

Student's Self- Efficacy In Integrating Islamic And Scientific Knowledge

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ABSTRACT

In the contemporary context of globalization of knowledge atmosphere, self-efficacy was made an essential issue. This research aims investigating the correlation between self-efficacy as independent variable that associated with integration of knowledge propounded by Al-Ghazali and Al-Alwani views which impacts directly the Integration of Islamic and Scientific knowledge among the students particularly in Universiti Sains Islam Malaysia (USIM). Being qualitative in nature and library-based research, this research adopts the prominent Muslim scholars such as Al-Ghazali, Al-Faruqi and Husain An-Naser in their profound research pertaining to epistemology of the Islamization of knowledge where it is not monosemous in the context of Islamic field. Besides, this research uses GIINA Model by USIM as a guideline for the research. It is expected that the result of the research will fulfill the gap of the research where it develops a skill set that needed in order to integrate Islamic and Scientific knowledge among the USIM students in particular.

KEYWORDS: Self-Efficacy, Integration of knowledge, Islamization of Knowledge, GIINA Model, Integration skills.

INTRODUCTION

Significantly, self-efficacy relates to overall beliefs in individual's ability to be succeeded. Self-efficacy is defined as belief in one's ability to face challenges and accomplish a task successfully.³³ It is observed that research indicates self-efficacy is correlated with the outcome of achievement.³⁴ In other words, when students have high level of self-efficacy, they will show the greater performance than those who possess the low level of self-efficacy. Furthermore, when a student tends to be self-regulated learner, it will lead them to positive self-efficacy.³⁵

However, from the Islamic perspective, self-efficacy has similar meaning with the word "belief". According to Al-Ghazali (n.d)³⁶, this terminology has given explanation in defining the concept of belief which is faith (iman) in Islam³⁷. In-regard to Ainon Mohd and Abdullah Hasan, (2006), when

³³Akhtar.M.(2008). What is self-efficacy?. Retrieved from <http://positivepsychology.org.uk/self-efficacy-definition-bandura-meaning>.

³⁴ Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Englewood Cliffs, NJ: Prentice-Hall. Bandura, A. (1997). *Self-efficacy: The exercise of control*. New York: Freeman. Pajares, F. (1996). Assessing self efficacy beliefs and academic success: The Case for specificity and correspondence. Paper presented at the *Annual Meeting of the American Educational Research Association*, New York. Shunk (1995). Self efficacy and education and instruction. In Maddux (ed.), *Self efficacy, adaptation and adjustment: Theory, research and application*. New York: Plenum Press, 281-303

³⁵ Buchanan, S, Harlan, M. A. Bruce, C, & Edwards, S. (2016). Inquiry based learning models, information literacy, and student engagement: A literature review. *School Libraries Worldwide*

³⁶ Al-Ghazali Abu Hamid. (n.d). *Ihya' Ulum al-Din*. Kaherah: al-Masyad

³⁷ Noornajihan Jaafar, Ab. Halim Tamuri, (2012). Konsep Efikasi Kendiri Dari Perspektif Islam. Paper presented at the *Prosiding AKEPT 2nd Global Annual Young Researchers Conference And Exhibition 2012*

an individual believes in his or her self-ability, he or she is capable to do things successfully³⁸. In fact, Ibrahim Nor (2005) asserts that trust is the main key factor which leads to success or failure of an individual³⁹.

In addition, this research highlights the views from Al-Ghazali and Al-Alwani pertaining to integration of knowledge. Significantly, Al-Ghazali asserts integration of knowledge in its structural integrality which could be seen clearly in the best manner through his classifications of knowledge.⁴⁰ He also argues in a broader perspective where “knowledge is the perception (tasawwur) of things through thorough understanding (tahaqquq) of quiddity and definition and apperception (tasdiq) with regard to them through pure verified (musaddaq) certainty.”⁴¹

According to Al-Alwani, he claims that the issue of integration between scientific and Islamic knowledge is considered as a methodological issue in Education which triggers the civilizational outcome. Hence, it will discover the methodological relation between methodology of revelation and methodology of universe, which both are interconnected⁴².

Interestingly, in accordance with the needs of ummah, Universiti Sains Islam Malaysia initiated a step forward in the effort in generating competitive graduates to satisfy the demand of nation’s human resource.

In a nutshell, this study stresses the correlation between self-efficacy and integration of knowledge that resulted the skills in integrating Islamic and Scientific knowledge.

Research Background

The focus of this study is to find out qualities required in integrating Islamic and Scientific knowledge based on the correlation of the self-efficacy and integration of knowledge. In addition, this research highlights the theoretical discussion that has been propounded by the prominent scholars such as Al-Ghazali and Al-Alwani pertaining the integration of knowledge. This study uses mixed-methods research approach as any of qualitative and quantitative alone is not adequate to fulfill the research questions.

This study is comprised of five variables which are self-efficacy, integration of the knowledge, Islamization of knowledge, Graduates in Integrating Naqli and Aqli Knowledge (GIINA Model) by USIM, and skills for integration of knowledge in accomplishing the objectives of this research. By using these variables, the researcher is investigating the skills set mentioned by previous scholars and past literature comparatively.

