



THE ROLE OF ISLAMIC STUDIES IN MUSLIM CIVILIZATION IN THE GLOBALIZED WORLD: MALAYSIAN EXPERIENCE

(Peranan Pengajian Islam Dalam Tamadun Islam Dalam Dunia Globalisasi:
Pengalaman Malaysia)

¹SAIM KAYADIBI*
²AHMAD HIDAYAT BUANG

¹Department of Economics, Faculty of Economics and Management Sciences, International Islamic University Malaysia (IIUM), P.O Box 10, 53100 Kuala Lumpur, Malaysia

²Director of Academy of Islamic Studies, Department Shariah & Law, Academic of Islamic Studies, 50603 University of Malaya, Kuala Lumpur, Malaysia

ABSTRAK

Proses globalisasi telah memudahkan pergerakan penyelidik, institusi pengajian dan program-program. Kesan daripada ini, semakin banyak tumpuan telah diberi oleh para intelek kepada pengajian dan peradaban Islam. Negara-negara barat dan timur, terutamanya Malaysia berhasrat untuk memainkan peranan utama dalam memajukan institusi pengajian Islam ke peringkat yang lebih tinggi. Dalam mencapai matlamat tersebut, banyak institusi di Malaysia yang memperkenalkan pengajian Islam dalam bahasa Inggeris dan Arab selain daripada bahasa Melayu. Institusi-institusi ini telah juga menjemput ilmuwan dari seluruh pelusuk dunia. Proses ini telah memperkenalkan institusi-institusi pengajian tinggi di Malaysia ke segenap pelusuk dunia. Kajian ini menonjolkan peranan yang dimainkan oleh Malaysia dalam pengajian Islam untuk membangkitkan kembali tamadun Islam dalam pengajian tinggi. Perhatian khusus diberikan kepada proses globalisasi dan hubungkaitnya dengan teknologi terkini yang melampaui sempadan fizikal dan rohani.

Kata Kunci: globalisasi, pendidikan tinggi, Pengajian Islam, Tamadun Islam, Undang-undang Islam, Malaysia

ABSTRACT

There has been a notably high enhancement in the mobility of researchers, institutions and programs in the global arena. With the result of globalization, attention of the intellectuals to Islamic studies and its civilization (Islam

*Corresponding Author: Saim Kayadibi, Department of Economics, Faculty of Economics and Management Sciences, International Islamic University Malaysia (IIUM), P.O Box 10, 53100 Kuala Lumpur, Malaysia, E-mail: saim@iiu.edu.my
Received: 23 April 2011
Accepted: 30 July 2011
DOI: <http://dx.doi.org/10.17576/JH-2011-0302-05>

Hadhari) recently are being highly increased. Western as well as Eastern countries especially Malaysia aspires to play a central role for the world's Islamic Higher Education Institutions. In achieving that essential goal, many institutions in Malaysia have introduced teaching of Islamic studies in English and Arabic beside Malay language. According to these changes the institutions have employed erudite scholars from different part of the world. This internalization process made the universities more popular among the intellectuals. This paper attempts to highlight the role played by Malaysia in Islamic Studies to reawaken process of Muslim Civilization on Higher Education with its special attention on globalization through the understanding of it with the technological components which withdraw physical and spiritual boundaries in the globalized world.

Keywords: globalization, higher education, Islamic studies, Islamic civilization, Islamic law, Malaysia

INTRODUCTION

Higher education represents a bridge which connects two periods of the life: before employment and after employment, therefore it has a significant role shaping the social, political, economical expectations of every community. The future of a nation would be bright if the education system is well organized and maintained through the requirements of the time and equipped with technological developments in order to walk side by side with developed countries even more importantly to have enough strength to compete with them.

