

Integration of Knowledge and its Implementation in Yobe State University: Issues and Challenges

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Abstract

The study explores the concept of integration of knowledge and the foreseen issues and challenges in its implementation at Yobe State University, Yobe State, Nigeria. Integration of knowledge within the educational domain can be employed to foster a strong generation of interdisciplinary knowledge. This concept involves amalgamating two or more components, blending Western and Islamic knowledge. Muslims are encouraged to pursue various forms of knowledge. The study uses the qualitative approach to examine the role of integration of knowledge in addressing the designed objective which includes literature review from documented journal articles and books. The findings of the study show that integration of knowledge has the potential to address the issues and challenges confronting its implementation in Yobe State University, Nigeria. The paper asserts that the adoption of Western knowledge propagates secular influences within a nation's educational framework, potentially eroding its Islamic identity. Consequently, harmonizing Islamic and Western knowledge should be viewed as a viable option for society to align their daily practices with authentic Islamic teachings.

Keywords: Implementation, Integration of Knowledge, Issues and Challenges, Nigeria.

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الملخص

تستكشف الدراسة مفهوم تكامل المعرفة والقضايا والتحديات المتوقعة في تنفيذه في جامعة ولاية يوبي، ولاية يوبي، نيجيريا. يمكن استخدام دمج المعرفة في المجال التعليمي لتعزيز جيل قوي من المعرفة متعددة التخصصات. يتضمن هذا المفهوم دمج عنصرين أو أكثر، ومزج المعرفة الغربية والإسلامية. ويتم تشجيع المسلمين على متابعة أشكال مختلفة من المعرفة، مثل

أصول الدين، والعقيدة، والشريعة، والأخلاق، والأخلاق. تستخدم الدراسة المنهج النوعي لفحص دور تكامل المعرفة في تحقيق الهدف المصمم والذي يتضمن مراجعة الأدبيات من مقالات المجالات والكتب الموثقة. تظهر نتائج الدراسة أن تكامل المعرفة لديه القدرة على معالجة القضايا والتحديات التي تواجه تنفيذه في جامعة ولاية يوبي، نيجيريا. وتؤكد الورقة أن تبني المعرفة الغربية ينشر التأثيرات العلمانية داخل الإطار التعليمي للأمم، مما قد يؤدي إلى تآكل هويتها الإسلامية. وبالتالي، ينبغي النظر إلى التوفيق بين المعرفة الإسلامية والغربية باعتباره خيارًا قابلاً للتطبيق للمجتمع لمواءمة ممارساته اليومية مع التعاليم الإسلامية الأصيلة **الكلمات المفتاحية:** التنفيذ، تكامل المعرفة، القضايا، والتحديات، نيجيريا.

Introduction:

Contemporarily, an escalating interest is observed among students in Nigeria towards Islamic knowledge on an annual basis, particularly within higher educational institutions. These affirmative reactions from both students and parents reflect society's recognition of the significance and potential of Islamic knowledge. The government's initiatives and policies aimed at implementing the Islamic Studies program have had a beneficial effect in promoting Islam across various employment sectors (Anas et al., 2013). Ali (2014) contends that the process of Islamizing knowledge commences with the Islamization of the social sciences, positing that a transformation in knowledge will eventually lead to a shift in cognitive processes, ultimately fostering a dynamic and innovative mindset. Thus, the movement towards Islamization of knowledge should be viewed from a standpoint that catalyzes an intellectual renaissance and creativity among the Ummah, rooted in ethical, spiritual, and moral foundations. The 1977 conference served as a catalyst for the establishment of international institutes and Islamic thought offices in Nigeria to drive the Islamization of knowledge (Suraju, 2017). The IIIT assumed relevance in the Nigerian educational landscape by supporting educational conferences, workshops, seminars, as well as publishing textbooks and journals like the "al-Tajdid journal Islamization of knowledge and Contemporary Issues". IIIT Nigeria collaborates with entities such as the Islamic Trust of Nigeria (ITN), Nigeria Association of Model Islamic Schools (NAMIS), and Islamic

Education Trust (IET) (Olawale, 2014).