Moreover, the researcher approaches the experts through semi-structured interview in finding the qualities need by the students in integrating the Islamic and Scientific knowledge. Whereas, the survey questionnaire is used to measure the reflection of integration skills among USIM students. The faculties involved in this research are Faculty of Quranic and Sunnah Studies, Faculty of Syariah and Law, Faculty of Science and Technology and Faculty of Economy and Muamalat. These

³⁸ Ainon Mohd & Abdullah Hassan,(2006). *Mendorong Diri Sendiri*. Kuala Lumpur: PTS Publications & Distributors Sdn. Bhd

³⁹ Ibrahim Nor, (2005). *Anda Ada Pilihan*. Kuala Lumpur: Utusan Publications & Distributors Sdn. Bhd

⁴⁰ Malkawi, Fathi Hasan. *Manhajiyah al-Takamul al-Ma’rifi*, (2011). The International Institute of Islamic Thought, Herndon, USA. P. 53

⁴¹ Franz Rosenthal, (1970), *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam* (Leiden: E.J. Brill, UK, p. 334

⁴² Alwani, p. 54

faculties are chosen by considering the vary of academic settings and the needs among the students in getting the approach and having skills to integrate both Islamic and Scientific knowledge. Besides, the four faculties are chosen to make it multi-disciplinary.

Problem Statement

The existing studies are narrative in nature and focus mostly on the theoretical facts pertaining Integration of Knowledge and little focus made on the skill set. Furthermore, the previous discussions made are not sufficient on the skillset. Yet, there is existing model used in explaining the skill set but it is practically applied by the students. **Lack of the skillset is the gap of this study that highly concerned by the researcher.** In fact, this study is not merely depending on the secondary sources but the primary sources particularly.

The impacts of lacking the skillset will cause the students not to be well-qualified in integrating both Islamic and Scientific knowledge after graduation. This will be eventually affected the skillful force needed to promote employability among the graduates and the effectiveness of learning in the classroom with the teachers or lecturers.

Research Questions

In the light of its objective, this research intends to address the following set of questions:

- 1) What is meant by the integration of knowledge?
- 2) What are the qualities and competencies required to integrate Islamic and Scientific knowledge?
- 3) How the integration skills reflected among USIM students on how to integrate Islamic and Scientific knowledge?

Research Objectives

- 1) To explore the meaning integration of knowledge in detail
- 2) To identify the qualities and competencies required to integrate both Islamic and Scientific knowledge
- 3) To measure the integration skills that reflected among USIM students on how to integrate Islamic and Scientific knowledge

Research Significance

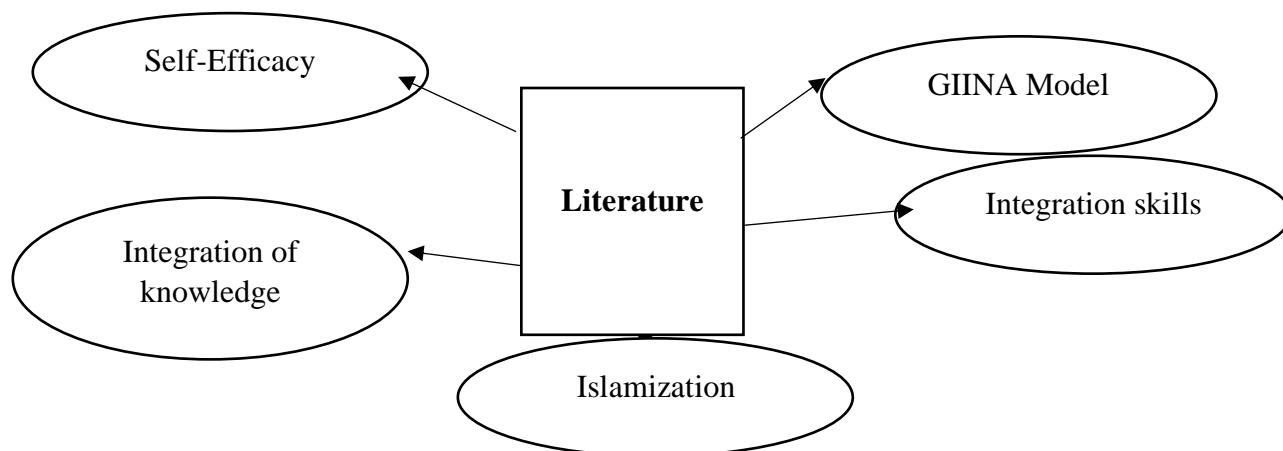
This research focuses on the educational system and the challenges facing the students in particular. In addition, this study helps to revisit the concept of self-efficacy and integrated knowledge with the hope it will be implemented in a proper way. On the other hand, it can prevent the students from being easily get influenced and confused with the Western or secular education nowadays.