The concept of globalization brought the world into a new understanding that can promote indispensable relationships among the whole world interchangeably reflected contribution to each other, particularly the position of Islamic world against other nation would increase the universal significances, and strengthen the sense of sharing common values among them that can be worked simultaneously within the global society. It is not an alien concept to Muslim intellectuals since it is mentioned in the holy Quran that God created human beings from Adam and Eve and considered all nations are brothers and sisters, then dispelled them into different groups; male and female; tribes and nations for the purpose of knowing their cultures, values and life styles (al-Hujurat 49: 13), despite the fact that no serious attention and consideration was given by Muslim intellectuals to identify issues of globalization and its reflection from the Islamic perspectives, yet it was misinterpreted by some

scholars that it is a western imperialistic approach which dominate the other cultures, values and religions (Jah 2001; Roubaie 2002).

However, the new phenomenon is fundamentally a technological advancement via science, knowledge and logical thinking which opens a way to comprehend the greatness of God who created everything from simple water, hence whichever nation focuses on science and knowledge and logical thinking would definitely be guided by God to the way for advancement over other nations. Therefore whoever holds the knowledge can not be considered as equal to those who do not have. The Quran very often emphasizes the importance of science and knowledge and the value of logical thinking, as the Prophet (PBUH) himself persuaded Muslims to seek knowledge even if it is in China, considered knowledge and wisdom are the lost property of Muslim, so that they must take them wherever they find.

In this paper, the reality of globalization in Higher education and its reflections on technological, social and economical impacts especially on Islamic education system will be investigated through definition given by scholars and also the scope of Islamic studies its development process in Malaysian experience according to time consideration will be investigated. How the new paradigm persuaded Islamic studies to compete with other studies to achieve global criteria required to have certain ranking policies such as internationally recognized academic publications indexed cited journals such as ISI, Scopus, and Index Islamicus, electronic access to the scientific publications, e-learning, research and media facilities, and connection to international institutions through the policy made by the government.

THE GLOBALIZATION: ISLAM'S RESPONSE

In terms of an historical outlook, the age of globalization goes back to the creation of man. It started from a small village then through the time it was expanded and spread out to every corner of the world. Now humanity is returning back to the same central point where it was a small village 'global village' via the technological advancements, despite enormous population of the world, different nations, colors, religions and ways of life, withdrawing the physical and spiritual boundaries.

The creation of man is an obvious context of interaction human beings with the others; every era creates its own terms to express the situation of man in the world. Among the creation, only the human beings need to interact

with others in terms of economical, social and political interactions. Every concept needs its own definition and it should be materialized through the tools provided by the technology and the understanding of the time.

However, in the modern understanding, simply the expansion of economic activities across the political boundaries of nation states is called globalization. In addition to that “globalization introduces a new set of human relations causing changes in the worldviews of various groups and nations” (Roubaie 2001). It also refers to a process of widening economic integration, increasing openness and growing economic interdependence between countries in the world economy. However, it is not confined to economic activities. It extends its scope to flow of technology, education, knowledge, information, personal and professional services, including legal services, across borders (Bukhari 2004).

The idea, which the globalization is an ignorance of other cultures, nations, religions, imposing only the colonial expansion in various part of the world through European cultures, languages, religions and as well as making the world one global society formed one culture, should be opened for discussion because it does not reflect a true sense. The reality of globalization, in our perspectives, is not an outcome of imperialistic, secularistic, or other reasons. It is a natural outcome of the reality of technological, scientific and militarily advancements of a nation or a certain part of the world. Every scientific invention brings its culture, language and religion to establish its civilization, hence, which nation or people invent it, naturally become an authority on that invention over the other nations.

There is no doubt that Muslim nation had been superpower in the world in scientific, art, and military advancements for centuries, made undeniable contribution to the development of the humanity conveying its identity, culture, and even its language. Muslim Spain (Andalusia), East Europe, Ottoman Turkey, Asian Countries, Far East, North African Countries are good example for that. Even in many European, Asian, African, American universities were using the treasure of Muslims with Islamic terms which were invented by Muslims. Unfortunately, after ignoring the enhancements of scientific developments, in some extent of political, social and national reasons, in the other part of the world, Muslim nation logically became lag behind.

Couple of centuries which is prior to the second millennium, European and other nations’ advancement in technology, science and military is undeniable. They developed the scientific inventions of Muslims in every kind of science

and naturally they explored their inventions and developments starting with the period of renaissance.

