

TRANSFORMATION OF KUIS HANDBOOK



KUIS

**A HIGHER LEARNING INSTITUTION
IN THE TRUE SENSE BASED ON ISLAM**

KUIS INSAN, INSAN TA'DIBI

**KOLEJ UNIVERSITI ISLAM ANTARABANGSA SELANGOR (KUIS)
BANDAR SERI PUTRA, 43000 KAJANG, SELANGOR**

TRANSFORMATION OF KUIS

HANDBOOK

KUIS

**A HIGHER LEARNING INSTITUTION
IN THE TRUE SENSE BASED ON ISLAM**

KUIS INSAN, INSAN TA'DIBI

**KOLEJ UNIVERSITI ISLAM ANTARABANGSA SELANGOR (KUIS)
BANDAR SERI PUTRA, 43000 KAJANG, SELANGOR DARUL EHSAN**

First Printing : December 2011

Title of Book : Transformation of KUIS Handbook

Author : Executive Secretariat of Transformation of KUIS (ToK)

© Research Development Center, International Islamic University College Selangor.

ISBN No.: 978-983-3048-44-1

Published by :

Research Development Center,
International Islamic University College Selangor,
Bandar Seri Putra, 43000 Kajang,
Selangor
Tel : 03-89254251 Fax : 03-89262634
Website : www.kuis.edu.my

All rights reserved.No part of this article,illustration and content of this book may be reproduced, stored in or introduced into a retrieval system, or transmitted, in any form, or by any means, electronic, mechanical, photocopying, recording, or otherwise, without prior permission of the author or the publisher.

Printed by:

Lane Artwork Solution
20A (Ground Floor), Jalan 3/69
Kawasan Perniagaan Seksyen 3
43650 Bandar Baru Bangi
Selangor
Tel: 603-89120078 Fax: 603-89203806



CONTENTS

PART	CONTENT	PAGE
	FOREWORD BY KUIS RECTOR	i-ii
1.0	KUIS AT A GLANCE	1
	1.1 TRANSFORMATION OF KUIS/ KUIS MIGRATION (What is Our Story?)	1
2.0	KUIS AS AN INSTITUTION OF HIGHER LEARNING BASED ON ISLAM	2
	2.1 THE PORTRAYAL OF KUIS AS A HIGHER LEARNING INSTITUTION IN THE TRUE SENSE BASED ON ISLAM	2
	2.2 THE REFLECTION OF KUIS <i>INSAN AS INSAN TA'DIBI</i>	3
	2.3 THE <i>SAHSIAH</i> FORMATION OF <i>INSAN TA'DIBI</i>	4
	2.4 BACK IN ORIGIN	5
3.0	THE DEFINITION OF <i>INSAN</i> AND THE SUCCESS AS A <i>KHALIFAH</i>	7
4.0	<i>INSAN</i>, THE DEFINITION OF LIFE AND DECISION- MAKING IN LIFE	7



CONTENTS

PART	CONTENT	PAGE
5.0	KUIS' INTERVENTION IN BRINGING BACK HIGHER EDUCATION BASED ON ISLAM	8
6.0	FROM MODEL TO MODULE	11
7.0	MOSQUE AS THE FOUNTAIN OF KUIS	12
8.0	24-HOUR EDUCATION SYSTEM AND SAHSIAH FORMATION (MANIFESTED THROUGH CORE CURRICULUM)	14
9.0	THE ASPIRATION OF TRANSFORMATION OF KUIS	17

LIST OF FIGURES	PAGE
FIGURE 1.0 : THE REFLECTION OF KUIS <i>INSAN AS INSAN TA'DIBI</i>	4
FIGURE 2.0 : <i>FITRAH</i> JOURNEY	6
FIGURE 3.0 : KUIS' INTERVENTION STORY TO BRING BACK HIGHER EDUCATION BASED ON ISLAM IN MALAYSIA	9
FIGURE 4.0 : FROM MODEL TO MODULE	11
FIGURE 5.0 : IMPLEMENTATION PHASE OF TRANSFORMATION OF KUIS	12
FIGURE 6.0 : 24-HOUR EDUCATION SYSTEM AND CORE CURRICULUM	15

FOREWORD

TRANSFORMATION OF KUIS

In the Name of Allah, the Most Gracious and the Most Merciful.

Blessings and salam to the Holy Prophet Muhammad PBUH, his family, companions and his faithful followers.

Assalamualaikum wrt. wbt.



KUIS is perceived differently by the myriad of individuals attached to it. To some, it is an institution that will grant them a scroll. To others, it is a portal that leads to greater wonders. There are those, to whom KUIS is just another higher learning institution which is akin to others of its kind. Are these perceptions valid? Or is the very fabric of KUIS woven and painted in such a way that these individuals perceive it as such?

In solat, when reciting the sura al-Fatiha, we ask to be guided on a right path. Surely it is not limited to an individualistic appeal but one that represents our entire being in everything we do. To live along the right path is to be assured of the blessing of Allah SWT. KUIS, not being a mere lifeless structure of bricks, is alive. But how sure are we that we are indeed on a blessed path? That what we do and achieve truly represent what we claim to be – an Islamic higher learning institution.