Yobe State University, is among the Nigerian universities deeply engaged in exploring the nuances of Islamization of knowledge, potentially facing hurdles in integrating this concept into the university curriculum. According to the research by Daud & Mansur, (2015), Islamic economics, arising from the Islamization of knowledge, has played a role in bolstering the Nigerian economy. For example, the advent of Islamic economics and finance has spurred the establishment of numerous Islamic banks and insurance firms in Nigeria. Islamic economic principles have facilitated the adoption of Sukuk as a vehicle for capital project financing. Despite the long-standing practice of Islamic social financing through zakat, Sadaqah, and waqf in Nigeria, Islamic economics and finance have reinvigorated their socio-economic relevance in Nigeria, with many Muslim NGOs focusing on these mechanisms (Mustafa & Idris, 2015). The research illustrates that notwithstanding the endeavor's towards Islamization of knowledge in Nigeria, challenges such as the Boko Haram crisis and other religious conflicts in the northern region have perpetuated religious prejudices against Muslims. The prevalence of religious intolerance has deeply permeated Nigerian society to the extent that Muslim academic professionals, administrators, students, and researchers may unjustly be associated with or perceived as supporters of the Boko Haram group solely based on their alignment with the concept of Islamization of knowledge (Adebayo, 2016).

Literature Review

Numerous studies have delved into and shed light on the concept of Islamization of knowledge. However, the researcher has yet to come across a study that addresses the challenges of implementing the Integration of knowledge in Nigerian universities, specifically Yobe State University. Muhammad, (2018) elucidate the concept of integration within the contemporary corpus of knowledge, emphasizing that the integration of knowledge and religion entails the fusion of knowledge and Islam as a cohesive entity. Anas et al., (2013) asserts that Universiti Kebangsaan Malaysia (UKM), via its Faculty of Islamic Studies, not only offers programs in Islamic Studies but also integrates these programs with other disciplines such as economics and ICT. Such integrations enable students to concurrently engage with Islamic Studies and modern disciplines. Ali (2014) argues that the Islamization of knowledge commences with the

Islamization of the social sciences, positing that a transformation in knowledge will catalyze a shift in cognitive processes, ultimately fostering a dynamic and creative mindset.

According to Wan Sabri et al., (2015) conceptualization of civilization and its significance within his Islamization of Knowledge (IOK) project is underpinned by the Tauhidic principle that informs its construction. Al-Faruqi's extensive efforts to cultivate an integrated discipline and reform Muslim education, resulting in an Islamic vision embedded in the curriculum, aim to produce students well-versed in Islamic culture and civilization, deeply rooted in their respective fields of study. Many scholars attribute the genesis of the Islamization of knowledge concept to Syed Naqib Al-Attas, whose publication in 1969 aimed to emancipate individuals from traditional beliefs, polytheism, myths, and secular ideologies (Lubis, 2015). The theoretical groundwork for this concept was laid by the Society of Muslim Scholars in the USA, established by Ismail Al-Farouqi, Sheikh Jaafar Idris, Syed Hussain Nasr, and Al-Attas, who were concerned about the moral decline, corruption, and ignorance prevalent in Muslim societies (Maqbool, 2009). For instance, the establishment of the Islamic University in Bangladesh aimed to imbue modern knowledge with Islamic principles; however, it currently offers traditional courses in political science, commerce, Islamic history, and other subjects (Rufai, 2016). A similar scenario exists in Pakistan, where the issue of educational division continues to endure. The absence of a prototypical Islamic educational institution dedicated to the Islamization of knowledge has led to the development of various curricula tailored to specific contexts (Khalid & Khan, 2006). This deficiency has also contributed to a lack of clarity and foresight regarding the essence of Islamic education. In certain cases, the teaching of religious fundamentals has inaccurately been equated with the concept of Islamizing knowledge (Aziz, 2015). The pluralistic composition of Nigerian society, however, may be largely accountable for the Islamic universities in the country failing to fully commit to the Islamization agenda. This phenomenon is not unique to Nigeria; Malaysia, where Islam holds the status of the official religion, also implements a form of cautious Islamization to avoid offending followers of other faiths. This approach prompted the inaugural Prime Minister of Malaysia to caution against an excessive focus on religion, citing the diverse population and religious affiliations in the country as factors that could jeopardize the harmonious coexistence

currently experienced among its people (Wan Daud, 1989).