The concept of globalization is not a foreign concept to Muslim intellectuals, when we looked at the context of ummah (Unity of Muslim nation) we see many indications referred to the whole nation as One Ummah perspective. Quoting the verse from Quran may shed light on the modern understanding of the concept of globalization, “*O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other*” (al-Hujurat 49: 13). The concept brought the world into a new understanding that can promote communication within the whole world interchangeably interacting the Islamic world with other part of the world to increase the common values, and to strengthen the sense of sharing common values among them which can work through the term used by Yasushi as ‘global society’ (Yasushi 2008) which means one nation state instead of separated ummah nation from other nations which may consist of many different races, religions, cultures like families that create a small state regardless of their religious, ethnical and cultural backgrounds.

Despite Jah’s assertion, “as a universal religion, Islam cannot borrow from others to modify or change its principles” (Jah 2001), I believe that Islam can adopt and develop the life strategies of Muslims through the scientific realities. Islamic education is also a part of the eternal religion of Islam; therefore, it has to develop its components according to the time and the requirements of technological advancements in order to convey its eternal values to the whole human beings. The divine laws unconditionally relevant and true, therefore human should not disregard the magnitude of Islamic law (Hassan 2000). The Prophet (PBUH) encourages Muslims not only to engage with *ulum al-shar’iyyah* (religious sciences) but also *ulum al-bashariyya* (human sciences) as well as *ulum al-tabi’iyyah* (natural sciences), etc.

The concept of knowledge (‘ilm) is not confined to specific matters like other civilizations and cultures applied. Al-Attas indicates that “the term knowledge (‘ilm) has been applied in Islam to encompass the totality of life – the spiritual, intellectual, religious, cultural, individual and social- means that its character is universal, and that it is necessary to guide man to his salvation” (al-Attas 1979).

Making nations more closely to each other through technological enhancements would develop their understandings the value of knowledge and sharing it with others. Whichever nations hold firmly the source of knowledge they would be guided to the way for advancement in developing the humanity, and

whoever hold the knowledge can not be considered as equal to those who do not have. In the Quran the important of science and knowledge of what He created is very often emphasized “*Say: Are those equal, those who know and those who do not know?*” (al-Zumar 39: 9), and those who have knowledge will definitely be increased to high ranks “*Allah will exalt those of you who believe, and those who are given knowledge, in high degrees*” (al-Mujadalah 58: 11).

Let us have a look at the following quotation (Yang 2003):

Westerners tend to be arrogantly uncritical of the assumptions underlying their teaching and unreflective of their fitness for teaching across cultures. Indeed, there has been little real engagement with the cultural issues of the globalised education. Few strategies have been developed for tackling the fundamental issues – how to give equal voice to local cultures, institutions and educational approaches. Local cultural values are further annihilated when the English language becomes the dominant language in the globalised learning and teaching and that English language providers dominate the field, and English-speaking countries have dominated the development of the technologies which support global communications.

Although it is a true hypothesis in some extent, however, this is the reality of life; whichever nation holds the science and technological advancements, their culture and language will be simultaneously dominant upon others, as it is a natural outcome. Every nation then has to have opportunity to develop scientific and technological realities in order to contribute for humanity as well as to protect its identity, culture, religion and language.

Globalization is named in Arabic term as ‘*al-awlamah*’ or ‘*al-alamiyah*’. It refers to an openness and enthusiasm in knowing other nations around the world (Hasan 2007; Salleh 1999). As we mentioned and the Quran expressed the globalization is not a far phenomenon from the Islamic thinking when it is considered in terms of interaction between nations to know their cultures, values and knowledge. “The scholars are the inheritors of the Prophets; and indeed the Prophets do not leave behind as inheritance silver nor gold, they leave behind as inheritance the knowledge, so whoever acquires it, then acquires an abundant fortune,” Ahmad ibn Hanbal (2003) and with the Word of God “*Those of His servants who have knowledge truly fear Allah*” (Faafir 35: 28). In terms of Islamic teaching, the word of globalization is a very welcomed term as Islam always passion to obtain new knowledge and information which

is expressed in the Prophet's persuasion, as it is clearly known that the first revelation of Islam started with a word of 'read' that of mentioned in the Quran: "Read in the name of your Lord Who created, He created man from a clot, Read and your Lord is Most Honorable, He Who taught (the use of) the pen, Taught man that which he knew not" (al-'Alaq 96: 1-5). It gives a sign, on the name of Islam, to whole humanity the importance of knowledge which the globalization persuade to obtain it through easiest and quickest way.