Research Limitation

This study is carried out particularly involving only four faculties in USIM which are Faculty of Quranic and Sunnah Studies, Faculty of Syariah and Law, Faculty of Science and Technology and Faculty of Economy and Muamalat. In addition, the semi-structured interview is done among the top positions from each faculty which are Dean of the faculty, Deputy of Dean, Head of Program and senior lecturers. Besides, this research only used the GIINA Model used by USIM in particular as a guideline. In fact, the literature reviews used are taken since 2015 until present which may not have the numerous researches in recent time.

LITERATURE REVIEW

The literature is divided into five main themes which are;



Self-Efficacy

These studies have found the similar results where self-efficacy is more meaning to other variables such as self-confidence, optimism, self-esteem and achievement.

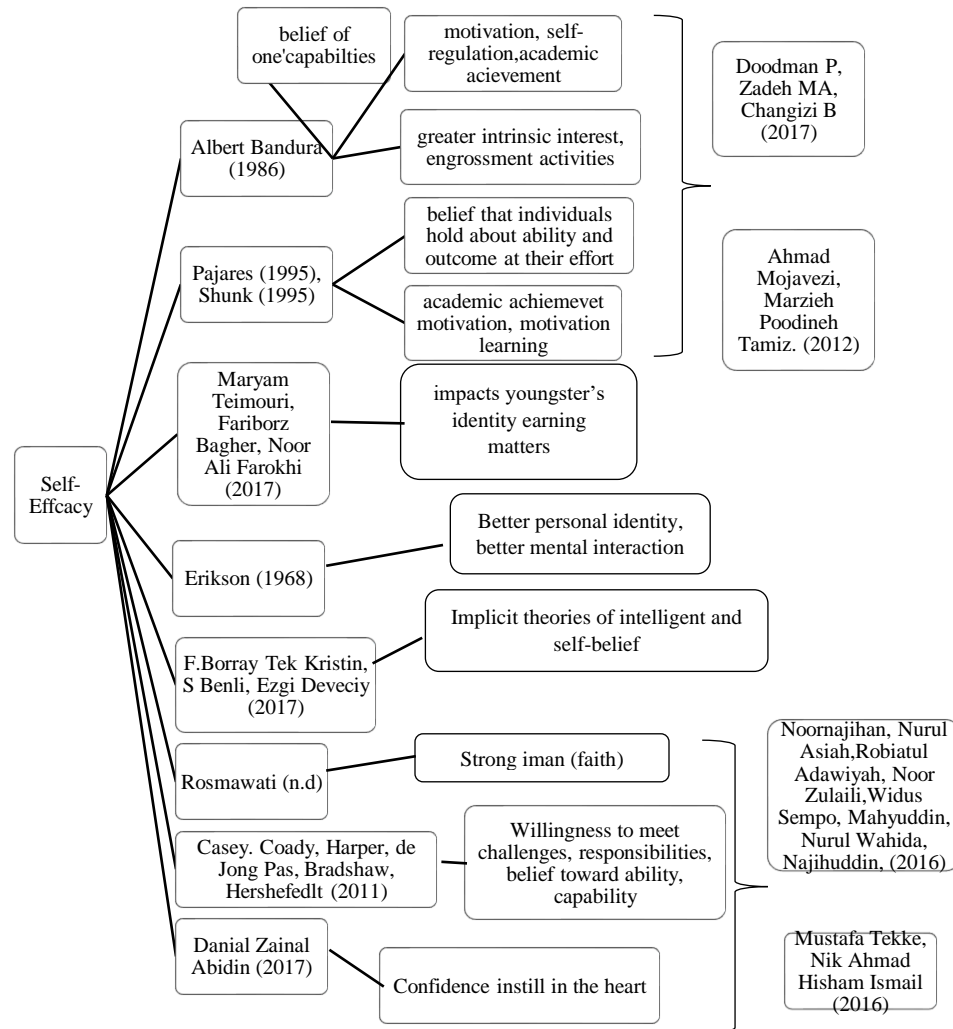


Figure 1

Figure 1 shows the summary of literature pertaining to self-efficacy

Integration of Knowledge

Al-Ghazali (1993) asserts in his research that integration of knowledge in its structural integrity which could be seen clearly in the best manner through the classifications of knowledge as illustrated below;

