Proceeding
International Joint Seminar

Muslim Countries and Development :
Achievements, Constraints and Alternative Solutions
(Multi-Discipline Approach)

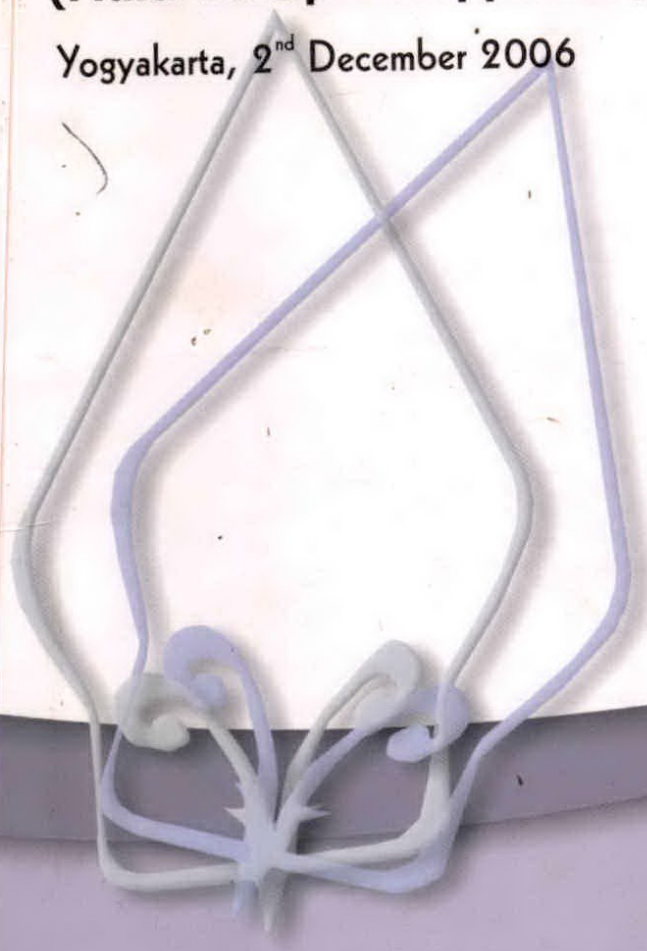Yogyakarta, 2nd December 2006

Organized by:

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MESSAGE FROM THE RECTOR OF
UNIVERSITAS MUHAMMADIYAH YOGYAKARTA (UMY)

Assalamu'alaikum warahmatullahi wabarakatuh

All praise be to Allah SWT, Lord of the world. Peace and blessings on Muhammad SAW, His Servants and Messenger.

First of all, as the rector of Universitas Muhammadivah Yogyakarta (UMY), I would like to welcome to the honourable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers, postgraduate students of International Islamic University Malaysia (IIUM), and all participants in this joint seminar.

Academic cooperation between UMY and IIUM started several years ago. The cooperation between us is based on a solid foundation; both us are Islamic universities having same missions to develop Islamic society, to prepare future generations of Islamic intellectuals, and to cultivate Islamic civilization. In fact, improving academic quality and strengthening our position as the producers of knowledge and wisdom will offer a meaningful contribution to the development of Islamic civilization. This responsibility is particularly significant especially with the emergence of the information and knowledge society where value adding is mainly generated by the production and the dissemination of knowledge.

Today's joint seminar signifies our attempts to shoulder this responsibility. I am confident to say that this joint program will be a giant step for both of us to open other pathways of cooperation. I am also convinced that through strengthening our collaboration we can learn from each other and continue learning, as far as I am concerned, is a valuable ingredient to develop our universities.

I sincerely wish you good luck and success in joining this program

Wassalamu'alaikum Wr, Wb.

Dr. Khoiruddin Bashori
Rector, UMY

MESSAGE FROM THE RECTOR OF
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM)

Assalamu'alaikum warahmatullahi wabarakatuh

In the name of Allah, the most Gracious and the most Merciful. Peace and blessings be upon our Prophet Muhammad (S.A.W).

First and foremost, I felt honoured, on behalf of the university to be warmly welcomed and to be given the opportunity to work hand in hand, organizing a respectable conference. Indeed, this is a great achievement towards a warmers bilateral tie between the International Islamic University Malaysia (IIUM) and Universitas Muhammadiyah Yogyakarta (UMY) after the MoU Phase.

