

The Effectiveness of the Philosophy of an Islamic University: A Special Reference from the Universiti Sultan Zainal Abidin in Malaysia and Al-Qalam University Katsina in Nigeria

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Abstract: The University is the most crucial environment designed for the imparting of various experiences, preserving the religion and the culture of the community. But since the collapse of the Ottoman Empire in the Islamic history and the Muslim dilemma of colonial rule, the universities in the Muslim societies are being faced with the ill of unclear educational policies that are collapsing the system of Muslim education and Islamic values in the Muslim's society. Malaysia and Nigeria are among Muslims majority countries that have ruled by the British during the colonial era. Therefore, the present study is aimed to determine the present state of Islamic educational philosophy, its implementation and the Islamic relevance of curriculum of Islamic universities from the case of Universiti Sultan Zainal Abidin and Al-Qalam University Katsina. This qualitative research used documentary analysis and interview for the data collection and analysis. Four different documents and ten respondents have accessed for the investigation of the present study. The findings of this study recognized Islamic university philosophy from the vision, mission, and aspirations of the Universiti Sultan Zainal Abidin and Al-Qalam University Katsina as they have planned and are working for the provision of professional Muslims with balanced education who are excellent in their respective fields and as the same time prepared with the Islamic values. The finding has also described similarities between the two universities in regard to educational objectives, management system and university curricular programmes. This study suggests that all relevant policy makers, curriculum planners, the stakeholders, parents and the potentials students may benefit from the Islamic university philosophy from the both universities in order to strengthen their understanding and practice of Islamic education principles as this is the only possible way of producing men that are able to represent Islam in this modern challenging world as well as rebuilt the lost educational glory in the Muslim societies.

Keywords: *Philosophy of Islamic university, Islamic Education, Universiti Sultan Zainal Abidin, Al-Qalam University Katsina.*

I. Introduction

The education in Islam aspire many advantages to the humanity, its mission is far beyond the development of intellect but the whole life. Therefore, education in this system is a life long process and a form of worship that necessitate upon all individuals, family, and the collective society as a whole. According to Islam, man is the primary concern of education and all philosophy in this type of education is towards the complete human well-being and successful existence. In Islam, the actual training that are required were these contents of the holy Quran and the Hadith because these are the motivations that drive the Muslim community so as to place due importance on the advancement of knowledge that is borne from these divine sources. Islamic education can also be defined as a process of nurturing and training of the mind, the physique and the spirit of humans based on Islamic values, which are sourced from the Quran and Hadith (Nor, 2012). Therefore, the Islamic education is started during the Prophet Muhammad (Pbuh) in the early 622 of the Islamic history. The Prophet initiated the first setting for Muslim's education with the construction of the *Quba* and *Nabawi* mosques. Education in the Islamic perspectives is an effort or activity that trains the mind and perception of an individual towards the good life on earth and succession in the hereafter (Yasin & Mohd, 2013). The Islamic system of education has significantly influenced the world for several centuries in the intellectual life and technological spheres during the pinnacle of Islamic civilization that was commonly characterized as the golden era of Islam. Muslims were the early contributors to the world's knowledge, and their achievement has gone beyond the Arabian Peninsula but extended to the empires of old Roman, China, Indian and Asian sub-continent. The Umayyad and Abbasid

caliphates of Islamic history were references to this glorious age whose numerous modern sciences and technology are rooted from these periods.

In Malaysia, the history of traditional Islamic education can be referred from the evolution of pondok system of education that is mostly started from the areas of the northern states of Malaysia that borders with Thailand. The pondok is early identified in the ancient towns of Kedah, Kelantan and Terengganu until the Second World War. These pondok institutions were the foundation for Islamic education in Malaysia (Abdul-Hamid, 2010). However, the history of Islamic education in Nigeria has predated the coming of British colonial adventurers and their missionary school system for over 500 years. This fact have variously acknowledged with the presence of many Islamic scholars in Borno for many years and the students from old kanem-Borno Empire used to travel to Cairo (al-Azhar University in Egypt) in large numbers for further studies. The Islamic education in Nigeria is also characterized by the following features: the Quranic schools (Makarantar Allo) which constitutes (the universal nursery and primary school system (Dauda, 2002). Hence, the idea and wisdom behind the establishment of Islamic institutions was based on specific reasons and fundamental objectives. These goals and objectives in Islamic education are what constitute the philosophy of Islamic education. Therefore, the special philosophy of this education was restated during the first world conference on Muslims education that held at Mecca in 1977. This conference stated that the education of Muslim should work to produce a good man and ensure the balanced personality of man that comprises the intellectual, the spiritual, psychological reasoning, rational, physical and overall development. The education in Muslim societies must cater for the dimensional knowledge needed for the individual in all aspects and create a relationship with the sublime qualities of spirit and morality (al-Attas, 1979).

