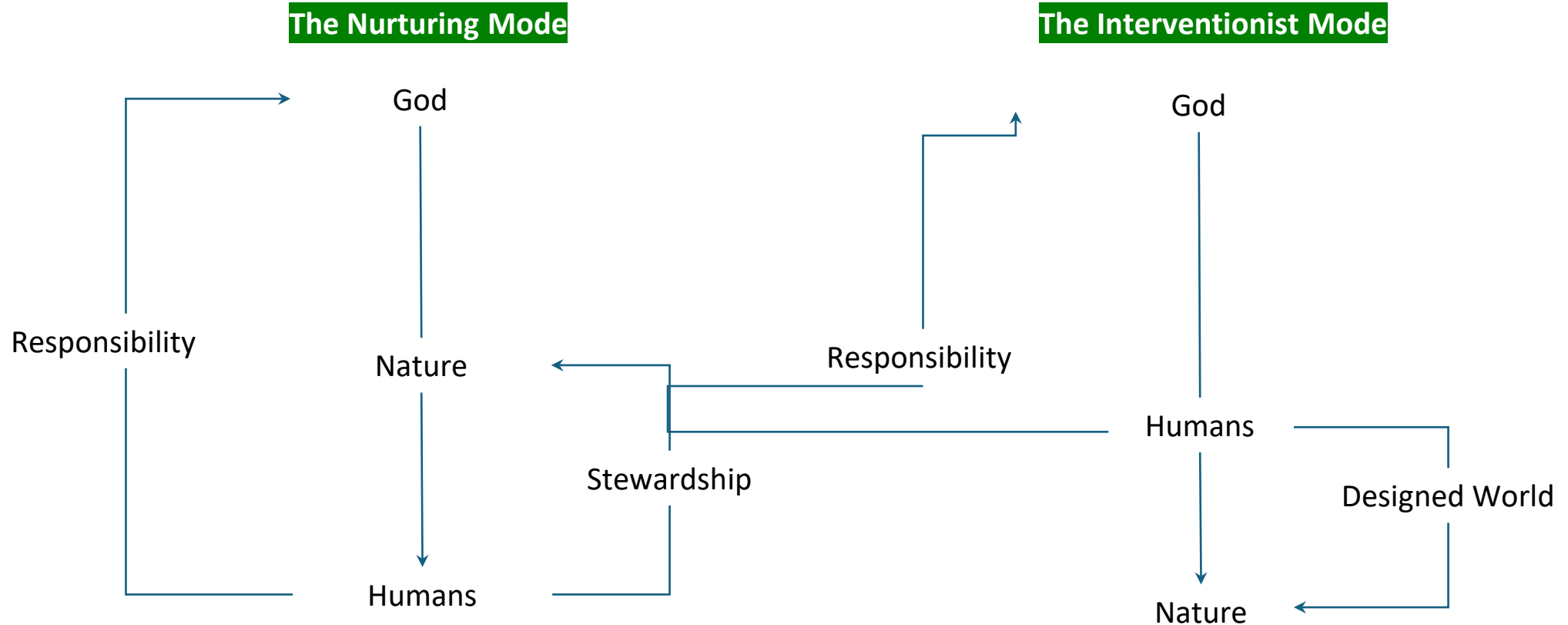
ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ

تَرْجِعُونَ ﴿٤١﴾

Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He [i.e., Allah] may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]. (Ar-Rum:41)