I would also like to express my heartfelt thanks to Centre for Postgraduate Studies (CPS), Postgraduate Students Society (PGSS), contributors, paper presenters, participants and our Indonesian counterpart for making this program a prestigious event of the year.
This educational and cultural visit is not only an avenue to foster good relationship between organizations and individuals and to learn as much from one another but a step forward in promoting quality graduates who practices their ability outdoor and master his or her studies through first hand experience. The Islamic platform inculcated throughout the educational system namely the Islamization of knowledge, both theoretical and practical, will add value to our graduates. This comprehensive excellent we strived for must always be encouraged through conferences, seminars and intellectual-based activities in line with our lullaby: The journey of a thousand miles begin by a single step, the vision of centuries ahead must start from now.

My utmost support is with you always. Looking forward to a fruitful meeting.

Ma'assalamah
Wassalamu'alaikum Wr, Wb.

Prof. Dato' Dr. Syed Arabi Idid
Rector, IIUM

MESSAGE FROM EDUCATION AND CULTURAL ATTACHE
EMBASSY OF THE REPUBLIC OF INDONESIA
KUALA LUMPUR

Assalamu'alaikum warahmatullahi wabarakatuh

All praise be to Allah SWT. This is the moment where implementation of MoU between Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University Malaysia (IIUM) comes in the form of action by organizing this Joint Seminar. The efforts of both sides to implement the MoU are highly appreciated, especially, in the context of which both universities effort to enhance the quality of education.

Substantially, I believe that this Joint Seminar will bring many benefits. In term of the development of knowledge, it is a means for developing academic quality, for exchanging of information on academic development, as well as for constructing intellectual atmosphere at both universities. In term of international relations, both universities have taken part in increasing close relationship between Malaysia and Indonesia. RUM and UNIY as well are using 'soft power' to increase bilateral relations among citizens which brings a lot of benefits for both nations.

Therefore, I hope that both RUM and UMY can make use of this program as a 'kick-off' for other programs in the future, especially in using UMY's vast networks with other Muhammadivah Universities in various cities in Indonesia as well as IIUM's network. The support of IIUM for UMY also means a progress for IIUM and UMY. I hope such joint program will continue in future for betterment of both Indonesia and Malaysia. Embassy of the Republic of Indonesia in Kuala Lumpur will always support these efforts.

To our honorable guests, Rector, Dean of Postgraduate Studies (CPS), Dean of ISTAC, Dean of IRKHS, Deputy Deans and Head Departments from various Kulliyah, lecturers and students of IIUM, I warmly welcome you to Yogyakarta. I hope you enjoy your stay in the cultural city of Yogyakarta.

Finally, as the Attache of Education and Cultural, Embassy of the Republic of Indonesia, Kuala Lumpur, I sincerely wish you good luck *and a* successful program with unforgettable memories.

Wabillahit Taufiq Wal Hidayah
Wassalamu'alaikum warahmatullahi wabarakatuh.

M.Imran Hanafi
Education and Cultural Attache Embassy of the Republic of Indonesia

MESSAGE FROM DEAN CENTRE FOR POSTGRADUATE STUDIES

Assalamu'alaikum warahmatullahi wabarakatuh

Praise be to Allah. May the peace and blessings of Allah be on the last prophet and messenger, our master Muhammad and on his household and companions. It is a great privilege for me to foreword this message to this wonderful event that is jointly organized by the Universitas Muhammadiyah Yogyakarta (UMY) and International Islamic University (IIUM).

First and foremost I would like to record my special gratitude to management of Universitas Muhammadiyah Yogyakarta for their co-operation.

In order to obtain comprehensive excellence, the Centre for Postgraduate studies has always facilitates postgraduate students of the university to achieve the highest quality in their academic work. This seminar is one of the many programs that Centre for postgraduate studies has to ensure quality graduates.

I would therefore like to thank all the participants and programme coordinators who have worked hard to realize this event.

May Allah SWT shower His blessing upon us.

Wassalamu'alaikum Wr, Wb.

Prof. Dato' Dr.Wan Rafaei Abdul Rahman
Dean, Centre For Postgraduate Studies

MESSAGE FROM THE ACTII
PRESIDENT OF POSTGRADUATE STUDE

Assalamu'alaikum warahmatullahi wabarakatuh

On behalf of Postgraduate Students' Society (PGSS),
my gratitude and appreciation to our beloved Dean of
Studies, the Embassy of Indonesia in Kuala
Muhammadiyah Yogyakarta and the organizing com
IIUM and the Universitas Muhammadiyah Yogyakarta
huge success. Postgraduate Students' Society (PGSS) u
supervision of the Center for Postgraduate Studies (CP\
this event.