II. Historical Development of Islamic Higher Education In Malaysia and Nigeria

Higher education is recorded with the higher significance, its relevance has recognized since the golden era of Muslims in the world history. Islam gives special attention to the education for all, but a strong preference were made to adults as they would automatically be the leaders, fathers and teachers as well as a patrons to the sub-levels of learning in the society. However, the purpose and meaning of higher education in Islam is to produce the qualitative scholars and professionals with the complete skills and Islamic values that will assist in promoting harmony between the life and religion. Khan, 1986 reiterated that “the very nature of higher education in Islamic faith explained why its produces many intellectual contributions and various institutions that nourished and preserve different experiences within a short time”. Therefore, the purpose and meaning of higher education in Islam is to produce the qualitative scholars and professionals with complete skills and Islamic values that will assist in promoting harmony between the life and religion. Islamic university has also distinguished itself with the unity between the religion and knowledge in order to eliminate the confusion brought in the aspects of learning by the western world. This unity of the Islamic university brought together all Islamic subjects like Quran, Hadith, fiqh and the rationalistic sciences that include chemistry, mathematics, geography, medicine and astronomy. The university in this system is aimed to revive the significant aspects of madrasah education into the present Muslim society for the Islamization of the system of education in the present modern colleges and universities in the Islamic societies (Bilgarimi, 1985).

Islamic university is embodied an integrative system of its approach to learning where revealed and rational modern sciences were taught simultaneously. The mission of the Islamic university philosophy is meant for producing not only a good man or a good citizen as indicated in the western philosophies but the complete man in the Islamic sense (*al-insan al-kamil*) who will answer to his role as Allah’s vicegerent on earth. This proliferation of Islamic university can be seen in reference to international Islamic university Malaysia that has achieved the realization of Islamic revealed knowledge in all their programs (Amin & Haneef, 2012). Therefore, Islamic university is not just a traditional Islamic institute of learning but an organized setting that purposely created for the moulding and nurturing of individual’s character in order to cater for the educational reform and modification of social life for the building up character and creating national development for the betterment of Muslims societies. Character is the seal objective of an Islamic university as such it prepares human minds with both epistemological and anthological frames that will realize the complete man in the Islamic sense.

“University in Islam must reflect the holy prophet in terms of knowledge and right action, its function is to produce men and women of *Adab* (moralities), resembling him as near as possible in quality, each according to inherent capacities and potentialities” (Daud, 1998).

However, in this view the establishment of an Islamic university should be based on sound Islamic philosophical aims that have to develop a purposive curriculum for its reasons and objectives which should be necessarily differ from these universities in the west. The success on the Islamization of knowledge in the

Muslim's world is what brought the establishment of International Islamic universities in Islamabad, Dhaka, Kuala Lumpur and Niger Republic with the aim of reforming the higher education and the promotion of Islamic-oriented research in the Muslims education from diverse field of study (Saheed and Lukman, 2011). Therefore, Universiti Sultan Zainal Abidin can be traced back to the early 1980 as Sultan Zainal Abidin Religious College (KUSZA) that is established and operate as upper Islamic secondary school of Kuala Terengganu. In 1983 a permanent campus is built in Gong Badak for its proper operation and subsequently in 1985, a foundation is laid by the late Sultan Mahmud Al-Muktafi Billah Shah for the establishment of KUSZA. The college has developed to becoming a university in 2005 as it named the Universiti Darul Iman Malaysia. The university has begun operation on January 2006 and five years equally, it is renamed to the present Universiti Sultan Zainal Abidin. While Al-Qalam University Katsina has come into existence as response to the challenging crisis of Muslim's education in Nigeria, the university has established in 2005 by Katsina Islamic Foundation as Katsina University Katsina with a view of raising the morally educated personalities that can be the pride of the Nigerian community at large. Al-Qalam University comes to satisfy the need and interest of Islam in the Nigeria society that is why the university operate not as commercial institution. It is also part of the plan of the university to contribute with the special services and programmes that will boost the social justice and ensure positive conduct in the teaming generation of leaders in the society. Therefore, Al-Qalam University is conveyed itself to prosper the mission of the knowledge integration and Islamization in Nigeria as commonly practiced by all Islamic universities in different areas of the Muslim's world.