THE GLOBALIZATION GLOBALIZES THE UNDERSTANDING OF KNOWLEDGE

The globalization provides ways to reach wide range of knowledge via its technological apparatus. Through these opportunities, the phenomenon of globalization requires from every kind of companies and institutions to compete with others for their products and offers from other side of the world. Education is a vital phenomenon, especially higher education system. If it is not provided in a way that global players embrace it, it will be highly hard to walk side by side with the modern era.

As the verse from the Quran is quoted earlier (al-Hujurat 49: 13) the purpose of globalization is to get to know each other and interact as quickly as possible with other nations in the globe through its technological facilities.

Higher education (HE) and knowledge are also surrounded by the impact of globalization; the HE sector has a foremost function in advancing the mobility of knowledge across restrictions. The mobility of knowledge shows itself, some extent, in the following approaches: a-Mobility of academic materials, b- mobility of students, c- mobility of Institutions and programs, d- mobility of academics (Madugula 2007). As Malcolm H. Field expressed globalization is everywhere and the education can not be exempted from its impacts, it is the reality of the modern era: "Education is seen to be inextricably linked to globalization, and, as such, requires pro-active measures to ensure that the opportunities provided by global processes are realized. Failure to do so will ensure that the worst of extreme economic policies dictate the future of educational philosophy, policy and pedagogy" (Field & Fegan 2005; Madugula 2007).

Islamic studies in higher education not only refer to the study of the essential requirements of Muslim faith but also refer to other sciences and

faiths from the perspective of Muslim belief. Muslims consider all kind of sciences are the creation of God and all of them remind and convey the intellectuals, who research the reality of the creation, to the greatness of the God (al-Baqarah 2: 164):

Are those who know and those who do not know alike? Only the men of understanding are mindful”(al-Zumar 39: 9). “Surely! In the creation of the heavens and the earth, and in the alternation of night and day, and in the sailing of the ships through the sea to benefit mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and to scatter every kind of animal throughout it, and directing the winds and clouds which are driven along between the sky and earth, are (all) indeed Ayât (evidences, proofs, indications, signs, etc.) for people of understanding.

The purpose of Islamic education is to prepare the Muslims to live in this world peacefully and gain the eternal benefits of the hereafter that was outlined in the Quran and then concurrently to reinforce and progress the human society altogether. Therefore it aims at implanting the principle of Islam in the minds and the hearts of the people at large to accomplish through them the ideal faith of Islam. The purpose of education is not only to cram the people’s mind with sole knowledge but also to prepare them for the both life as al-Ibrashi indicated, “to prepare them for a life of purity and sincerity. This total commitment to character-building based on the ideals of Islamic ethics is the highest goal of Islamic education” (al-Attas 1979; Ibrashi 1967).

MALAYSIAN EXPERIENCE IN ISLAMIC STUDIES

If it is necessary to consider the concept of globalization into two context, globalization and globalism, it should be better, then, to distinguish it as the globalization that represents a materialistic philosophy which characterizes Western secular materialism while the other corresponds to universalism which characterizes Islam (Jah 2001). Although this assumption may be true, the positive aspect of globalization is considered in this paper which may be of that the globalism¹. Through globalism every single country must give extra ordinary attention to the agenda of the world to compete with them regardless of distinguishing field of research or studies. Hence globalism or globalization has a positive impact on Islamic studies in general and Islamic

law in particular. In another way we can say that globalization persuaded Islamic studies to enlighten mind of intellect and contribute for the solution of world current financial social and natural problems.

Despite negative effects of globalization on higher education in some countries, it mostly has a positive impact on developing and already developed countries. The first significant impact of globalization on higher education is to employ economic levels as a point of reference which led to an international trend to overemphasize the realistic, scientific values of higher education in terms of number of publications, research grants, and graduates compatible with others (Yang 2003).