Research Questions

What are the issues and challenges towards the integration of Islamic knowledge at Yobe State University?

What are the potential strategies for effective implementation of Islamization of knowledge at Yobe State University?

Research Objectives

To examine issues and challenges of the integration of Islamic knowledge at Yobe State University.

To explore and identify potential strategies for effective implementation of Islamization of knowledge at Yobe State University.

Methodology

This section describes the method followed in writing the paper. Therefore, the study employed a qualitative research method comprising descriptive and analytical approaches to examine the implementation of Islamization of knowledge at Yobe State University and the challenges hindering its execution. To appreciate this method, a descriptive case study design was utilized to describe a phenomenon or intervention within its real-life context (Yin, 2012). Descriptive case studies seek to provide a comprehensive understanding of the subject under scrutiny while also deriving general theoretical principles from observed patterns. In this study, this approach was chosen to have a full understanding of the case study area, Yobe State University, in focus. On the other hand, the analytical approach in this study was utilized to analyze most of the important themes emanating from the study, in other words, the analysis involves the identification of essential themes crucial for understanding a particular phenomenon within the case study area as seen in the discussion. Why is this approach applied? Because it is a process that necessitates the identification of themes through meticulous examination of the data on several occasions. In this method, themes and categories are developed based on the data collected from descriptive and document analyses.

Challenges in Implementing the Islamization of Knowledge at Yobe State University, Damaturu, Yobe State, Nigeria

Numerous hurdles exist in the execution of Islamization of knowledge within Nigerian universities, particularly at Yobe State University. Despite the establishment of institutes for this purpose in both the Northern and Southern regions of Nigeria, the progress has been hindered by significant challenges facing the growth of the IOK movement (Adebayo, 2012). The difficulties encountered by Yobe State University in implementing the Islamization of knowledge are outlined as follows:

The implementation of the integration of Islamization of knowledge in Yobe State University faces various issues and challenges. Here's a comprehensive overview:

1. Conceptual Challenges

Definitional Ambiguities: There is often a lack of consensus on what exactly constitutes the Islamization of knowledge. Different scholars and institutions may have varying interpretations, making it difficult to create a unified approach.

Integration versus Islamization: Balancing between integrating Islamic perspectives into various disciplines and completely Islamizing them can be a complex task. Determining the appropriate extent of integration is a significant challenge.

2. Curriculum Development

Curriculum Design: Designing a curriculum that successfully integrates Islamic principles with modern knowledge requires substantial effort. It involves ensuring that the curriculum remains comprehensive and competitive while incorporating Islamic values.

Resource Availability: There is often a shortage of appropriate textbooks, scholarly materials, and other resources that effectively integrate Islamic perspectives with contemporary academic content.

3. Faculty and Staff Issues

Faculty Training: Many faculty members may not be adequately trained in integrating Islamic perspectives with their respective disciplines.

This necessitates extensive training programs.

Recruitment: Attracting qualified personnel who are both knowledgeable in their academic fields and well-versed in Islamic studies can be challenging.

4. Institutional and Administrative Challenges

Policy and Governance: Implementing such integration requires clear policies and strong governance structures. Ensuring administrative support and alignment with the university's goals is critical.

Resistance to Change: There may be resistance from various stakeholders, including faculty, students, and the community, who may prefer traditional methods of education.

5. Cultural and Societal Issues

Cultural Sensitivities: Balancing the integration of Islamic knowledge with the diverse cultural backgrounds of students and faculty can be difficult. Sensitivities around religious practices and beliefs need to be carefully managed.

Community Perception: The local community's perception of the integration effort can impact its success. If the community perceives the changes as too radical or inappropriate, it may result in pushback.

6. Logistical and Financial Constraints

Funding: Adequate funding is necessary to develop new curricula, train faculty, and provide resources. Financial constraints can limit the extent and effectiveness of these efforts.