# RELATIONSHIPS BETWEEN HUMANS AND NATURE: REORIENTATION OUR WAY OF THINKING

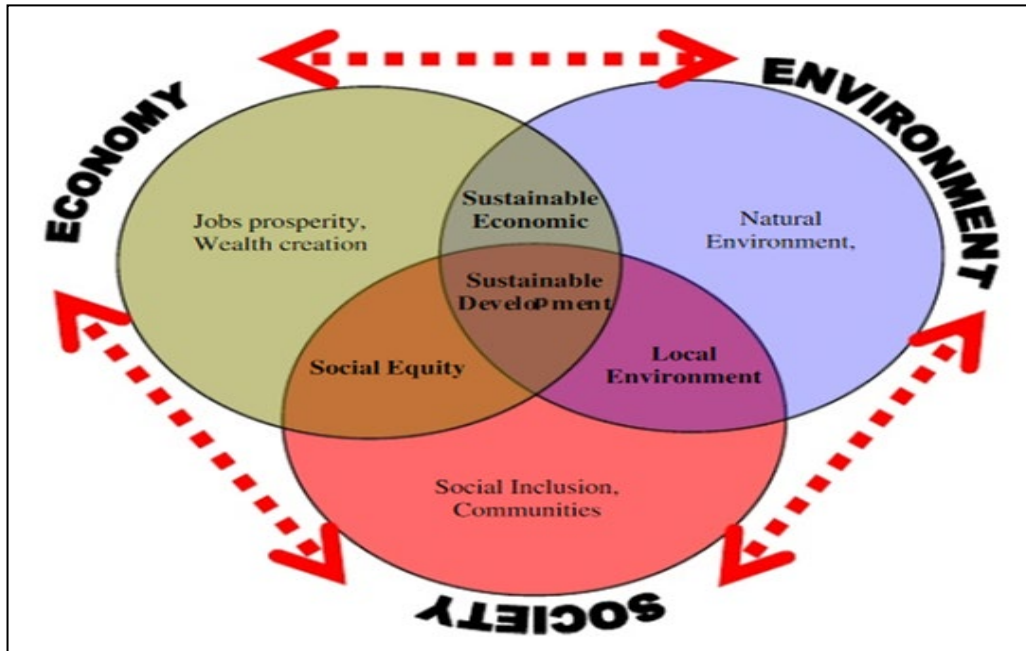


Accountability: reward & punishment

Source: Niaz A.K, Sustainable Development & Islamic Ethics: A Primer on Conceptual Linkages, Journal of Islamic Administration, (2001), Vol. 4-5, No.1, 27-36.

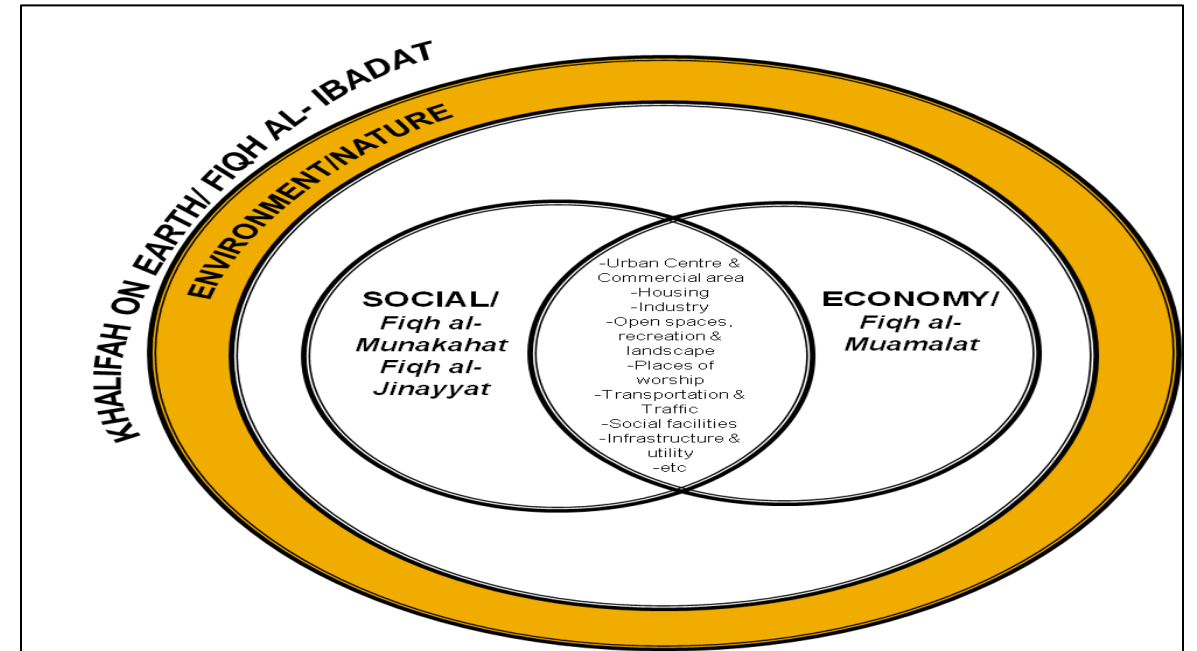
# REPOSITIONING THE THREE PILLARS OF SUSTAINABILITY IN THE CONTEXT OF ISLAMIC BUILT ENVIRONMENT

Figure 1: Sustainability-Three Fundamental Correlation



(Source: Adopted Ho Chin Siong, Muhammad Zaly, 2008 on "Modelling Urban Quality of Life with Data Envelopment Analysis Methods")

Figure 2: The Conceptual Framework of Islamic Built Environment In Relation To sustainability



(Source: Azila, et. al., 2012)

1. Muslims are religiously bound to manage and prosper the earth under the notion of *Khalifah* (*Al-'An`ām :165*)
2. Islam perceives environment/nature in a bigger context (*Surah Ṭāhā: 6*)
3. Islam is a way of life to include every spectrum of human i.e social, economy etc. (*Al-Maidah: 3*)

# Modes of Islamisation/ Islamicisation

1

Acknowledging useful secular-based conventional knowledge, without making efforts to incorporate Islamic worldview into the subject matter.