III. Philosophy of an Islamic university

The purpose of the systematic unity of Islamic university was to regenerate the integrated individuals that can view life in its holistic nature with the spirit of Islam. The university in this system is aimed to revive the significant aspects of madrasah education into the present Muslim society for the Islamization of the system of education in the present modern colleges and universities in the Islamic societies (Bilgarimi, 1985). The Islamic university philosophy is completely different to what proposed by the modern philosophy of education which is meant purely humanistic and profane because it emphasized the aspects of idealism, realism, pragmatism, Marxism, existentialism, and scientism. According to the Islamic philosophy of education wisdom occupies a significant position because wisdom (*Hikmah*), in the Quranic sense signifies Allah's pleasure (Rosnani, 2007). Islamic university is embodied an integrative system of its approach to learning where revealed and rational modern sciences were taught simultaneously. The mission of the Islamic university philosophy is meant for producing not only a good man or a good citizen as indicated in the western philosophies but the complete man in the Islamic sense (*al-insan al-kamil*) who will answer to his role as Allah's vicegerent on earth. This proliferation of Islamic university can be seen in reference to international Islamic university Malaysia that has achieved the realization of Islamic revealed knowledge in all their programs. Therefore, from its establishment in 1983, Islamic studies became a core university subjects and compulsory for all students to study these subjects of Islam, such as Quran, Hadith, sirah, Islamic theology, shari'ah and akhlaq. The essential purpose for these studies were to orient the entire students towards the Islamization of knowledge which means that revealed knowledge must become the principal guidance for human subjects (Amin & Haneef, 2012).

Therefore, Islamic university is not just a traditional Islamic institute of learning but an organized setting that purposely created for the moulding and nurturing of individual's character in order to cater for the educational reform and modification of social life for the building up character and creating national development for the betterment of Muslims societies. Character is the seal objective of an Islamic university as such it prepares human minds with both epistemological and anthological frames that will realize the complete man in the Islamic sense. However, in this view the establishment of an Islamic university should be based on sound Islamic philosophical aims that have to develop a purposive curriculum for its reasons and objectives which should be necessarily differ from these universities in the west. The Islamic university can be different from the remaining universities in the western world in terms of taste and spirit of education as well as in the physical structure and composition of knowledge. Islamic university had achieved its goal by taking inspiration from *al-suffah*, the first ever Islamic institutions of learning established by the Holy Prophet in Medina. The education in Islam is spiritual in its true nature. This view is the prime purpose of an Islamic university whose initial educational philosophy is to revive the society into the initial reason for existence and the incumbent role on earth.

An Islamic university can be viewed with the producing of scholars that thoroughly devoted to the dissemination of integrated knowledge to the modern mind, and to produce men of learning in all possible and conceivable branches of knowledge from technical and professional, social and cultural, natural and scientific, all masters in their own fields but presenting the same truth through their different studies, living themselves righteously and leading others to the same path of happiness and blessing which is known *al-sirat al-mustaqim* (the straight path) (Bilgarimi, 1985). The significant role and functions of Islamic university is to launch and

activate a social reformation for religion, sublime cultures and qualitative moralities that can build the balanced personality in the Islamic sense. Therefore, a university is a cultural Institution dealing with the skills and values and most continually re-examine itself regarding the practical and cultural relevance of its programs and orientations (Daud, 2013).

IV. Educational Philosophy of Universiti Sultan Zainal Abidin and Al- Qalam University, Katsina

Universiti Sultan Zainal Abidin Constitution stated that the prime aim of the university is to become a world class institution of higher learning that can produce and shape the talented leaders who are knowledgeable, refined and noble. The Universiti Sultan Zainal Abidin shall enhance and nurture the talent of future leaders in the various disciplines through the development of knowledge, promotion of transparency, openness and instillation of diversity for the benefit of humanity. The 6th Convocation Magazine of the Universiti Sultan Zainal Abidin described that the upper part of the university's Mace that supported the layered acrylic sphere is representing the five pillars of Islam. The mace is also associated with the royal palace of Terengganu which is also relevant to the Islamic activities and development. The goal-coated part of the Mace symbolizes the greatness of Islam and the royal majesty. The vision of the university is accompanied with verse 30, 190 of *Surah al-Baqarah* and 269 of *al-Imran* of the holy Quran to support its fundamental philosophy for creating leaders that are able to execute their responsibilities as Allah's caliphs and capable of managing, planning and making the right judgement according to the principles of Islam. Therefore, the philosophy of Islamic university supported that the building of character and acquiring of sublime Islamic qualities are the important requirement of education that is why the educational philosophy of Universiti Sultan Zainal Abidin can be seen relevant since it coordinate itself with the Islamic point of view of ensuring righteousness in the Muslim's community. The view of education in such university is not merely acquiring the intellectual knowledge but a means of moulding and nurturing the character of individuals so that they can collectively represent the Islamic values and behave as *Khalifatullah fil-ard* (Allah's vicegerents on earth) (Mohammad, 2009).