To bear the name of 'Islam' is a heavy responsibility. If it is left as a symbol, a simple embellishment, then we have not accomplished our duty as the servants of Allah SWT. Our duty is to educate in the real sense – to provide education that will benefit the learners in this world and in the hereafter. That is indeed what education is in the light of Islam.

Realising this, KUIS has begun a journey to be back in origin. It is a journey to ensure that a student graduating from this institution will be what a Muslim graduate should be; one equipped with knowledge, skills and abilities; but more, they should be insan ta'dibi, their souls strengthened with adab and akhlak.



FOREWORD

One of the crucial steps of this journey is to return and fortify the role of the mosque as a fountain of knowledge. The mosque in KUIS is physically located at the centre of the campus. It is time that it should be the spiritual centre or the heart or qalbu of the institution. It is from this qalbu that knowledge should radiate and permeate our existence here. Only then will KUIS be an Islamic institution in essence.

Education in KUIS is a continuous and comprehensive process in nature which is known as 'ta'dib'. It emphasizes the formation of insan kaffah with good akhlaq. The philosophy and educational system in KUIS aims to bring into reality *mas'uliyah*, *qudwah hasanah* and *bi'ah solehah* based on Al-Quran and Al-Sunnah as well as the experiences of the intellectuals. These are also co-founded by four other elements which are the ruh, aql, jism and emotion. Through this Tarbiyyah *Quraniyyah* process, *insan kaffah* can be produced; a knowledgeable individual, with iman and excellent life principles, who are responsible to the family, community as well as the nation.

This change is needed to ensure that KUIS remains relevant in its aim to live Islam in essence. A change that will harness the effort of all the souls in relation to KUIS. The journey is at its infancy. The path will be long and taxing. But in the end, it is hoped that we will be rewarded with the blessing of Allah SWT, and that our efforts be accepted as *jihad fisabilillah*.

Remember that fear will get you nowhere. Faith will guide you somewhere.

Wassalamualaikum wrt. wbt.

Aziuddin Ahmad D.S.I.S., PhD (Imperial College, London)

Professor and Rector

Kolej Universiti Islam Antarabangsa Selangor (KUIS)

1.0 KUIS AT A GLANCE

Kolej Universiti Islam Antarabangsa Selangor, known as KUIS is a Higher Learning Institution based on Islam which is fully owned by Selangor Islamic Religious Council (MAIS). It was established under the Private Higher Education Institutions Act 1996 (Act 555). Its official establishment on 15 February 1995 shows the commitment of the state government and MAIS in developing the educational agenda and knowledge excellence. KUIS has the objective of producing Islamic professionals capable of leading and developing the society, as well as expanding the Islamic knowledge. KUIS is responsible to perform the trust as a University based on Islam in the true sense and in forming courteous *insan* through its education system.

KUIS is determined in realising '*KUIS as a University based on Islam in the true sense and in forming KUIS insan as Insan Ta'dibi*' through Transformation of KUIS which has to go through 'from idealisation to actualisation' and 'from models to modules'.

1.1 TRANSFORMATION OF KUIS (What is Our Story?)

The transformation that KUIS will experience is relevant and seen as a *jihad* mission through education. It is thus that the real purpose of life as a *khalifah* with the soul of an *abid* is obtainable through the process of overall *hijrah*.

KUIS believes that six major success factors which cover spiritually and physically good governance and facilities, Islamic curriculum niche, academic and administrative staff with the *ruh* of Islam, *ta'dibi* students, relevance to the *ummah* and the strengths of KUIS alumni can help KUIS in its holistic *hijrah* transformation.

The turbulence originating from the Western civilisation especially through its secular and Eurocentric education has led to a chaotic and empty existence. Education in Islam is seen, therefore as a restoration of *adab* in our soul, and *adab* is reflected in the excellence of the *insan ta'dibi*. Since these are not emphasised in the existing local higher learning institutions and the curriculum therein is tainted with Eurocentrism, KUIS takes it upon itself to uphold and provide real Islamic education

towards the building of *insan ta'dibi*. The university college is taking the first step in preparing towards the transformation of Islamic education with *Back in Origin to chart the future* as a form of *jihad* towards religion and *ummah*. KUIS also holds the trust and responsibility in returning the “soul” to the education system based on the true teaching of Islam.

Based on the recommendations on the First World Conference on Muslim Education in Mecca in 1977, which called for Muslims worldwide to re-implement the education based on Al-Quran and Al-Sunnah, KUIS has started its step in opposing the mainstream as a form of *jihad fisabilillah* in returning to the *ruh* of education based on Islam in the true sense to elevate knowledge based on Al-Quran and Al-Sunnah.