Islamic education (Kefeli et al. 2007)² is a complete science of the life which human consists of the science of this world and the hereafter. However, in terms of Malaysia's Islamic educational development the back ground of the education system should be taken into the consideration (Kefeli et al. 2007). There are mainly two types of Islamic education in Malaysia, namely the traditional and the modern. The former one may be found in the pondok and some madrasah system (Buang et al. 2008)³, while the later is applied in public schools, higher institutes and universities of Islamic studies (Buang et al. 2008). The modern western educations were introduced by western sources such as Malacca Free School was established, which may be influenced by the London Missionary Society. Establishing western education system in Malay Archipelago aimed at accommodating Malay people particularly students (Buang et al. 2008).

More traditional religiously based education system of Pondok incurred by the transformation era at the end of the 19th century particularly after the World War II. Through this transformation, the Nizami Madrasah system has been already introduced to the Tanah Malayu. If the concept of globalization is taken as an interchangeable relationship between others, then it could be considered that it started earlier than recent couple of decades because cultural influence and interaction which made the students those who studied in Middle East Universities and influenced by the reformist leaders of that such as Sayid Jamaluddin al-Afghani (1839-1907) and Muhammad Abduh (1849-1905), to establish the new system of education as Nizamiya Madrasah. It is considered that Madrasah system is more formal and systematic when it is compared to the Pondok system and, however, the same subjects taught in Pondok system may also be found in the Madrasah system and still some of them are exist until this time (Lebar 2002). However the subject taught in pondok system were subjugated by a substantive and normative perception stemming mainly

from doctrinal and principal aspects of Islamic studies, whereas in Madrasah and one step forward of it is the Nizamiyah system which tends to put into the teachings besides the normative approach and principles, the human socio-cultural, historical and global with consideration of empirical realities.

The changes from pondok system to madrasah particularly to the Nizamiyah system moved Malay education system from a normative approach to empirical approach considering natural developments in human enrichments within historical, sociological and global realities. These realities provide enormous facilities for analytical thinking which motivated the modern teachings to compete with other education systems around the world.

The first higher institution of Islamic Studies in Malaysia was established in 1949, Kolej Islam Kelang, in an old palace near kampong Jawa, Kelang. The academic staff employed in the college from Egypt originated. In fact Al-Azhar University gave accreditation to the graduates of Kolej Islam Kelang in 1961 as equivalent to the bachelor and master's degree conferred at Al-Azhar University. Yayasan Pengajian Tinggi Nilam Puri was another well-known Islamic institution which was established in September 18, 1965 in Kelantan. The establishment of Nilam Puri, paved the way for new establishments of Islamic Centers for Higher Education in Malaysia such as, Academy of Islamic Studies (API) was established at the University of Malaya while Faculty of Pengajian Islam (FPI) was set up in 1970 in the University of Kebangsaan Malaysia (UKM), the International Islamic University Malaysia (IIUM) in 1983, Islamic University College of Malaysia in 2000 as well as many more Islamic education institutions both public and private were established (Kefeli et al. 2007). The Academy of Islamic Studies in the University of Malaya which consists of, currently, eleven individual departments namely department of Fiqh and Usul; Shariah and Management; Shariah and Economics; Shariah and law; Aqidah and Islamic Thought; Al-Quran and Al-Hadith; Dakwah and Human Development; Islamic History and Civilization; Siasah Shariyyah; Islamic Education program; Applied Sciences with Islamic Studies.

The historical background of the Academy of Islamic Studies goes back to the idea of merging between the Department of Islamic Studies and Academy of Islam that was established in 1960s and 1981 respectively. The previous Institution was part of a department joined the Faculty of Arts and Social Sciences in which the students subjected to take Islamic studies as their minor or major subjects and the subsequent institution consisted of two faculties namely, the Faculty of Shariah and the Faculty of Usuluddin which offer Islamic Education as well as matriculation program. The academy also has,

besides departments mentioned, a few administrative units such as Research Unit, Social Development Unit, Publishing Unit, Islamic Consultation Unit, External Relations Unit, Record and Documentation Unit and General Studies Unit (Kefeli et al. 2007).