However, the identity of Universiti Sultan Zainal Abidin identifies great relevance to the Islamic university philosophy. The logo of Universiti Sultan Zainal Abidin contained many colours, elements, writings, acronyms and the geometrical pattern that are all placed to signify meaning in its purpose. The black and white colours used in the centre of the logo are the special symbol of constancy, firmness, purity and clean, honest, sincerity. The yellow also symbolizes the glory, splendour and wisdom (*Hikmah*) which also a distinguishing features of Islamic aim of education. Therefore, the name of the university that has written in Arabic is a sign of Islamic learning and worship as the Arabic is the official Language of worship in Islam. Meanwhile, letter 'I' in the acronym of Unisza also means Islam and the dot on the letter 'i' stands for focus as Islam is the only religion of practice in the university. The moon and stars placed as the top of the logo are also the universal symbols of Islam which become the way of life in the university. The informants of the present enquiry have strongly assured that the Islam is the acceptable culture in Universiti Sultan Zainal Abidin. The university has maintained the old educational philosophy of KuSZA that contained the view of the Islamization and the development of Islamic values. The second informant testified the aim of the Universiti Sultan Zainal Abidin for producing the students from any fields that can be able to demonstrate the professional skills and Islamic character. The third informant has maintained that the vision and mission of the Universiti Sultan Zainal Abidin is Islamic character and its niche is the revealed knowledge that is why the study of holy Quran and hadith became basic in the university.

However, Al-Qalam University Acts 2014 testified that the objective of the university shall be to promote the fear of Allah (SWT) through education and information dissemination. The university shall be to promote the sound moral principles, ethics, national unity and community service. Al-Qalam University is envisioned to impart meaningful knowledge with the high moral standard and fear of Allah (SWT) through teaching and research, thereby serving as a model to other institutions in Nigeria. The educational aim of the university should be to pursue the academic excellence in an Islamic morally and efficient learning environment. The university has provided as part of its philosophy to ensure the quality education, promotion of Islamic oriented research and the social reorientation according to the Islamic viewpoint. The university has further aimed as its philosophy to provide balanced education for its students with a view to inculcate Islamic values in them and integrate sound values with knowledge in all disciplines. Al-Qalam University Academic Report 2013 has reported that the mission of the university is to contribute with the educational reform that can respond to the present moral decadence challenging the Muslim's societies in Nigeria. The purpose of the university shall be to raise an educated morally sound and Allah fearing society that can be the pride of any Muslim's community or nations. Bilgrimi (1985) has described that the distinguishing feature of such Islamic university is its Islamic educational aims and objectives because the university does not limit itself with the

religious advancement but holistic development of man. Al-Qalam University educational philosophy became relevant with all these Islamic universities since it has suggested plan for the development of Tawhid (belief in Allah) which is the fundamental aspect of Islamic education (*Tarbiyyah*).

Therefore, this manifestation of Al-Qalam University, Katsina has connected to what proposed by the International Islamic University Malaysia as its fundamental philosophy of education. The IIUM has upheld that the knowledge should be propagated in the spirit of “tawhid” which can lead towards the recognition of Allah as the absolute creator and master of mankind (Amin & Haneef, 2011). Hence, Al-Qalam University identities have become relevant to the present description since they contained various purpose and meaning that can enhance our understanding to the relevance of Islamic University philosophy of education. The “Vice Chancellors Note for the Change of University Name” has also pointed that the Allo (crest) that is designed as the university logo is meant to identify relevance of *Tarbiyyah* in the institution since the Allo (crest) is the important symbol of Quranic education in Northern Nigeria. The motto of Al-Qalam University has also become evidence to the Islamic virtue of its philosophy because it contained a quote as “*al-Ilm nur*” (Knowledge is light) that has matched with the conception of knowledge as a source of all goodness according to Islam. The first informant has added that “the main philosophy of Al-Qalam University is to create an institution that will produce individuals in sciences, humanities and divergent fields of studies that have fully prepared with the fear of Allah and excelled in their respective professions”. The university is meant to produce a generation that will come up with the positive reform in the society and who are God-conscious in their dealings with others. The second view also held that the object of the university is nothing than inculcating modern knowledge in line with the fundamental principles of Islamic law. It is also meant for the university to produce a graduate that has the discipline of Islam in all aspects of their life and to use the knowledge in all their dealings according to Islamic principles and ideals.