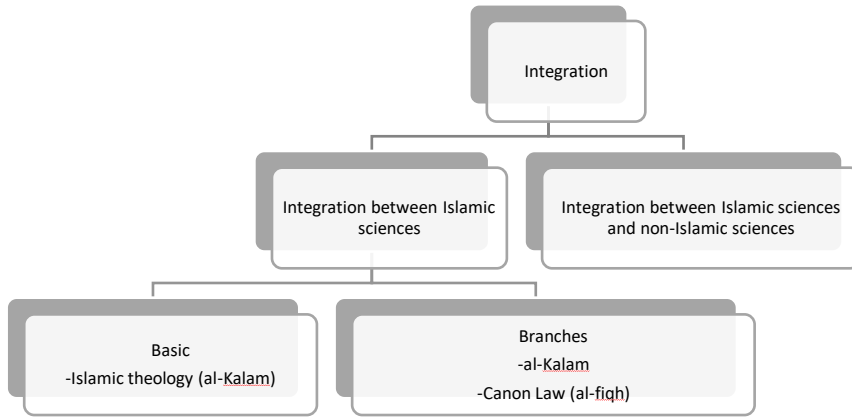


Figure 2
 Figure 2 explains the integration structure from Al-Ghazali’s views

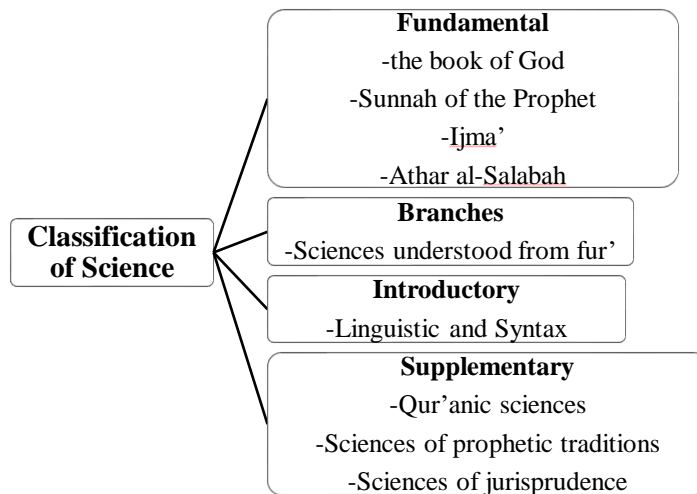


Figure 3
 Figure 3 illustrates the classification of science based on Ihya ulum al-Din. Integration that illustrated in Al-Mustasfa by Al-Ghazali as shown below;



Figure 4
 Figure 4 shows the integration happens between Pure science and Religious science.

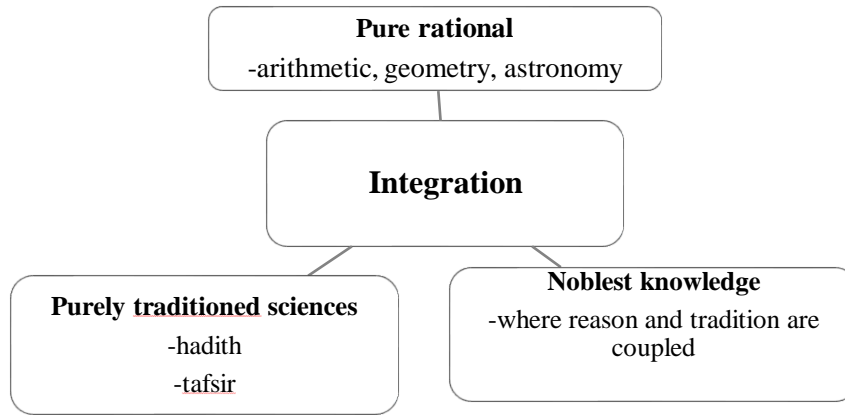


Figure 5

Figure 5 shows that the integration happens in three details.

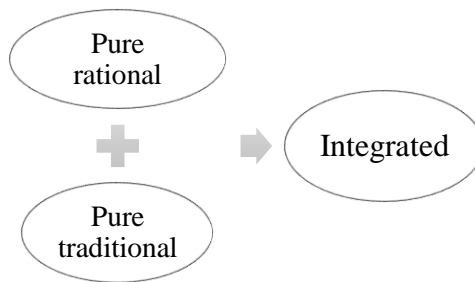


Figure 6

Figure 6 shows that pure rational and pure traditional can be integrated

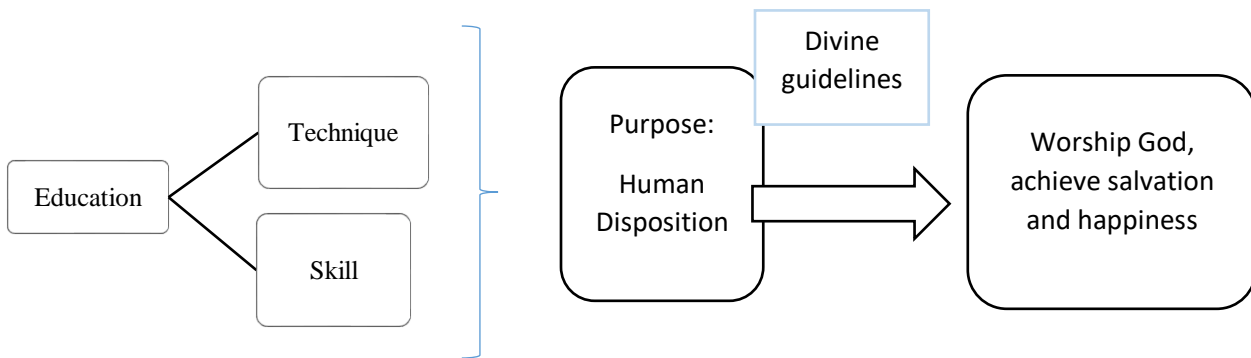


Figure 7

Figure 7 explains the concept of knowledge from Al-Ghazali’s perspective

According to Alwani, the issue of integration between scientific and Islamic knowledge is a methodological issue in education that triggers civilizational outcome. The fundamental approach in integration begins with discovering the methodological relation between methodological coherence in Qur'anic verses reflected in Quran's structural and its inimitability; and natural law. Therefore, it can be concluded that methodological relation is interconnected between methodology of revelation and methodology of universe.