Infrastructure: Proper infrastructure, including libraries, research centers, and classrooms equipped with necessary resources, is crucial for effective implementation.

7. Evaluation and Assessment

Quality Assurance: Establishing robust mechanisms for evaluating the effectiveness of the integrated curriculum is essential. This includes regular assessments and feedback loops to ensure continuous improvement.

Accreditation: Meeting national and international accreditation standards while implementing an integrated curriculum can be challenging.

8. Technological Integration

E-Learning Platforms: Integrating Islamic knowledge through online platforms and ensuring these platforms are effective and accessible is another challenge.

Digital Resources: Creating and curating digital resources that are academically rigorous and adhere to Islamic principles requires substantial effort.

9. Interdisciplinary Collaboration

Cross-Disciplinary Cooperation: Effective integration requires collaboration across various academic disciplines. Facilitating this cooperation can be logistically and intellectually challenging.

Research and Innovation: Encouraging and supporting research that bridges Islamic knowledge with contemporary academic fields is necessary but can be difficult to achieve.

The integration of Islamization of knowledge in Yobe State University, while potentially beneficial, faces multifaceted challenges. Addressing these issues requires a concerted effort from all stakeholders, including academic leaders, faculty, students, and the community. Clear policies, adequate funding, faculty development programs, and robust evaluation mechanisms are crucial for successful implementation. Ensuring a balanced approach that respects both Islamic principles and academic rigor will be key to overcoming these challenges.

Universal Challenges in Implementing the Islamization of Knowledge in Nigerian Universities

1. The Political Challenges

The governmental stance on Islamization of Knowledge in Nigeria is greatly influenced by secular policies. Government officials and political leaders uphold the view that Nigeria is a secular state and should not entertain initiatives such as Islamization or Christianization. Conversely, the educational framework has been significantly influenced by

Christianity, evident in the curriculum, school activities, dress codes, and more (Yesufu, 2016). The government asserts a balanced approach in educational policies in Nigeria, yet Muslims often find themselves at a disadvantage due to biases held by individuals involved in the implementation process, who may not support religious freedom in educational and professional settings (Abar, 2019). Despite the historical context of Islamization of Knowledge and the contributions made by notable scholars in Nigeria, progress and accomplishments are mainly attributed to select individuals or groups. The Nigerian government has displayed a sense of apathy in the Northern region and hostility in the Southern region towards the implementation of IOK (Adebayo, 2012). An interviewee stressed that "there is a lack of political commitment from relevant authorities in the advancement of Islamization and integration of knowledge at Yobe State University, as the responsibility has been delegated to specific organizations and individual lecturers".

2. The Religious Challenges

Nigeria is characterized as a nation with diverse religious and ethnic backgrounds. The Muslim population is predominant in the northern region, whereas Christianity is more prevalent in the southern part. Despite the widespread presence of Muslims and Christians throughout the country, there are occasional perceptions that associate Islam with Northern Nigerians and Christianity with Southern Nigerians. However, this distinction is not entirely accurate as there are minority Christian populations in the North and Muslim communities in the South. The level of religious tolerance and dialogue between different faiths is relatively low (Smith, 2017). Interactions between Muslim and Christian groups are occasionally strained, posing challenges to religious harmony. The country continues to grapple with various religious issues, particularly concerning political appointments. Pressure from religious groups often influences government decisions on appointments, sometimes prioritizing religious affiliation over qualifications and competence. For example, during federal elections, there is a trend of balancing Muslim and Christian representation in key positions (Rufai & Adedeji, 2011). This high level of religious sensitivity hinders attempts to implement an agenda of Islamization within government structures. In some universities, religious biases serve as a significant barrier to the integration of Islamic knowledge into academic curricula, as certain groups perceive this as an attempt to impose Islam on

non-Muslim students.

The presence of religious biases in the political sphere poses a significant challenge to the advancement of Islamization of Knowledge in Nigeria (Mikailu, 1995). Additionally, parents of students attending Islamic schools contribute to these challenges. It is the responsibility of parents to adequately prepare their children for school, instilling values of social responsibility and adherence to moral and religious teachings. Furthermore, parents are expected to meet the financial needs of their children, particularly in terms of tuition fees and providing meals (Kazeem & Balogun, 2013).