In addition to that, the Faculty of Shariah offered, from the very early time of its establishment, both the Islamic Law and the Malaysian Law which is mostly based on English Law course. Mainly the courses offered by the department of Shariah and Law are the traditional Islamic law (fiqh); the administration of Islamic Law in Malaysia which deals with the subjects related to Jurisdiction, Islamic Family Law, the Islamic Law of Succession, Islamic Procedure, Islamic Criminal Law, Administration of Fatwa, wakaf, zakat, bayt al-mal, Islamic judiciary system, the law of Islamic banking; the law courses included Malaysian legal system, constitutional law, contract, criminal, tort, property, evidence, etc (Abdullah 2001). The point made the Academy as a global perspective is that the lecturers were from different background of knowledge; those who teach in Islamic Law courses were trained in the Middle East Universities and in the Malaysian Law courses were mainly lawyers (Abdullah 2001).

The teaching of Islamic science is not confined to the Academy of Islamic Studies but basic knowledge of the general science of Islam is also taught in every faculty as a compulsory subject to all students in every field of studies in order all students to have some basic knowledge of Islam and moral behavior of the society.

One of the reason of attraction of international students to pursue their study in Malaysia is that there are much opportunities than other countries such as formal teaching language of the most universities are based on English and as well as in Arabic especially in Islamic studies which made them a centre of attraction for numerous Islamic countries. Here, Malaysia, is known to have developed and modernized their Islamic studies program in the area of teaching, research and social adaptability since the project of 'Islamization of Knowledge'. It has to be admitted that not only in Islamic studies but also in all other disciplines such as natural science, applied science, social sciences, religious sciences and humanities have been strengthened and modernized for the requirements of the future studies that would be compatible with the globalized world competitively to developed countries.

Students are being trained in Arabic speaking countries organized through a special program as well as the lecturers who are not in native speakers of

Arabic. In order to universalize the rank of the university, many lecturers are being invited from different part of the world to teach Islamic studies in English and Arabic languages. The lecturers have a close relationship between the scholars of Middle Eastern countries especially in Egypt, Saudi Arabia, Syria, Iraq, Turkey and Gulf States and western countries particularly in UK, USA, Canada, etc.

THE GLOBALIZATION TRIGGERS A COMPLETE DEVELOPMENT: ISLAM HADHARI

The modern paradigm of globalization process in legal education reached the current time passing two other evolutional passages: internationalization and transnationalisation (Chesterman 2008). It can be simply defined as the integration of countries and peoples brought about by deep reductions in the costs of transport and communication, and the dismantling of barriers to the flow of goods services, capital knowledge and people (Joseph 2002).

Despite Harvard's Christopher Columbus Langdell notably invented the modern law curriculum in the 1870s (Schweber 1999) and form of the modern law school is a twentieth century invention, curriculum and teachings of Islamic studies and its history is not a new paradigm which goes back to the time of the Prophet Muhammad (PBUH) in 7th century. The Prophet himself taught the rules of law to the Companions and they conveyed the teaching to the followers through different schools of Islamic law namely Hanafi, Shafii, Maliki, Hanbali, Shii etc.

The first university, in some extend, of the world which was founded in 969 is known al-Azhar University which has been a leading institution in Islamic studies including medicine, engineering, natural, positive and human sciences for centuries. It is still known the biggest university in the world educational institution history. World's leading Muslim scholars have at least a connection with this institution. Even the most conservative and classic based education system were introduced in here, the impact of globalization changed many things in education system of al-Azhar through the time.

The phenomenon of globalization has encouraged all institutions including higher education institutions to compete with others to be nominated as world class higher education systems. For its competitions every institution must have minimum requirements of quality and standardization values rather than having quantity. The quality becomes a prerequisite to be a world class

higher education system. Increasing the amount of students or institutions is not a big deal, the essential one is that how to be come an internationally standardized world class research university. For this reason all universities and researched based institutes must be induced to operate efficient organizations, to use their intellectual properties efficiently in order to have high strength to compete with the global institutions.