Apart from that, the resolution from ‘The Muslim Universities Vice-Chancellors’ / Presidents’ Forum’, organised by the Ministry of Higher Education and The National Higher Education Research Institute (IPPTN), USM from the 19th to the 20th October 2010, urged us to return to the true educational system based on Islam through a total separation from Eurocentrism and to focus on the priority in developing the *ummah* as well as implementing the concept of a university based on Islam.

2.0 KUIS AS AN INSTITUTION OF HIGHER LEARNING BASED ON ISLAM

The word ‘Islam’ should not serve as a label or slogan that does not reflect its true essence. Upon this realisation, and that education is patterned on the West, KUIS intends to return to the philosophy of education that stresses on the factor of perfect *insan* moulding as the *khalifah* of Allah SWT, as opposed to what has happened in the West where they produce ‘educated barbarians.’

The education today inclines towards Core Competency (core ability) which stresses on the aspect of efficiency and professional skills that displays religious elements as cosmetics. Islamic teaching must be the core through *tawheedic* education and Islam as Core is manifested through Core Curriculum.

Realising the fact about education in Islam and the imbalance that exist, KUIS is assuming a huge responsibility to alter the landscape of higher learning institutions in its aim towards making *adab* the mainstream in education.

2.1 THE PORTRAYAL OF KUIS AS A HIGHER LEARNING INSTITUTION IN THE TRUE SENSE BASED ON ISLAM

The question remains on what are the characteristics and values that KUIS, as an institution of higher learning bearing the name 'Islam', portrays in its claim to be a real university based on Islam?

It is apparent that thus far, that the fabric of the existence of KUIS and the churning out of graduates merely replicate other such institutions marred with western secularism. This can be seen clearly from its curriculum, teaching materials and academic system which are derived from the secular education system.

It is crucial, therefore, that KUIS embarks upon a journey to Unlearn, Learn and Relearn; to redesign education in accordance to Islamic education philosophy (*Tasawwur Islam*) through the curriculum of Allah SWT (the development of spiritual and attitude) based on Islam as Core (Know, Do, Be).

2.2 THE REFLECTION OF KUIS *INSAN AS INSAN TA'DIBI*

Education is 'soul less' if its system, curriculum and end goals do not aim for the formation of *Insan Ta'dibi*. KUIS intends to fulfil this *amanah*, to produce *insan ta'dibi* with knowledge as the core element. Thus, the need to strengthen one's understanding towards Islam requires comprehensive and integrated understanding, knowledge and practice in accordance to the Islamic teachings sourced from Al-Quran and Al-Sunnah.

Figure 1.0: Reflection of KUIS *Insan* as *Insan Ta'dibi*

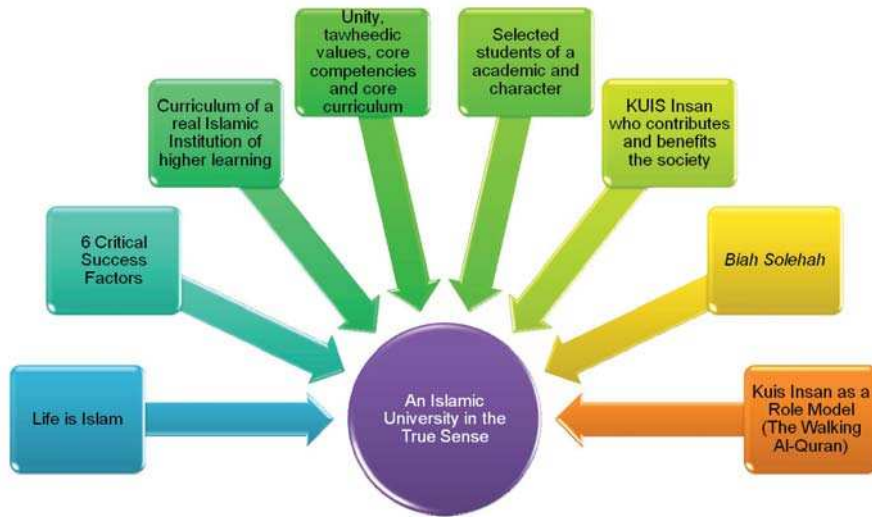


Figure 1.0 demonstrates the reflection factors of KUIS *insan* as *insan ta'dibi*. In order to transform KUIS *insan* to be *insan ta'dibi*, the community must accept Islam as the way of life, undertake the 6 Key Factors to Success, regain the curriculum of higher learning institution based on Islam with the actual mould and integrate Islam as the Core and Core Competency, which manifests itself through the Core Curriculum. KUIS *insan* must be reliable and beneficial to the ummah in a *biah solehah* surrounding and later to be *qudwah hasanah* (role model).

2.3 THE SAHSIAH FORMATION OF *INSAN TA'DIBI*

In the formation of *Insan Ta'dibi*, the process of 24-hour education has to go through the unlearn, learn and relearn phases. Therefore, the KUIS community should be prepared to educate and at the same time accepting to be educated and criticised at times. This is a continuous fostering whereby education in Islam is regarded as a lifelong learning process.