Therefore, this informant highlight the prime mission of the university is to produce knowledgeable people with character that are well versed and equipped with the fear of Allah with the hope that the decadence society can be corrected by the new crop of generation that will bring reform for the betterment of the society. However, these missions of Al-Qalam University have connected to what proposed by Farid, 2005 that the education for Muslims shall aim at harmonious formation of the human personality and the total development of man. This type of education must strive for the harmony of thought, action, reason and the in-depth search of spiritual knowledge and beautiful characters. The nature of Al-Qalam University educational objectives described the features for the integration and Islamization of knowledge as proposed that the Islamic university is structurally and philosophically different from that of the western secular universities because the entire physical setting of Islamic university are meant to analyzed education from the spiritual viewpoint (Daud, 1998).

V. The Administration of the Educational Philosophy in the Universiti Sultan Zainal Abidin and Al-Qalam University, Katsina

According to Universiti Sultan Zainal Abidin Constitution and organizational chart, the entire running of the policies and operations of the Universiti Sultan Zainal Abidin is completely headed by the:

- Chancellor
- Pro-Chancellor
- Board of directors
- Central management
- Universiti senate
- Deans of the faculties
- Heads of responsibility centres
- Heads of clusters

Therefore, the section (3) and subsection (16), item 1 of this Constitution described that “the authorities of the university Shall be the Board, the senate, the management committee of the university, the faculties, the schools, the centres, the academies, the institutes, the studies committee, the selection committees, the employee welfare committee, the students welfare committee and such other bodies as may be prescribed by the statute as authorities of the university”. The section (2) item (12/3) also explained that “the vice chancellor shall be the chief executive officer and he shall be responsible for the overall administrative, academic and management functions and the day to day affairs of the university”. Hence, these personnel are those segments and bodies that are officially entrusted with the management and implementation of all educational policies of the Universiti Sultan Zainal Abidin.

Despite these facts, the Universiti Sultan Zainal Abidin is a government own conventional institution but still succeeded in implementing some relevant programmes for the enhancement of Islamic knowledge and ideals. The Centre for the Enhancement of Knowledge (PPI) and the Centre for Islam have become the essentials in controlling and managing the Islamic programmes in the university. In this respect, Colin (2014) produced that the management of higher institutions must plan to advance programmes and activities that will provide service and promote awareness in the cultural, social and religious understanding in the society. According to the Universiti Sultan Zainal Abidin Annual Report and Financial Statement 2012, the university has essentially maintained the study of Islamic revealed knowledge as necessary with the view to ensure the graduates that are capable of presenting Islam in their dealings. The university has also managed to support all the social reorientation programs that are connected with the fundamental Islamic morality within the local and national Muslim's community. Therefore, according to the Islamic viewpoint, the most important role in the administration of educational institution in the Muslim's society is to mobilize the human and material resources towards the goodness and ensure the stability in manners and practice within the members (Salleh 2002). The management of Universiti Sultan Zainal Abidin has become connected to the mention Islamic views of making effort for the producing of the refined and noble leaders that can answer to their divine responsibility as Allah's caliph on earth.

Therefore, the first informant supported that their meetings and functions as the board of directors are mostly related to the university policy matters, while their functions as the management committee are completely on the operational policies and maintenance and in the senate functions are associated with the academic matters. The faculty is also working on the operation of academic programmes and issues that include the curriculum, assessment, timetable of classes and labs, students training and practices. The second view of these informant has also ensures the management commitment in implementing the Islamic philosophy of education as it continues to maintain some Islamic courses as the university core Subjects that are studying for all Muslims students irrespective of their areas of specialisation through Centre for the Enhancement of Knowledge (PPI). Hence, the management of Universiti Sultan Zainal Abidin has averagely achieved its educational vision of developing the sound Islamic values as it has recorded the success of the converting of non Muslim's students to the religion of Islam as a result of Islamic programs thought in the university. The present view also assures Universiti Sultan Zainal Abidin commitment in organizing the orientation program for the newly admitted students. The program is part of the management preparation that will guide and inform these students the university vision, mission, and niche as well as religious and cultural regulations of the university. The *ta'aruf* (orientation program) organized by the Universiti Sultan Zainal Abidin is important because it present to the students the relevance of Islam and Muslim's moralities in the university.