3. Lack of Understanding Among the Muslim Community

The scholars in the field of Islamization of Knowledge and researchers acknowledge the existence of persistent misunderstandings, misconceptions, and lack of knowledge regarding IOK among the general populace. The theoretical concepts associated with Islamization and its literary works may appear abstract to a significant portion of the population. The various literary works authored by prominent figures in the Islamization of Knowledge movement, such as Naquib Al-attas, Ismail Faruqi, Al-Maududi, Kamal Hassan, Jabir Al-Alwani, and even Abu Sulayman, often require detailed explanations for comprehension (Zikri & Binti, 2017). There is a scarcity of literature on Islamization of Knowledge that is easily digestible. Furthermore, many scholars within the Muslim community have engaged in extensive debates concerning the fundamental principles and extent of Islamization of Knowledge. Certain individuals have mistakenly assumed that IOK encompasses all forms of knowledge and have expressed confusion regarding the rationale behind Islamizing natural and Islamic sciences (Adebayo, 2012). A participant in an interview emphasized the necessity of educating and enlightening society about the notion of knowledge integration within universities, as some students and educators remain unaware of this concept, leading to misguided assumptions.

One of the key intellectual discussions surrounding the comprehension of Islamization of knowledge is centered on understanding the movement's scope and associated terminology. Firstly, the Islamization of Knowledge agenda encompasses various contemporary disciplines, such as psychology, sociology, journalism, economics, and management,

which are laden with inherent biases that the Islamization movement seeks to rectify. Secondly, the process of Islamization involves bringing a system or situation closer to or under Islamic influence. For example, efforts to infuse Islamic perspectives into educational curricula. This entails interpreting academic pursuits through the lens of Islamic principles. Thirdly, the concept of relevantization of knowledge is crucial. M. Kamal Hassan, the former rector of the International Islamic University Malaysia, argues that Islamic sciences are facing a relevance crisis in relation to modern contexts (Fadillah et al., 2023). Therefore, there is a pressing need to modernize Islamic sciences such as jurisprudence, theology, among others, to ensure their contemporary applicability (Hashim & Ssekamanya, 2013). Finally, there is a growing emphasis on the integration of knowledge. Some scholars in the Islamization of Knowledge sphere have started to advocate for integration as a core component of the agenda. Some have suggested that the rise of Islamophobia may have hindered the progress of integration. Global progress necessitates integration across various fields to achieve sustainable development (Ghalia & Hossen, 2019).

4. Inadequate Financial Resources for Programs in IOK

The insufficiency of funds for programs related to the Islamization of knowledge (IOK) presents a significant challenge that the Yobe State University in Nigeria faces, despite the substantial contributions made by international Islamic institutes and relevant establishments towards advancing this field. A notable illustration of this support is the establishment of the Centre for Islamic civilization and interfaith dialogue at Yobe State University. The inadequate financial backing hinders the progress of IOK initiatives within the university, including essential activities such as training sessions and workshops required for effective implementation (Olawale, 2014). The primary obstacle encountered in integrating knowledge and promoting Islamization at the university is the lack of financial resources. To address this issue, the program necessitates funding from governmental sources to facilitate areas such as curriculum enhancement, procurement of books, and acquisition of necessary materials (Dimunah, 2017).