Eurocentrism evaluates external factors to gauge human development, without assessing the personality of a person. Realising the truth that western products emphasise external factors alone, the western scholars themselves eventually recognised and believed in the importance of the formation of character (*akhlaq*) and manners (*adab*) as the main and most important factor in the formation of *insan*.

While *sahsiah* has to do with one's internal spirituality, it should be manifested through *mazahir* or external behaviour. *Mazahir* is *akhlaq*, the interpretation of one's religious beliefs and practices or worship.

The prophets and messengers were the best models on this earth because they were protected from sin (infallible) and were always guided by Allah SWT. Prophet Muhammad SAW was a prophet and messenger, the best model in the building of *sahsiah*, who should be emulated by Muslims.

2.4 BACK IN ORIGIN

In Islam, *insan* is to serve the world as caliph by a well balanced or integration between spiritual and material elements. Islam requires its followers to excel in both the spiritual and the physical aspects. Through the formation of *Insan Kaffah* at KUIS, education is to be emphasised through the process of *ta'dib*; which starts from the human soul in the body until the rediscovery of the purpose of one's life. Allah has the agenda of human creation and we need to realise the objectives.

Allah says:

"I make no jinn and mankind except to worship Me." (Al-Dharyyat (51): 56)

The approach taken by KUIS is to depict the main purpose of human creation by Allah SWT; to be human is to be servants to Him, by practising the good and avoiding that which He forbids. Thus, a person who puts himself or herself as the servant of Allah is therefore glorious.

The framework of 'Fitrah Journey' is to create an environment that supports the formation of *Insan Ta'dibi*. The fragrance is hoped to be the result that can be

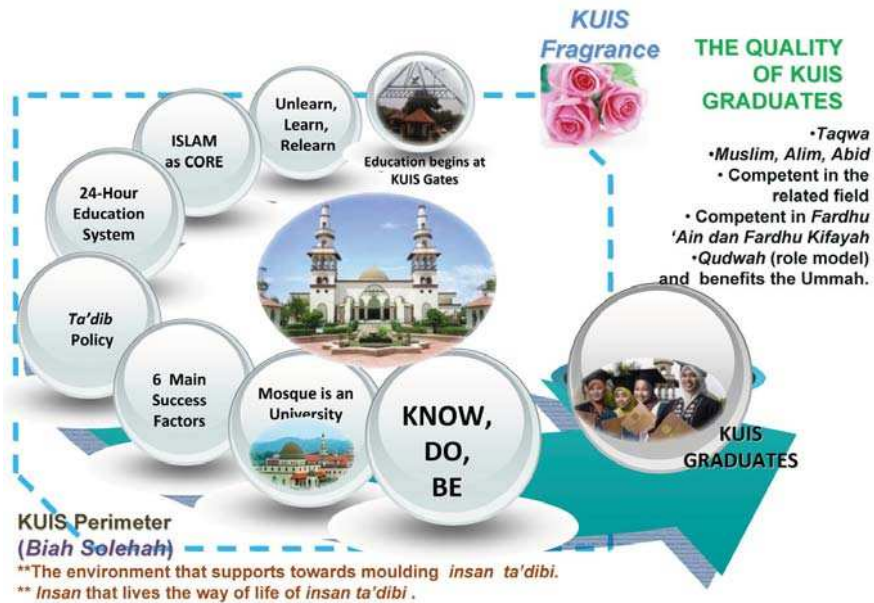
obtained when the staff of KUIS understands the fact that all of KUIS is as the *khalifah* of Allah and to return to the origin of human *fitrah*.

Allah says:

"O ye who believe, you enter into Islam as a whole, and not to follow the steps of Satan". (Al-Baqarah (2): 208).

KUIS is responsible to create the fragrance of Islam and has to understand that education in its perimeter starts from the entrance of KUIS. After crossing the entrance, the essence of KUIS covers Islamic values summarised in the *Ta'dib* Policy, the philosophy of centralising the University, a 24-hour of activity and educational system, six key success factors that drive the self-esteem of KUIS, Islam as the core priority, the willingness to Unlearn, Learn, Relearn and the importance of *khalifah* of Allah to be someone who understands the phases of Know, Do, Be.

Figure 2.0: *Fitrah* Journey



3.0 THE DEFINITION OF *INSAN* AND THE SUCCESS AS A *KHALIFAH*

The spiritual poverty of human beings immersed when the relationship between mankind and Allah SWT was severed. Man began to turn their attention and dependency upon each other and on things created. Secularism deprives the world of spirituality and creates in its stead an existence only to fulfil desires. Human beings, then, is reduced to functional robots devoid of feelings. The nurturing factor to this end remains an education system that considers human as a product without *qalbu*.

In Islam, a human life must be based on five *Maqasid al-Syari'yyah* which are to protect religion, the soul, the mind, descendants and property. The main *maqasid* of Islamic *syariah* is to benefit *insan*. Thus, it is found that all the *syariah* law is under the auspices of the concept of the security of *maslahah insan* not only in the world but also in the hereafter.