UniSZA is the Muslim's majority institution that historically started as a purely Islamic college in Terengganu that is why the development of Islamic character has become the necessary ethics in the management of Universiti Sultan Zainal Abidin. The university has also reported to have long participated in the knowledge integration and Islamization agenda through the formulation of its policies and programmes studies as guided in the philosophy of Islamic universities (Hussain 1996). However, Al-Qalam University Acts 2012 has clearly stated that the total responsibilities and the overall managements of policies, resources and operation of Al-Qalam University, Katsina is handed and control by:

- Proprietor (Katsina Islamic foundation)
- Board of trustees
- Chancellor
- Governing council
- Management committee
- University senate
- Librarian
- Deans of the faculties
- Heads of departments
- Heads of divisions
- Heads of units

Therefore, in accordance with the section 2 and the purpose of section 3 in item 4 on this issue described that the vice chancellor shall be the officer to provide leadership and direction in the university through policy formulation, development and implementation to ensure accountability and responsibility for efficient and effective compliance with the university law, statutes, rules, regulations, policies and procedures. The vice chancellor shall also promote and advance the vision, mission and objectives of the university. However, Al-Qalam University Katsina is a community Islamic university whose all policies and aspirations are

made for the development of Muslim's community. The university has founded by Katsina Islamic Foundation that served as a supreme authority of the university. According to the Al-Qalam University Academic Report 2013, the management of Al-Qalam University has selected with due consideration of their morality and their commitment towards the religion of Islam. The university has also encompasses itself with the duties and implementation of quality education programmes as well as special services for the enhancement of Islam among the students and the entire community. The management of Al-Qalam University has committed to the view that the students and staff of Islamic university must be relevant to the Islamic culture and morality. Therefore, Bilgrimi (1985) described that the management of Islamic universities should be Muslims and devoted scholars with the adequate experiences that are capable to prosper the ethics and characters of Islam as guided in the holy Quran. The vice chancellor who is among the group of informant has testified the present study that the university has achieved the implementation of Islamic educational philosophy as they prioritized moral values in the selection of their students and all other staffs.

The management of Al-Qalam University has succeeded of introducing many subsidiary Islamic subjects with the aim of creating alternatives of learning Islamic knowledge and morality for the students. The university has reported to have design annually the seminar on Islamic leadership and principles for its staffs and students as well as other participants with the view of revising the Islamic leadership and its significance in the present society. The management of Al-Qalam University in collaboration with the chapters of Muslim Student Society of Nigeria (MSSN) and National Association of Islamic studies (NAISS) are organizing public lectures on diverse aspects of Islam to the students and the larger community. The Informants views has significantly added that Al-Qalam University is admitting students without due regards to their ethnics origin but as an Islamic university is guided and highly conscious with the issue of morality. The management is imposing strict measures on the issue of morality thereby all students are directed to behave as Muslims within and outside the campus. The common freedom of students in the western model universities in Nigeria is limited in Al-Qalam University because these nefarious acts practiced in the western system are going contrary with the principles of Islam. Therefore, these informants have added explanation to the view that the implementation of policies in Al-Qalam University is what makes their graduates differ with those graduated from secular conventional universities whose concern are made only on the academic achievements. These views have also raises the success of administering the educational philosophy of Al-Qalam University thereby managing the quantity and quality of its staff with a view to ascend the needed moral standard in the university and the nearest community as guided by the holy Quran and Sunnah.

VI. The Core-Curriculum of Universiti Sultan Zainal Abidin and Al-Qalam University Katsina and Its Islamic Relevance to Their Educational Philosophy

According to Universiti Sultan Zainal Abidin Core Programmes, the strategic plan for the implementation and nurturing the educational philosophy of Universiti Sultan Zainal Abidin. The university through the Centre for the Enhancement of Knowledge (PPI) has designated some relevant Islamic subjects as university core courses that can be studied by all students ranging from diploma to degree. These subjects are serving as part of curriculum preparation so as to meet the university's vision and mission. The university core courses are subjects that must be taken and passed by the students before meeting the graduation requirements of the program of study. The examples of these subjects in UniSZA are Faith and Morality, Islamic Civilization and the Civilization of Asia, Islamic Jurisprudence (Fiqh), Arabic Language, Tajwid al-Quran and Comparative Study of Religion. Therefore, the content of the curriculum of Universiti Sultan Zainal Abidin is made up religious and ethical subjects that will provide to the mission of the university. The study of these university courses is necessary in all programmes with a view to infuse the intended values and morality of Islam in the university. According to Universiti Sultan Zainal Abidin, the university curricular subjects must be taken and passed as part of the requirement of graduation in the university. These core-curricular courses of Islam in the Universiti Sultan Zainal Abidin include the Islamic civilization and Asian Civilization, Faith and Morality, Islamic jurisprudence, Tajwid al-Quran (the rules of Quranic recitation), Hadith and Arabic language. The courses have been managed and conducted by the centre for the enhancement of knowledge (PPI).