In recent studies, Al-Ghazali and Al-Alwani have highlighted the integration of knowledge between religious and non-religious aspects. It can be concluded that the mastering of knowledge will lead to integration of knowledge effectively. In fact, it also been supported by other contemporary Muslim scholars pertaining to integration of knowledge.

Although both have different approaches, this assertion by Al-Ghazali and Al-Alwani can be categorized as having the same fundamentals in Islamic contexts.

Islamization of Knowledge

Significantly, the concept of 'Islamization of knowledge' is not newly emerging issues over past 30 years ago. Naquib al-Attas (1993) is one of the Islamic scholars, that known as contemporary Malaysian philosopher. He was the first scholar that preceding used the phrase "Islamization" that emphasizing the speculation between Islam and secularism. In placing more emphasis, according to al-Attas, Nasr and al-Faruki, the fundamental of religious experiences is tawhid, even bboth of them have their own interpretation of the revelations.

Generally, Al-Faruqi (1988) argues the main target of the Islamization of Knowledge is against Western modern science which, according to them, had created what is called 'malaise of the 'ummah'. Therefore, Muslims have to find ways of dealing with the situation and try to amend the problems it caused because it will continue to subvert every Muslim effort to reconstruct the 'ummah' and carry forth the 'amanah'. According to al-Faruqi (2006), philosophy used by the West tend to provoke scepticism and empiricism over the world, it attempts to promote to semantics and merely speech analysis but not related to wisdom.

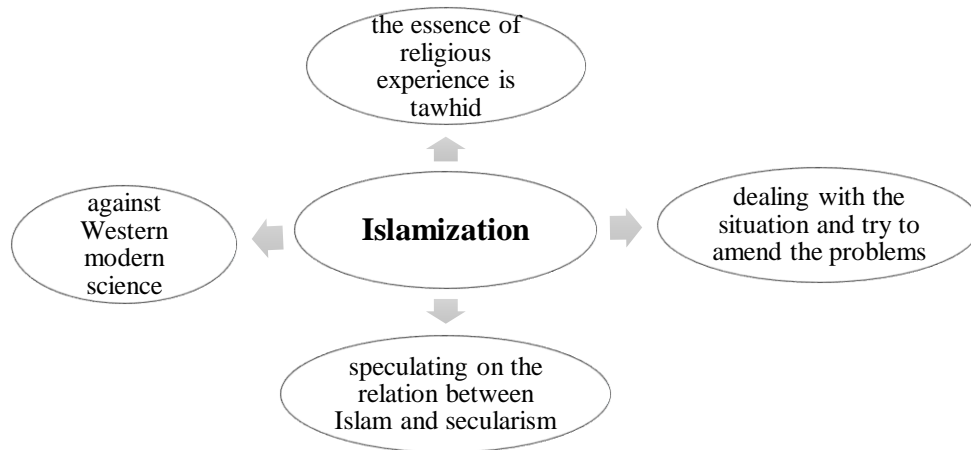


Figure 8

Figure 8 illustrates the concept of Islamization

In-regard to al-Attas (1993), Islamization refers to man's liberation, that opposite with the Islamic traditions such as black magic, mythological perceptions, animistic beliefs and secularism. Moreover, al-Attas explained that the liberation refers to the spirit, because a person who is spiritually liberated is conscious in his actions, while it brings peace and harmony to his physical body and to nature. He also explains that what is needed is to Islamize modern knowledge via a two-step process, that firstly by segregation of elements that promoting the West in term of cultures and standard civilization (de-westernization/de-secularization), and secondly, infusion of Islamic traditions and laws.

According to Nasr (1981), his idea of Islamization of Knowledge is an attempt to translate modern knowledge into languages that can be understood by the Muslim community wherever they are. This is supported by Safiq (1995), the Islamization of Knowledge is more of an effort to bring together 'ways of thinking and acting' (epistemological and axiological) between the Western and Muslim societies..

Similarly, Nasr's view of the matter seems agreed with al-Attas' view that Western knowledge had intruded and was disseminated to the world using a secular worldview. Research pertaining Islamization of knowledge has been done by Al-Faruqi and Nasr as the main persons in introducing the concept. Although scarce and there are many versions of concepts, these studies have found the similar results where the Islamization of knowledge is meant to expose the essence of religious contexts from the Western civilization.