5. Challenges Faced by the Society

The societal challenges stem from the fundamental unit of the family, which is a microcosm of the broader community comprising parents, children, and extended relatives. The family structure and its perspectives on various aspects serve as a mirror reflecting the characteristics of the society at large. Despite the prevalent Muslim population in Nigeria, the educational system and curriculum do not adequately incorporate the values, ethics, and cultural heritage of the religion. The socio-economic integration of graduates with Islamic Studies background is a pressing concern influenced by societal perceptions and acknowledgment (Sahin, 2018). The prevailing viewpoint within society is that Western education and Islamic teachings are distinct entities that should not overlap in academic study. This perspective necessitates a shift towards promoting awareness among society members about the significance of integrating Islamic knowledge into educational frameworks. Graduates in Islamic Studies often face a lack of recognition for their academic achievements, with societal biases portraying them negatively as Al-majiris, a term originally denoting immigrants but misinterpreted as beggars (Awais, et al., 2022). Furthermore, there exists a social stigma in Yorubaland, labelling Islamic Studies students as ole Intel'Afa, which derogatorily implies laziness associated with Al-majiris. Despite these challenges, experts hold optimism for the potential of Islamic universities in Nigeria to drive comprehensive education and foster sustainable integration of Islamic knowledge, offering a beacon of hope for positive transformation in the educational landscape (Kazeem & Balogun, 2013).

6. Challenges Posed by the Media

The media, as useful as it should have been, has been subjected to scrutiny for potentially launching an assault on Islamic Studies and scholars in Nigeria. The prevalence of bias and compromise in mainstream media can be attributed to the fact that a significant portion is owned by Christians who prioritize evangelism and a winner-takes-all mentality over fostering peaceful co-existence between faiths. Statistics reveal that 90% of media operations in Nigeria are owned by Christians, indicating a potential misrepresentation of Islamic messages in the country. Even when Muslims hold leadership positions in the country, there has been limited

success in ensuring that the media fulfil their duties impartially. Moving forward, Muslim intellectuals consistently advocate for the establishment of Muslim-owned media outlets, ideally supported by a well-balanced human resource base cultivated in Islamic universities (Abubakar & Abdullah, 2017). Muslim media institutions should actively participate in educating and enlightening the Muslim Ummah and the public regarding the significance of integrating Islamic knowledge into Nigerian university curricula.

7. Challenges faced by Muslim Proprietors

Certain Muslim proprietors of educational institutions pose obstacles to the process of Islamization of knowledge in Nigeria. Despite being labelled as Muslim schools; these institutions often prioritize economic considerations reflected in their financial statements over the essence of a value-based education centered around the integration of Islamic knowledge. Many owners function as parasitic entities that dictate the survival of these educational establishments. Numerous prominent figures in Nigeria have proposed establishing Muslim universities, yet funds raised from government sources and philanthropists often fail to serve their intended purpose or are redirected for other uses. Past instances have highlighted instances of dishonest proprietors exploiting religion to siphon funds from international donors. This situation not only tarnishes the country's reputation but also results in unfulfilled objectives (Kazeem & Balogun, 2013).

Potential Strategies for Effective Implementation of the Integration of Islamization of Knowledge in Yobe State University

Effective implementation of the integration of Islamization of knowledge in Yobe State University requires a multifaceted approach that addresses curriculum development, faculty training, institutional policies, resource allocation, and community engagement. Here are some potential strategies:

1. Curriculum Development

Comprehensive Curriculum Design: Develop curricula that blend Islamic principles with modern academic disciplines. This involves identifying key Islamic concepts that can be integrated into various

subjects without compromising the integrity of the disciplines.

Interdisciplinary Approach: Encourage collaboration between Islamic studies scholars and experts in other fields to create interdisciplinary courses that offer a holistic education.

2. Faculty Training and Development

Professional Development Programs: Implement continuous training programs for faculty to enhance their understanding of integrating Islamic knowledge with their respective disciplines.

Workshops and Seminars: Organize regular workshops and seminars that focus on best practices for integrating Islamic perspectives into the curriculum.

3. Institutional Policies and Governance

Clear Policy Framework: Establish clear policies and guidelines that support the integration of Islamic knowledge. This includes setting objectives, defining roles and responsibilities, and outlining the implementation process.

Strong Leadership: Ensure that the university leadership is committed to the integration initiative and provides the necessary support and resources.

4. Resource Allocation

Funding and Financial Support: Secure funding from governmental and non-governmental organizations to support the development of integrated curricula, training programs, and resource acquisition.

Infrastructure Development: Invest in infrastructure, such as libraries and research centers, that provide access to both Islamic and contemporary academic resources.