Therefore, the target of these subjects is to contribute the body of ideas that will ensure the planned philosophy of the university. Hence, the priority of Islamic university curriculum is the study of revealed knowledge but also integrate other knowledge as proposed in the Islamic educational curriculum. The curriculum of Islamic education would accept certain knowledge that is relevant but top priority must be provided to the study of the holy Quran because the study of the Quran includes all the rational and experimental sciences. However, the fundamental reason behind the study of these subjects should be to impart to the students the necessary knowledge and understanding of Islam as can be seen in the synopsis of these

courses. The subject of Faith and Morality is introduced to the students in order to teach them the fundamental pillars of Islamic faith and morality. The content of this subject has included the comprehensive study for the meaning of faith, its significance and the importance of beautiful moralities in Islam. The study of this subject has also entails with learning from the position and morality during the time of the Prophet (Pbuh) and the period of rightly guided caliphs. Therefore, the second in the series of these core programs in Universiti Sultan Zainal Abidin is "Islamic civilization and the civilization of Asia", this core subject is meant to transfer the history of Islamic civilization that contained the introduction of civilization, the interaction between the various civilizations (Mesopotamia, Egypt, China, India, Islamic Civilization in Malaysia and contemporary issues of Islam as well as the globalization process for national development. However, these descriptions made above testified that the curriculum of Universiti Sultan Zainal Abidin is contributing to the realization of university philosophy. The informant under this section has positively articulated regarding the role and relevance of these core curricular programmes of the Universiti Sultan Zainal Abidin to the implementation of the fundamental educational philosophy of the university. The Islamic relevance of the university programmes have been long practiced since it was Sultan Zainal Abidin Religious College (KUSZA). When the KUSZA was first established; the programmes conducted for diploma were Shari'ah (Islamic Jurisprudence), Usuluddin (Fundamentals of Islam), al-Quran and Sunnah and the rest, there is other programs also like business, management and finance or economics and accounting.

Hence, there are many Islamic courses provided and conducted under this centre as a university necessary study. The examples of these subjects are: Faith and Morality, Islamic Civilization and Asian Civilization, Tajwid al-Quran, Comparative Religion, Arabic language and the rest. These courses are compulsory for all students except those who are not Muslims which also some ethical have provided to them in exchange of these Islamic subjects. The system is still practice in the university with a purpose of meeting the underlined educational philosophy and objectives that the university had earlier manifested. It is one of the aims of this educational philosophy of Universiti Sultan Zainal Abidin to enhance the affairs of Islam as the religion of the majority in the immediate community. Therefore, there are about nine subjects for the diploma programmes that are part of the co-curriculum. The ten of such courses have also provided for the degree programmes which some are part of the university co-curriculum. Therefore, Al-Qalam University Acts 2014 has stated that the university is a purely established Islamic university that distinguished its programmes of learning from other conventional secular varsities in Nigeria. The integration of Islamic subjects and sciences were the common significance in the curricular and even non-curricular activities of the university. The Al-Qalam University Core-Programmes have equally described that the centre for the general studies and pre-degree programmes is responsible for the management and conduct of these core subjects in the university.

These subjects in Al-Qalam University have become relevant since they contained with various lessons from al-Quran and Sunnah, history of the Prophet (Pbuh) and His companions, Islam and Modern Society, Arabic Language, Peace and Conflict Resolution, Entrepreneurship and Islamic Law (Fiqh) as well as Islamic Art and Architecture that are study at the faculty level. However, these subjects are necessary to be studied in the university for all students in all programs of learning. The subjects are studied in a different semesters in accordance with the faculties schedules of instructions. The courses must be passed by all students and an equal reinforcement is made together with all other specialized programmes. The curriculum of Al-Qalam University seems to be the reflection of the entire university visions of education because the important feature of this curriculum as Islamic university is the Islamization of the educational procedures. This curriculum of Islamic university is held that all programmes of study must be integrated and understood from the Islamic worldview. The informants under this aspect coincided that the study of these subjects is among the distinguishing feature of university educational philosophy. Hence, the education itself is a change of character that is why Al-Qalam University has made it as criteria that the students can only be graduated when he/she acquired the required knowledge and needed Islamic character. The significance role of this curriculum to the philosophy of Al-Qalam University is contributing the university environment with the Islamic culture and mutual understanding between the university members. Therefore, the important and distinguishing feature of the university curriculum is the Islamization and integration of knowledge. However, this view has added to the present investigation that the way the university curriculum is designed is undoubtedly shaped out the Islamic values and the core spiritual element of the university because various special packages for elective and core subjects are provided within the university curriculum.