GIINA Model

In placing more emphasis, Nasrul Hakim, Ahmad Masni Md Hashim and Hassan Basri (n.d) state in the Model of Graduate in Integration of Naqli and Aqli knowledge, Malaysia Education Blueprint 2015-2025 (Higher Education) contains ten (10) shifts, four (4) of which are the "outcomes" while

the other six (6) are the “enablers” designed for the purpose of charting the new direction of Malaysia’s higher education for the next ten years. The First Shift namely “Holistic, Entrepreneurial and Balanced Graduate” is considered the paramount outcome contemplated by the blueprint and all institutions of higher learning are expected to align themselves with the outcomes and the enablers.

In fact, through this model, students are encouraged to participate in various activities that could enhance their soft skills, shape their personalities and equip them with necessary tools needed for their graduation.



Figure 9

Figure 9 shows the GIINA Model promoted by USIM to equip the students with the skills needed in integrating the Islamic and Scientific knowledge.

Skills for Integrating Knowledge However, Alwani stresses the need to bring to light the “logic” of the Qur’an and what he terms “the cosmic Qur’anic methodology.”

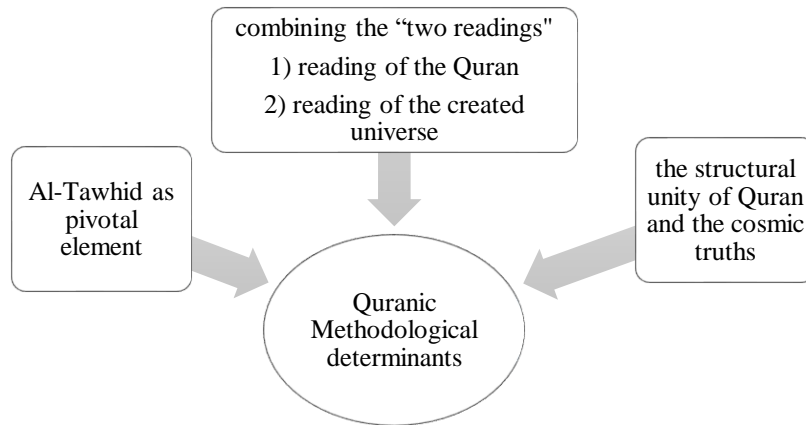


Figure 10

Figure 10 shows the cosmic Qur’anic methodology designated by Al-Alwani where he stresses the Qur’anic methodological by three determinants.

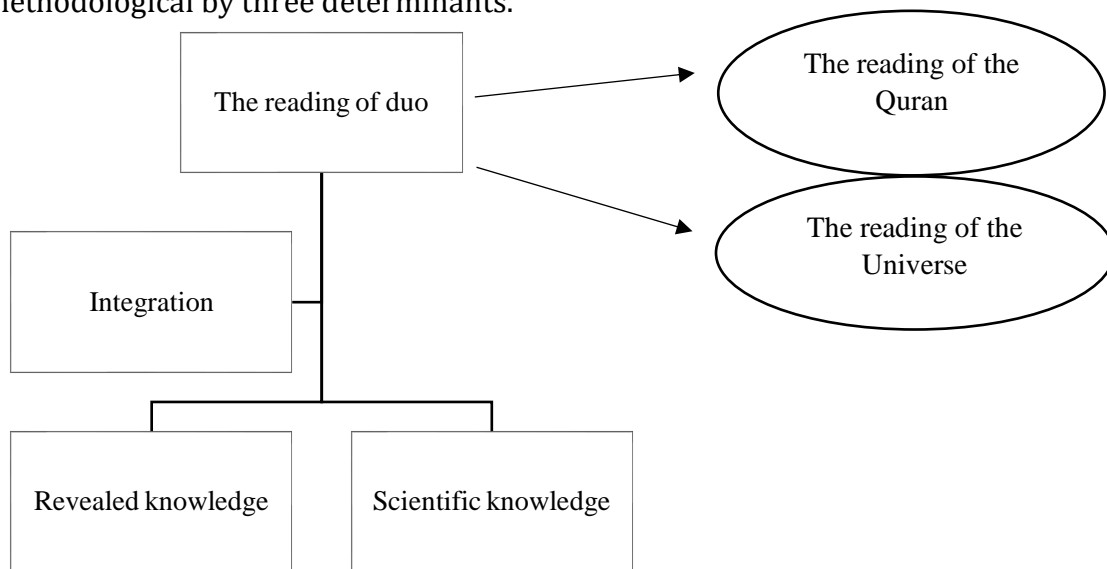


Figure 11

Figure 11 shows that Al-Alwani believes the integration between Revealed and Scientific knowledge entails to the way of reading of the duo.