Education of Islamic law and studies, their commercial and other activities have moved from archipelago to patchwork through the technological facilities of web that may not be simply overlapped at the edges but structurally and inseparably linked each other. When we look at the current ambitious universities they called them as international universities simply focusing on global criteria required. To be among the first 100 leading universities in the world you have to have certain ranking policy for an institution to be considered in the world's best universities. Academic publications in ISI or SCOPUS cited journals, electronic access to the scientific publications and other academic materials increase the ranking of the institutions. The web is one of the adequate platforms for intellectuals to internationalize and globalize their institutions. Besides classical taught based studies e-learning or e-education and e-fatwa have lunged to the Islamic studies arena through the massive production of the new media facilities, connected the source and researchers uninterruptedly among each other.

Researchers and scholars surely will use technology to modernize research functions to perform rulings more quickly and thoroughly, and to try cases more efficiently. Information centers will become commonplace in legal sources. The scholars entertain the benefit of being interconnected with the interactive world rather than being turned off when they reach the consequences of their works. Interchangeably connected with other disciplines through technological enhancements provide them advantages of updating their information.

Technological enhancement made every corner of the world closer to each other. The electronic commerce technologies are being tremendously developed. Hence the importance of Islamic law in Islamic studies, in banking and finances yet to become a vital requirement. When Muslim mind is dynamically engaged in developing this new invention of electronic commerce technologies and its components, it may be possible for globalization to bring with it the possibility of better supervision of Islamic law in Higher Education in teaching Islamic banking and finance, although there are some negative effects of that dramatically indicated as "there is today an international tendency to plunge headlong into the surging market for electronic delivery of education

without sorting out the hype from the reality” (Yang 2003). In contrast to this negative effect, Winn believes that if the technological standards for the next generation of electronic commerce are set by open, the Muslim countries would be adequately represented in the related International Institutions (Winn 2003).

Educational-based relationships between Islamic countries created a significant affiliation between Islamic studies students from different part of the world. This increased the rise of the number of foreign students interchangeably studying in Islamic countries as well as created exchange programs that would reflect to double-degree programs.

Malaysia’s leading concept of Islam Hadhari (Civilizational Islam) (Badawi 2006a; Kamali 2008)⁴ also ignited the phenomena of globalization in Islamic Studies. It emphasizes on fresh start for the development of Islamic Studies. It reflected from all over the world in higher education both Islamic Studies and other studies and has become an internationally interested concept. The civilizational Islam can only be revitalized through given full attention to the both sciences: religious and natural without differentiating them from each other. Education should not only be confined to a sole obtaining of knowledge but also the concept of *tarbiyah* (education) be involved. The name of education itself contains a morel and cultural development. Therefore Islamic studies mainly educate the subject before providing him sole knowledge. This phenomenon, as the Prime Minister explored in his development policy (Badawi 2006b), try to enlighten the subjects, beside material facets, with the following perceptions: *tawhid* (Oneness of Allah), *karamah* (human dignity), *khilafah* (Vicegerency of man in the earth), *I’man* (development spiritually and physically), *islah* (reform), *tajdid* (renewal), *amanah* (trust), *‘adl* (justice), *ta’awun* (cooperation), *ta’aruf* (mutual recognition), *muhasabah* (accountability), *itqan* (excellence in the workplace), *maqasid* (objectives of the Shari’ah), *I’tidal* (moderation), *jihad* (striving for a worthy cause) and *ijtihad* (independent interpretation), etc.

Another positive impact of globalization on higher education as well as other institution is the conception of ‘corporate governance’ which every single organization needs it to be more efficient and globally capable of standing against crisis and unexpected occurrences. It requires high quality of education, virtue of honesty, social responsibility, good manner, modesty and love and passion. In regards to that, the corporate governance is a conceptually important tool for every field of studies. As it was expressed by Adrew Sheng, the chairman of the Securities and Futures Commission of Hong Kong, “... the reasons why some companies and economies are more successful than

others is not that they have superior resources or global reach, but because they have better management or governance” (Khas 2001). This concept will lead the companies, whether educational or others, to better reputation in the world when its objectives are materialized.