VII. Similarities and Differences on the Educational Philosophy, Its Implementation And The Islamic Relevance of Core-Curriculum between Universiti Sultan Zainal Abidin And Al-Qalam University Katsina

Universiti Sultan Zainal Abidin and Al-Qalam University Katsina have shared many features in terms of their spiritual purpose and moral preparation. The Quranic verses and the prophetic tradition have placed in the two universities philosophies with the view of identifying the universities mission of education. The universities have also differed as one has classified as national conventional and another is community Islamic university. These universities have also divided in terms of their environments as one is a conventional mixture institution while the other is completely Muslims. The managements of Universiti Sultan Zainal Abidin and Al-Qalam University have provided in their universities aspirations some peculiar services to the religion of Islam and the entire community. The universities have established centres and associations purposely for the conduct and emancipation of Islamic programs and development. These universities have succeeded in maintaining the integrated curriculum that compose with revealed and rational sciences for the realization of the set Islamic philosophy of education. However, Universiti Sultan Zainal Abidin and Al-Qalam University Katsina have differed in their categorisation as one officiated as the national university that must consider the interest of the entire national community while the other is a purely Islamic which is limited with the affairs of the Muslim's community. Therefore, the religious attachment is lower in Universiti Sultan Zainal Abidin when compared with the Al-Qalam University that is primarily established to satisfy the Islamic purpose.

Universiti Sultan Zainal Abidin and Al-Qalam University Katsina have ensures the integrated curriculum that are composed with the revealed and modern sciences as a requirement for the Muslim education. The curriculum of these universities have contained courses that will build the unshakeable belief in Allah, the Prophet, the last day and all fundamental pillars of Islam. These universities have been committing through their curricular subjects the teachings of Islamic leadership, respect for cultures, respect for elders and the significant relationship between knowledge and religion. However, the curriculum of Universiti Sultan Zainal Abidin is contained about nine of Islamic subjects while in Al-Qalam University Katsina has eleven of such Islamic courses as part of their core-curriculum. The teaching of these subjects in Universiti Sultan Zainal Abidin are normally carried out in the first semester of the session while it is undergo in different levels and semesters in the Al-Qalam University Katsina. Al-Qalam University Katsina has a subject on Islamic art and architecture as part of its curricular programmes but none of it in the curriculum of Universiti Sultan Zainal Abidin. The curriculum of Universiti Sultan Zainal Abidin contained other alternative subjects for non-Muslim's students but not of such arrangement in the curriculum of Al-Qalam University Katsina.

VIII. Conclusion

The present study has releases that the Universiti Sultan Zainal Abidin and Al-Qalam University have made plan for rebuilding the lost glory of Muslim's morality and education in their communities. These universities have aspired that they should train a generation of refined leaders and scholars that will come with the logical reform in their society. The managements of these universities have succeeded in officiating centres and associations that will carry out activities and programmes peculiar to the Islamic development and immediate Muslim's community. The universities have also won in the realization of Islamization of knowledge agenda as practiced by all other Islamic universities in the Muslim's world. The curriculums of Universiti Sultan Zainal Abidin and Al-Qalam University Katsina have equally maintained that the Islamic subject is the leading subjects and necessary for it purpose. The study of the holy Quran, Hadith, Islamic Civilization, Islamic and Islamic history have assures relevance with the universities philosophy and ideals. Therefore, the commitment of these universities in Da'awah (Islamic Propagation) and moral reorientation programmes are a mere testimony to the aims of the universities of developing Allah's fearing society that can be pride of Islam and the entire national communities. The present study should significantly benefit the managements of Islamic institutions because its reviews so many managerial functions in the cause of implementation of policies associated with the student's morality in the Muslim's institutions. The study should also be useful to the curriculum planners as it will enhance balance in the arrangements of subjects in the syllabi of Islamic education in the Muslim's schools. The stakeholders and potential parents are therefore to learn from the relevance of Islamic university philosophy since it offers an integrated approach to learning. Muslim's students and the entire Muslim's society should equally understand the uniqueness and advantages of Islamic universities since its main target is to ensure goodness and righteous actions.

IX. Suggestions

The present study is emphasizing the needs for Muslim educational reform into fully integrative system with the hope that the present institutions could be able to produce integrated graduates that will be able to respond the contemporary challenges of the modern society. The managements of the Muslim's institution should try best to

ensure the study of the Holy Quran and the Hadith of the holy Prophet Muhammad (Pbuh) became as part of the necessary study in the Muslim's universities. The present findings of the educational philosophy of Universiti Sultan Zainal Abidin and Al-Qalam University Katsina is beneficially suggesting that the universities in the Muslim's societies should take serious measures for reinforcing all social regulations associated with the character and Islamic values.

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