On the Quranic side, Al-Alwani suggests the Quran should undergo the following approaches as shown by figure 12:

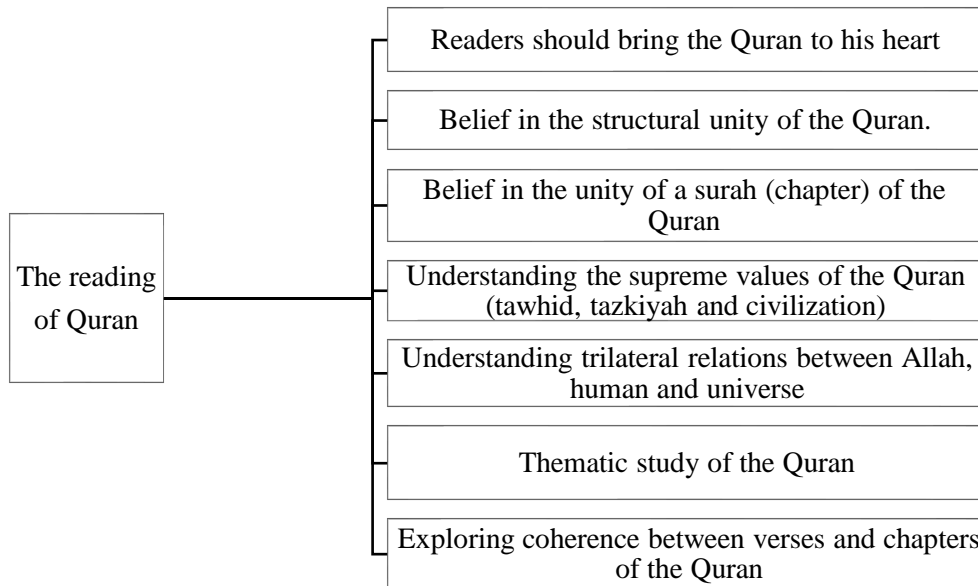


Figure 12

Figure 12 shows the approaches used by Al-Alwani for the reading of the Quran

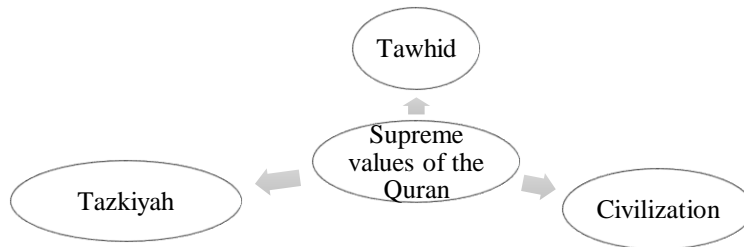
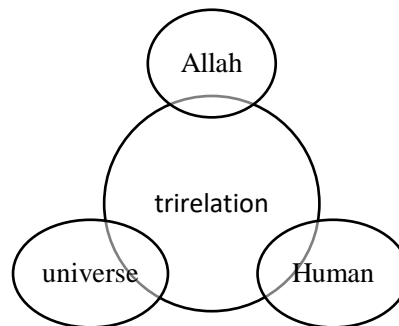


Figure 13

Figure 13 illustrates the understanding the supreme values of the Quran (tawhid, tazkiyah and



civilization)

Figure 14

Figure 14 notes the understanding trilateral relations between Allah, human and universe

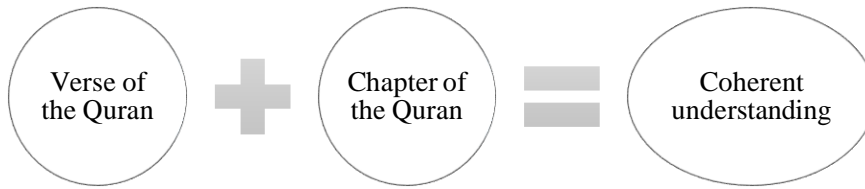


Figure 15

Figure 15 illustrates the exploring coherence between verses and chapters of the Quran

Meanwhile, there are three approaches in reading of the universe that highlighted by Al-Alwani as shown in figure 16 below;

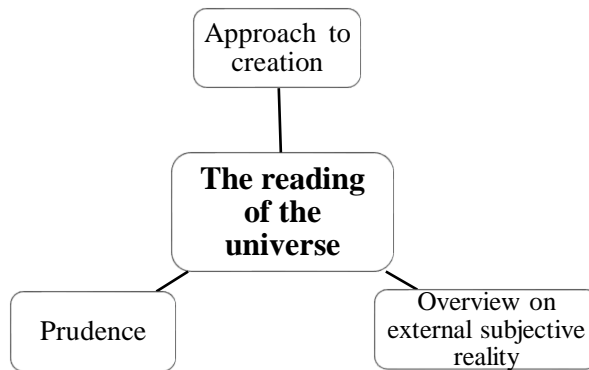


Figure 16

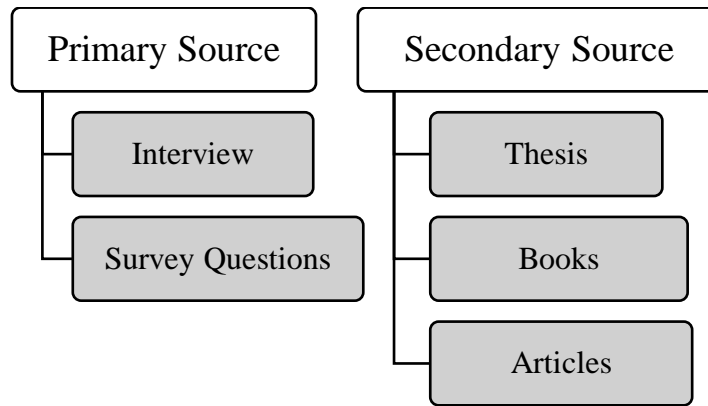
Figure 16 explains the reading of the created universe