CONCLUSION

International relationships, trades, politics, economics, social and cultural aspects as well as higher education institutions, including Islamic studies, as a focal point of this study, are bound to face the unavoidable paradigm. Regardless of its origin, the globalization should be welcomed after harmonizing it with the culture, language, and religious expectation of the society. What has been concluded in this paper through the investigation is that the globalization is an inevitable reality of the modern time incorporating countries and dismantling barriers to interact each other via the fast developing communication apparatus. Although it brings some negative results, many positive accomplishments can not be disregarded.

The globalization created a primary role in advancing the mobility of knowledge across the globe in exchanging academics and academic materials, students, institutions and programs in Islamic studies as well as all higher education systems. The scholars of Islamic studies from different part of the world have extraordinary chance to share their opinions about new occurrences and to evaluate weak and strong part of their fields through interrelationships between other experts.

It also persuaded Islamic studies in general and Islamic law in particular to enlighten mind of intellect and to contribute to the whole world for solution of current financial, social and natural problems; all institutions to compete with others to be nominated as world class higher education, they must overemphasize the realistic, scientific value of higher education in terms of number of publications, research grants, and employability quality of graduates.

In Malaysian context, the globalization made interchangeable relationships between other countries for Islamic studies, for instance, those who studied in Middle East universities, were influenced by the reformist leaders to establish the new system of education as Nizamiya Madrasah besides the traditional education system of Pondok. In addition to that, Malaysia developed and modernized its Islamic studies in the area of teaching, research and social

adaptability. Teaching in English and Arabic in Islamic studies made institutions as internationally recognized institutions which become a centre of attention for many Islamic countries as well as European countries. World's leading Muslim scholars have now interchangeable connection with each other through program organized by universities sponsoring students and lecturers to be trained in Arabic and English speaking countries; in order to universalize the rank of the university, many lecturers are being invited from different part of the world to teach Islamic studies in English and Arabic languages.

Endnote

- ¹ Globalism and globalization are used interchangeably throughout the paper without limiting its meaning to a certain understanding.
- ² Islamic studies defined by the First World Conference on Islamic Studies in Mekka in 1977 as The context of Islam is inherent in the connotations of the terms 'tarbiyah', 'ta'lim', and 'ta'dib' taken together. What each of these terms conveys concerning man and his society related to the others and together they represent the scope of education in Islam, both 'formal' and 'non-formal'... Education should aim at...the balanced growth of the total personality of Man through the training of Man's spirit, intellect, the rational self, feelings and bodily senses. Education should therefore cater for the growth of man in its entire aspects; spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivated all these aspects towards goods and the attainment of perfections. The ultimate aim of Muslim education lies in realization of complete submission to Allah on level of the individual, the community and humanity at large.
- ³ Traditional religious teachings in Malaysia began very early days of Islam in Tanah Melayu, when the first Sultan of Malacca who converted to Islam in 1414 the teachings of Islam began with. However, the pondok system starts from Pasai, according to Ibn Batuta's reports in 14th century between 1345 and 1346. These two systems developed by the scholars who had obtained knowledge from local scholars as well as from overseas counties particularly Middle East countries.
- ⁴ Islam Hadhari (Civilizational Islam) is a development theory of Malaysian government which represents new aspects of significant interest of the development of Islamic thought in the new era. It was founded Tunku Abdul Rahman in 1957 and strongly promoted by the government of Abdullah Ahmad Badawi. It has been considered as a part of his government's development policy. The new declaration consists of 10 principles which have been taken their notions from the Quran and the Sunnah of the Prophet (PBUH). These are: 1- Faith in piety in Allah, 2- Just and trustworthy government, 3- A free and independence people, 4- a vigorous pursuit and mastery of knowledge, 5- A balanced and comprehensive economic development, 6- A good quality of life for the people, 7- The protection of the rights of minority groups and women, 8- Cultural and moral integrity, 9- The safeguarding of natural resources and the environment, and 10- Strong defense capabilities.

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