5. Community and Stakeholder Engagement

Community Involvement: Engage with the local community to build support for the integration initiative. This can be done through community meetings, outreach programs, and involving community

leaders in the planning process.

Student Participation: Involve students in the process by creating forums where they can provide feedback and suggestions on the integrated curriculum.

6. Technological Integration

E-Learning Platforms: Utilize digital platforms to provide access to integrated learning materials and resources. Develop online courses that incorporate Islamic knowledge alongside modern academic content.

Digital Libraries: Create digital libraries that offer a wide range of resources, including Islamic texts, contemporary academic papers, and interdisciplinary research.

7. Evaluation and Quality Assurance

Regular Assessments: Implement regular assessments to evaluate the effectiveness of the integrated curriculum. Use feedback from students, faculty, and external reviewers to make continuous improvements.

Accreditation Standards: Ensure that the integrated programs meet national and international accreditation standards to maintain academic credibility and recognition.

8. Research and Innovation

Research Centers: Establish research centers dedicated to studying the integration of Islamic knowledge with various academic disciplines. Encourage research that explores new methods and approaches for effective integration.

Innovation Grants: Provide grants and incentives for faculty and students to engage in innovative projects that further the goals of the integration initiative.

9. Cultural Sensitivity and Inclusivity

Cultural Training: Provide cultural sensitivity training for faculty and staff to ensure an inclusive environment that respects diverse perspectives and backgrounds.

Inclusive Curriculum: Design a curriculum that respects and

incorporates diverse cultural and religious perspectives, ensuring that it is accessible and relevant to all students.

10. Collaborative Partnerships

International Collaboration: Partner with other universities and institutions that have successfully integrated Islamic knowledge into their curricula to share best practices and resources.

Local Partnerships: Collaborate with local Islamic institutions, scholars, and organizations to leverage their expertise and resources.

Implementing the integration of Islamization of knowledge in Yobe State University involves a comprehensive strategy that addresses various aspects of academic and institutional development. By focusing on curriculum development, faculty training, policy support, resource allocation, community engagement, technological integration, and continuous evaluation, the university can create a robust framework that effectively integrates Islamic perspectives with modern academic disciplines.

Discussion

The data collected from relevant literature and documentations sheds light on the challenges hindering the implementation of knowledge integration at Yobe State University, Nigeria. The involvement of the International Institute of Islamic Thought in Nigeria has significantly contributed to the advancement of Islamization and integration of Islamic knowledge within Nigerian universities. However, numerous obstacles impede the smooth execution of such programs, as outlined in literature and confirmed by interviewees. Consequently, governmental bodies and stakeholders within the education sector must collaborate to find sustainable solutions to the impediments affecting the incorporation of Islamic knowledge into Nigerian universities.

Recommendations

The study recommends that relevant authorities like IIIT and ISTAC should collaborate with the policy makers or governments in different countries to address the issues and challenges of integration of knowledge. Relevant authorities should organize workshops and seminars more often for the academics in the importance of knowledge integration.

Institutes like ISTAC and or IIIT and any other relevant body should collaborate with international institutions for the actualization of knowledge integration. More academic programs should be mounted at various institutions of learning so as to educate the populace on the significance of integration of knowledge.

Conclusion

The study has identified the challenges in the integration of knowledge at Yobe State University and emphasized the problems hindering the execution of the initiative. Based on the related literature review and appropriate documentation, the numerous hindrances exist, impeding the smooth implementation of knowledge integration in Nigerian higher education institutions and Yobe State University in particular. The study conclude that governmental bodies and university officials have a crucial role to fulfil in ensuring the successful implementation of knowledge integration and the Islamization of knowledge at Yobe State University, thereby surmounting these challenges and possible solutions to it.

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Conflict of Interests

The authors declare no competing interests such as financial or personal relationship, regarding the writing of this article.

Authors' Contributions

After designing the study and gathering the literature and writing the article. The researchers confirm that there were issues and challenges towards the implementation integration of knowledge of especially at Yobe State University and the way forward. The study aims to fill the gap and contribute to the existing works on the certain issues hindered the smooth execution of Islamization of knowledge in the Nigerian institutions.

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526

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