RESEARCH METHODOLOGY

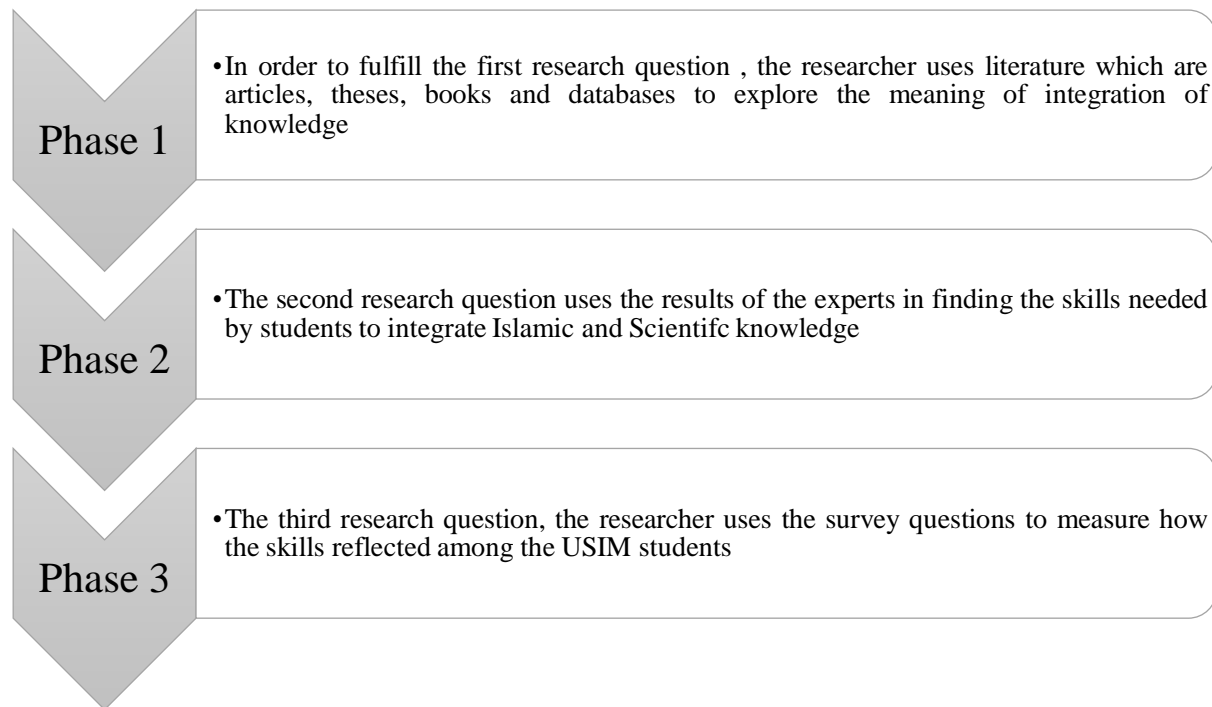
This study uses mixed-methods research approach in addressing the research questions. The researcher approaches the experts through semi-structured interview in finding the qualities need by the students in integrating the Islamic and Scientific knowledge. Whereas, the survey questionnaire is used to measure the reflection of integration skills among USIM students.

The faculties involved in this research are Faculty of Quranic and Sunnah Studies, Faculty of Syariah and Law, Faculty of Science and Technology and Faculty of Economy and Muamalat. These faculties are chosen by considering the vary of academic settings and the needs among the students in getting the approach and having skills to integrate both Islamic and Scientific knowledge. Besides, the four faculties are chosen to make it multi-disciplinary.

Types of data illustrated as below;



In order to answer all the research questions, the researcher divides the research question into three phases. The data has been categorized by the need on the research questions as following;



Literature

- Articles, books, theses and databases such as SAGE Journals, ACM Digital Library and Research Gate, Pro-quest, Jostor and Google Scholar

Interview

- Experts from top positions from different faculties in USIM

Survey

- Distribute among USIM students at selected faculties

CONCLUSION

In a nutshell, this research highlights the qualities required to integrate Islamic and Scientific knowledge and aims to measure the reflection of skills among USIM students particularly.

Sources of the skills are taken from the literature done by the previous scholars and interview of the experts pertaining to integration of Islamic and Scientific knowledge. Based on the findings, the survey question is conducted to see on how the skills reflected among USIM students in particular.

There is correlation between self-efficacy and integration of knowledge from the views of prominent scholars such as Al-Ghazali and Al-Alwani. In fact, the skills needed by the students are significant as to fulfill the need of skillful workforce and employability after the graduation.

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