4.0 *INSAN*, THE DEFINITION OF LIFE AND DECISION-MAKING IN LIFE

The education system in the West defines death as the end of life and the end of everything because of their disbelief in the unseen. In Islam, however, death is a transition from the life on earth to the life in the hereafter and subsequently to the life in *akhirat*. It is indeed a gateway to an eternal life (al hayah).

“Every soul shall have a taste of death: and We test you by evil and by good by way of trial. To Us must ye return.” (Al-Anbiya (21):35).

In truth, the meaning of life in Islam is far wider and deeper than the meaning of life as understood by the non-Muslim scholars. The meaning of life in Islam is not just thinking about reality, not only fighting to survive, but it is providing enlightenment and confidence that this life is not just only once, but a continuous one which is beyond the limitations of the age of mankind on earth. Success is a series of one's constant attempts to achieve his dreams. The success of a Muslim is measured via his relationship with his Creator, Allah SWT. This is the highest and most genuine form of success one may accomplish throughout his lifetime. Allah SWT said in Al-Quran:

“Truly, my prayer my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the World” (Al-An’am (6): 162-163)

Our brain and ‘*aqf*’ are two precious gifts bestowed by Allah SWT to us. Nonetheless, often there are misconceptions on the functions of these two wonderful gifts. In reality brain and ‘*aqf*’ are never the same. They function differently but are connected to one another.

Unlike the brain, ‘*aqf*’ is abstract in nature and invisible to human eyes. It exists in our ‘*qalb*’ (heart), connecting the brain to oneself. The existence of ‘*aqf*’ has exalted *insan* to an outstanding position in the eyes of Allah SWT as compared to His other creations. Both brain and ‘*aqf*’ produce ideas. They allow us to think critically and wisely.

“They have hearts wherewith they understand not, eyes wherewith they see not...” (Al-Araf (7):179)

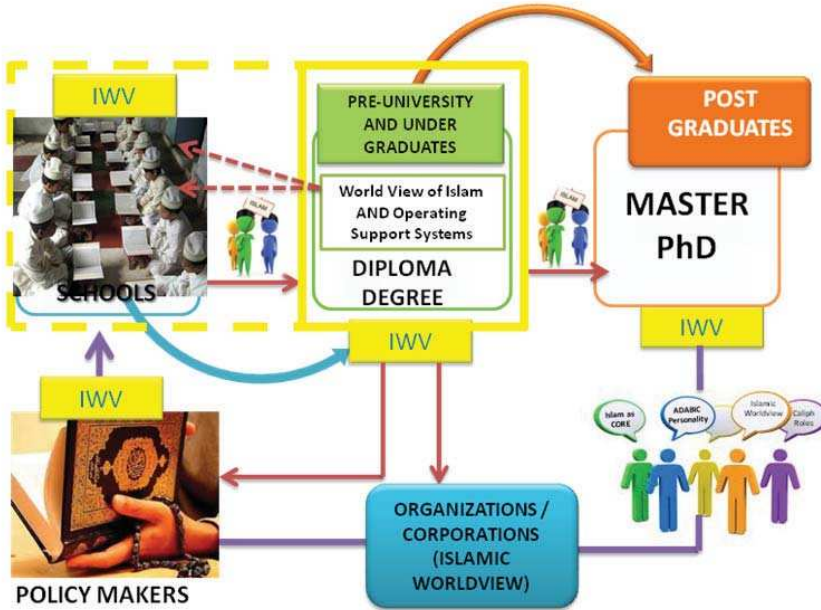
In the above verse, Allah SWT has made a clear statement regarding the difference amid human intellectual mechanism and the conception of ‘*qalb*’ as to the brain. Due to the aforementioned grounds, *Transformation of KUIS* was set up with the aim to draw together KUIS affiliates to the very essence of human creation; the conception process of the ‘*qalb*’.

5.0 KUIS’ INTERVENTION IN BRINGING BACK HIGHER EDUCATION BASED ON ISLAM

The current education system in Malaysia is tainted in its history and practice. It is marred at its very inception as it emerged from a mould crafted in the forges of eurocentrism. An almost fossilised sequence herds students mechanically from the early stages of school to secondary and tertiary levels. Along this path they are fed with ideas from the perceived glory of the west. The end of the line for these products is to be in positions of prestige that ensure security in this world, but nothing in spirit for the hereafter.

They in turn become forbearers of the same cycle that, in positions of policy makers, would churn out more archetypes of the same mould.

Figure 3.0: KUIS' Intervention Story to Bring Back Higher Education based on Islam in Malaysia



IWW- Islamic Worldview

The ideal form of education is one that nurtures from the roots; one that instills the serene values of Islam at the beginning of education. Schools should infuse young minds with a sense of *ta'dib* that would one day flourish into a worldview that mirrors Islam in its true sense. While skills and abilities are honed in higher levels of education, they will not be empty or devoid of the treasures of the *qalbu*. Their senses would no longer be numb to what portrays real achievement in life – a life that is fulfilling in this world and promising contentment in the hereafter. They would be *insan kaffah*. It is indeed an achievement blessed by Allah SWT when those who hold the reins of authority are *insan* guided by the light of Islam.