2

Adopting that which is considered useful in secular-based conventional systems, after undertaking with the Islamic worldview /principles.

3

Improvising the acceptable or compatible secular based conventional systems without undermining the principles of Islam (especially when the Islamic solution is not present at the moment in contemporary Muslim societies to serve as better alternative

4

Correcting some aspects of secular-based conventional knowledge which have been evaluated from Islamic worldviews and found to be unacceptable as they are.

5

Countering all aspects of secular-based conventional knowledge which are opposed to Islamic worldviews /principles.

6

Integrating Islamic worldview into the acceptable aspects of secular-based conventional human knowledge for a better and more correct understanding of the holistic nature of truths of human realities.

7

Promoting Islamic perspectives on aspects of human knowledge in various fields which are constructed or based upon the worldview of Islam.

8

Defending Islamic perspectives vis-à-vis the unjust criticisms or attempts to undermine or discredit Islam.

9

Undertaking research publication, consultancy, public service or social work, in harmony with the worldview of Islam.

10

Revitalising in a positive way the useful knowledge from the rich Islamic intellectual and civilisational legacy and making them relevant and applicable to the contemporary period as problems solving tools.

11

Producing important and highly desirable new inventions in the form of academic or scientific tools which may have high economic potential thus manifesting the creativity and innovativeness of Muslims.

12

Reconstructing or providing significant alternatives to major or dominant secular-based conventional thoughts based on the Islamic worldviews.

13

Constructing new and highly significant human knowledge based on the worldview of Islam.

14

Reviving selected classical Islamic thought and works with the aim of highlighting their contemporary relevance, usefulness or otherwise.

## Introduction to TE

What	Why	Where	When	Who	How
The study of knowledge that emphasizes that all knowledge is interconnected and must serve the divine purpose of creating harmony between the spiritual and material realms.	Offers a robust epistemological foundation, serving as the anchor for other dimensions and properties of knowledge. It shapes how knowledge is acquired, understood, and applied.	Tawhidic Epistemology should be applied in the educational context by integrating the Revealed Knowledge (naqliyah) with the acquired knowledge (aqliyah), creating a balance learning approach that addresses both the spiritual and material dimensions.	When responding to fragmentation of knowledge: Tawhidic Epistemology is critical in addressing the compartmentalization of knowledge into "secular" and "religious" domains, which undermines the holistic understanding of reality e.g., bridging gaps between spiritual and material sciences for instance integrating Islamic perspectives into psychology or sociology.	<b>1. Contributors:</b> a. Revealed Knowledge Academics b. Human Sciences Academics c. Researchers d. Educators e. The University as an institution  <b>2. Recipients:</b> a. Students b. Academics and professionals c. Communities Global Muslim ummah	Adopt a research approach that blends empirical investigation with the revelation-based sources of knowledge found in the Quran and the teachings of Prophet Muhammad (PBUH), ensuring a comprehensive understanding of the subject matter.  Learn from and study the Quran and the Sunnah to deepen knowledge on various topics, including human characteristics, and conduct further studies to explore the nature of these subjects in depth.

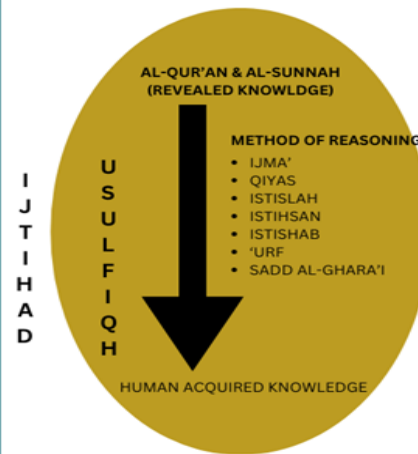
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## ISLAMISATION OF HUMAN KNOWLEDGE



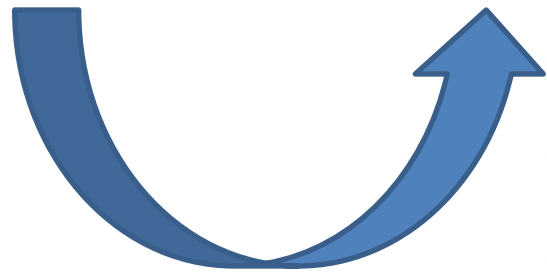
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# IIUM STRATEGIC PLAN

## 1. IIUM Strategic Planning 2025 – 2026

- Ranking Initiative
- Tawhidic Epistemology



## 2. IIUM Strategic Plan

- Thrusts
- Strategic Objectives
- Initiatives
- Key Performance Indicators
- Target
- In-charged KCDIOM



**THANK YOU**

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