The current education system, while being patterned sturdily in designs of the west and having had the benefit of time, is not set in stone. Change is yet possible and KUIS is determined to be the model for this much-needed change.



TRANSFORMATION OF KUIS HANDBOOK

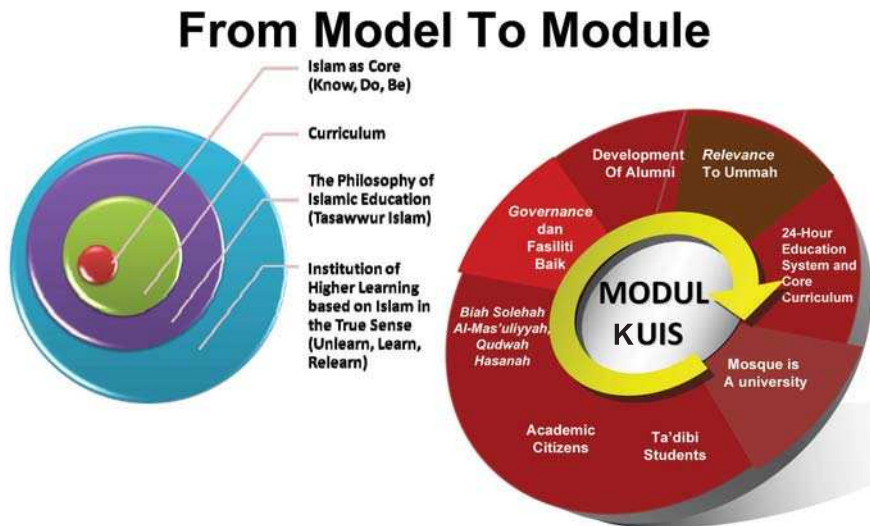
It is the sole intention of KUIS to intervene in this flawed system and transform its mould to one that has the ability to nurture *insan ta'dibi*. KUIS is an institution of higher learning, but its efforts would lead it upstream to the early stages of education. By re-engineering the curriculum at the early levels in schools, KUIS would be able to prepare learners for an education environment immersed in Islam. This environment would forsake elements that abandon mental and spiritual development that, thus far have led to a moral crisis among the young generation. Foreign ideologies, materialistic aspects, artificial cultures and immoderate lifestyles alien to the pure teachings of Islam would be disregarded.

Graduates emerging from this system would be *insan* who would have the ability to guide others in the path of righteousness, as they would view the world through the eyes of Islam. Together the journey would bring all back in origin.

6.0 FROM MODEL TO MODULE

KUIS highlights Islam as Core, Curriculum of Allah SWT, Philosophy of Islamic Education and becomes a Higher Learning Institution based on Islam in the real sense. Based on the model of Islamic education, KUIS will interpret the higher education based on Islam. The development of modules in realising the Transformation of KUIS will be based upon Governance and Good Facilities, Islamic Niche Curriculum, Academic and Administrative Staff with the spirit of Islam, *Ta'dibi* Students, Relevance to *Ummah*, 24-hour Educational System and Core Curriculum, the mosque is a university, *Biah Solehah*, *Al-Mas'uliyah*, *Qudwah Hasanah* around KUIS perimeters.

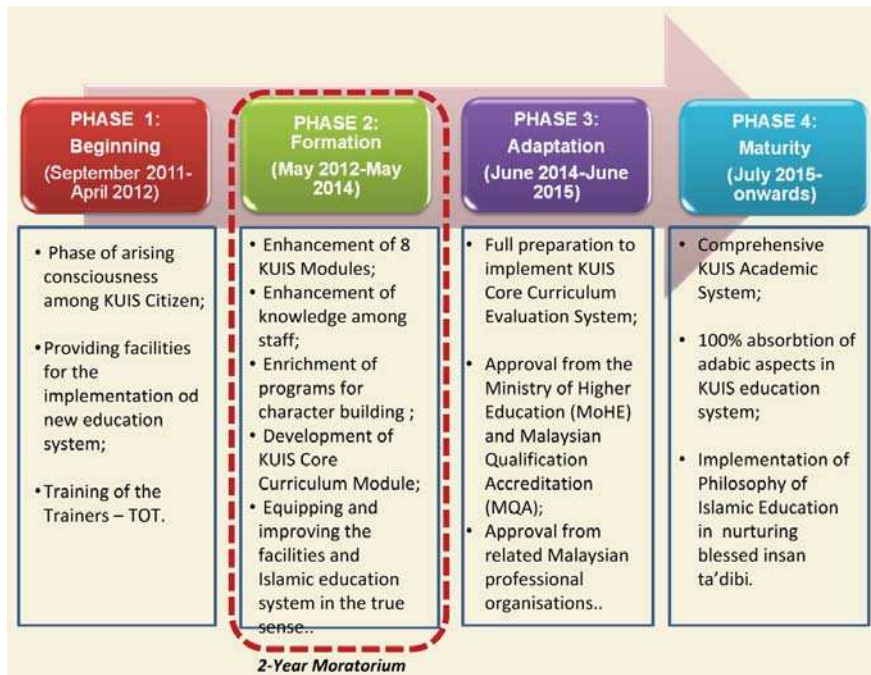
Figure 4.0: From Model to Module





The process of Transformation of KUIS will be conducted in four phases. The phases are as portrayed below:

Figure 5.0: Implementation Phases of Transformation of KUIS



7.0 MOSQUE AS THE FOUNTAIN OF KUIS

In the history of Islam, the mosque is a very important institution. It is not solely a place for Muslims to perform special rituals such as prayer, reciting the Al-Quran, remembrance and the like alone, but it has become the fountain of education and the development of the Islamic society.

Thus, the first effort made by the Prophet Muhammad SAW to form a community and nation in Madinah was to build a mosque. Masjid Nabawi in Madinah became the center of all the important events during the Prophet's time, a place where he taught his followers to be able to manage individual, family, community and national affairs and matters of religion. Therefore, the mosque has played a very important role in the

aspects of worship, politics, economics, military, administration, national policy development, relations between nations and others.

The main role of the mosque as the fountain of education began to erode when the universities were established to separate the religion and worldly interest. Thus, the functions of mosques have become less important in the mid-13th century. Through the Transformation plan of KUIS, the greatness and the role of the mosque will be restored to strengthen the university college as a *ta'dibi* university that practises Islam in the true sense. Transformation of KUIS is based on the concept of University as Mosque and the mosque is a university. In other words, this is to take the spirit of the holy mosque to be applied as the *qalbu* of KUIS.

For KUIS, the mosque plays an important role to develop the students' personality as well as to be an information platform for announcement or dissemination of information. Besides that, the mosque should be the main place for students to carry out community activities. The role of mosques as the "fountain" and the spirit of education must be absorbed and developed throughout the campus through 24-hour activities and educational programs. There are activities to establish the mosque in KUIS as the fountain for all, such as *usrah* programmes, mentoring programmes, community service, Junior Imam, motivation programmes as well as *halaqah al-mulk*. Through such activities, KUIS hopes they will be able to build '*insan kaffah*' among the community in KUIS and have Prophet Muhammad SAW as the role model. In addition, they will use it as their guidance in their life or a Handbook among the KUIS community and *ummah* and become the role models to others.

8.0 24-HOUR EDUCATION SYSTEM AND SAHSIAH FORMATION (MANIFESTED THROUGH CORE CURRICULUM)

In KUIS, the existing of educational system is only specifically evaluating student achievement in terms of academic and teaching and learning. The assessment of the current system produces students who are only smart in academics and graduate with excellent results but no guarantee in the moral standards. KUIS academic system merely takes into account aspects of the curriculum (teaching and learning) for graduation without assessing the core curriculum covering aspects of the broader evaluation of student life at the college. This is viewable from the evaluation of the GPA or CGPA which places 17 to 20 credit hours in a particular semester. (As stated in the KUIS Academic Rules, Revised 2007, Part 13 and Part 14)

At present, KUIS academic system **assesses 33.3% of the Student Life Time (SLT)** or 56 hours from 168 hours of the total time students are on campus in a week from the entire student life in campus, which should be filled with various activities to form the value of their personality, **while 66.7% of the time is not evaluated.**

Academic systems such as this, while recognised by many, are able to produce graduates who are 'scholars' in the strict sense who can only fill a vacancy in the employment market, possess knowledge and expertise from the viewpoint of the industry, but are not able to produce graduates who are 'trained professionals'.

Therefore, a great responsibility for the college, as an institution of higher learning based on Islam, is to uphold the philosophy of Islamic education in an attempt to produce *insan ta'dibi* in the footsteps of the prophets.

Educational systems cannot be developed, evaluated, and the maturation process of education gauged in a short period of time. Thus, the responsibility to produce high quality *insan*, based on the recognised quality benchmark of *shari'ah* itself, proved to be the main agenda proclaimed by the five first verses of Surah Al-Alaq. The educational aspects of *qalbu* cannot make it into the framework of education in 6 to 8 hours a day. Thus, a higher education of 24 hours should be immediately developed.

The advantage of a 24-hour educational system is the ability to integrate the three main educational aspects of family education, academic, and environment (*bi'ah solehah*) in one complex as it was with education institutions based on Islam in the past. To actualise the ideals of the 24-hour education, KUIS is implementing family education through activities at the hostel, academic education through education faculties and educational environment (*bi'ah solehah*) that restores the mosque as the cornerstone of academic excellence.

Figure 6.0: 24-Hour Education and Core Curriculum



According to KUIS's ideology, core-curriculum serves as the bedrock of its educational and learning system. It aims to achieve and produce *insan ta'dibi* who will possess noble personalities and caliphate values. The core-curriculum comprises a holistic aspect which accumulates a student's daily life and education (formal - academic, informal - co-curricular activities and non-formal - social skills and *muamalah*).

Justification of the 24-Hour Education and Core-curriculum

1. Upgrading KUIS existing educational system which seems to have weaknesses in its evaluation aspect.
2. Realising KUIS aspiration in becoming an Islamic higher learning institution that is capable of moulding its very own *insan ta'dibi*.
3. Re-navigating KUIS educational system to its proper positioning that is free from the educational system framework of the West.
4. Moulding students to have balanced and holistic characteristics in achieving *mardhatillah* (Allah SWT's consent).
5. Observing and learning from the degradation that occurs in the society as the result to an education that separates religion from the acquisition of knowledge, as affirmed by the West.

The philosophy of KUIS educational system highlights education, character building and moulding *insan ta'dibi* among the KUIS community. Emphasis will be given to these three main aspects of education known as formal education, informal education and non-formal education. However, the aspect of *sahsiah* formation is more emphasised compared to the academic as at par to the philosophy: the more a person becomes knowledgeable, the closer he/she will be to Allah SWT. Excellence in academic achievements does not guarantee an individual to be beneficial to the *ummah* in a true sense. Therefore, KUIS educational system must be practical, holistic and fits the *fitrah* of *insan*.

In actualising this effort there is a need of a great reset to the educational system along with all parties' utmost preparation mentally and physically. Some phases which are in progress and to be implemented in the near future are as follows:

- Revamping the curriculum and course content
- Developing new curriculum based on Islam
- Strengthening the *Usrah* and Mentoring System

- Preparing a new academic structure based on Islamic ideology
- Providing text books based on the new curriculum
- Developing KUIS *Ta'dib* CGPA evaluation

There are several aspects and activities emphasised in the 24-Hour Education System and manifested through the Core Curriculum; disciplinary aspect, time-management, student development programmes and activities, Student Representative Council - SRC, student associations, Student *Tarbiyyah* System (*Usrah*), community service and Mentoring Programme.

9.0 THE ASPIRATION OF TRANSFORMATION OF KUIS

Transformation of KUIS should be viewed from various aspects involving a very organised strategic plan. Without the full cooperation from all, it will hinder the process of transformation of KUIS. Patience, faith as well as surrendering to Allah SWT are some of the fundamental elements that should be possessed by every person involved in order to produce the best outcome just like the life cycle of the butterfly in which it starts from an unattractive caterpillar that later on transform into a beautiful butterfly after going through several phases in its life that consist of a lot of difficulties and patience.

Transformation of KUIS requires knowledge, skills and ongoing sacrifices. The outcome of the transformation will not occur drastically but it will take a long time and it involves the organisation as a whole.

It is a huge paradigm shift and it requires patience, faith, support, strong determination and also sincere cooperation from all where the desirable target is actually a change that might be inconceivable. Therefore, members of KUIS should come back to the nature or the '*fitrah*' of practising KNOW, DO, BE and be ready to Unlearn, Learn and Relearn in life to regain the glory of the way of life based on Islam and together overcome the upcoming phases from 'idealisation to actualisation' and 'from model to module'.



TRANSFORMATION OF KUIS
HANDBOOK

Listed are names, phone numbers and email addresses of all the members of the Executive Secretariat (*ToK*) for reference and inquiries on *ToK*.

PROFESSOR DATO' DR. AZIIDDIN AHMAD

Rector

(Patron of Secretariat of ToK)

03-89254251 extension 1307 (Secretary)

DR. NOR'ADHA ABD HAMID

Deputy Rector (Academic and Research)

(Cum the Chairperson of Executive Secretariat of the 'Transformation of KUIS')

03-89254251 extension 1142 (Secretary)

noradha@kuis.edu.my

UST. DAUD LIN ABDULLAH

03-89254251 extension 2339

daudlin@kuis.edu.my

PN. SITI NOOR AHMAD

03-89254251 extension 2334

sitinoor@kuis.edu.my

PN. INTAN FADZLIANA AHMAD

03-89254251 extension 1320

intanfadzliana@kuis.edu.my

PN. KHAIRUNNISA ISMAIL

03-89254251 extension 4319

khairunnisa@kuis.edu.my

PN. FARIDAH SABLİ

03-89254251 extension 4319

faridah@kuis.edu.my

UST. IMRAN KAMAL BASAH

03-89254251 extension 1103

imrankamal@kuis.edu.my

UST. AHMAD MISBAH MOHAMAD HILMI

03-89254251 extension 3201

ahmadmisbah@kuis.edu.my

PN. SUZIANA HANINI SULAIMAN

03-89254251 extension 3378

suziana@kuis.edu.my

PN. ASIAH JAFRI

03-89254251 extension 6315

asiahjafri@kuis.edu.my

EN. RAJ ALI ZAHID ELLEY

Synopsis Writer

rajali@kuis.edu.my



ISBN 978-983-3048-44-1



9 789833 048441