As I strongly believe that the initial stages of unity ai
and building the new generation, who will represent tl
more, such programs, not only achieve the missio
universities but to achieve the global mission and
Therefore, I believe today, we have to have understai
and then only we can appreciate our diverse cultt
acknowledge the different strengths posses in us an
weaknesses through knowledge in this age of informa
sure this joint seminar will initiate unity among the futt
along with integrating them.

Thank you,

Mohd Nabi Habibi

MESSAGE FROM PROGRAM DIRECTOR

Assalamu'alaikum warahmatullahi wabarakatuh.

Praise be to Allah. May the peace and blessings of Allah be on the last Prophet and Messenger, our master Muhammad and on his household and companions.

Honestly speaking, we are pleased to be trusted by Postgraduate Students' Society (PGSS) and Centre for Postgraduate Studies (CPS) to organize the programme named Educational and Cultural Visit to Yogyakarta, Indonesia. For this, We express our gratitude to the management of both PGSS and CPS. This programme is of immense value. It has the potentials to promote intellectual endeavor, develop leadership capabilities and enrich cross-cultural understandings. We sincerely believe and hope that program of this kind will be organized in a regular fashion in future.

It is a great privilege for us to play twofold role in organizing this event: *as a host* and as *guest*. In fact, this is a fascinating experience to manage this event. Since our inception here, we have found meaningful interaction of students in an interweaving of cultures into complicated, yet beautiful, embroidery of social fabric. We are proud to say that this dearly loved university has produced graduates of high quality, who are distinct from those of the local universities.

Finally, we wish to express our special thanks to Bapak M.Imran Hanafi, Education and Cultural Attache of Indonesian Embassy, Bapak Herdaus, S.H., Assistant of Immigration Attache of Indonesian Embassy, Bapak Tharian Taharuddin for their immensely valuable assistance and co-operation in making this program a success. I sincerely appreciate all local committees at Yogyakarta, the colleagues and program coordinators and committee members who worked diligently to materialize this event. We wish to pass on good wishes to the PGSS for their valuable efforts it expended for this event.

May Allah s.w.t shower His blessing upon us.

Wassalam,

Nasrullah
Programme Director

Todi Kurniawan
Co-Programme Director

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The Islamicization Of Architecture And Environmental Design Education: Case Study Of Kulliyyah Of Architecture and Environmental Design (KAED), International Islamic University Malaysia

Mansor Ibrahim, Maheran Yaman*

Kulliyyah of Architecture & Environmental Design (KAED),

International Islamic University Malaysia

Abstract

Environment is a ramified source to testify the truth of the Islamic ilm (education). Iqra through environment is the way of instilling the future human capital in practice in order to gain not just worldly material gain but also spiritually development. The philosophy of 'garden of knowledge and virtue' adopted by IIUM could be testified for such purpose. This is achieved by the implementing of triple IIICE that becomes the niche of IIUM's education approach which is 'tauhidic' orientated. Knowledge shall be propagated in the spirit of tawhid leading towards the recognition of Allah as the absolute Creator and Master of mankind. This represents the apex in the hierarchy of knowledge. Knowledge is a trust (amanah) from Allah and its development shall be in conformity with the purpose behind Allah's creation of the universe. Knowledge should be utilised by man, as the servant ('abid) of Allah and vicegerent (khalifah) on earth, in accordance with the will of Allah. The quest for knowledge is regarded as an act of worship ('ibadah). KAED aims at becoming a leading international centre of educational excellence which seeks to restore the dynamic and progressive role of the Muslim Ummah in all environmental related programmes. The 'niche areas' can be the methods applied in a particular discipline or programme, i.e. Islamicization of curriculum. Islamicization refers to the process of integration of the revealed knowledge and "acquired knowledge" such as Islamic ethics and professional knowledge. The paper reviews KAED's approach in designing and implementing its programmes. The feedbacks from the students and professional are also surveyed for further improvement.

Keywords: Islamicization; ilm (education); tauhidic; khalifah; ibadah; tawhid.

Introduction

This paper look at the concept of Islamicization as practiced in the Kulliyyah of Architecture and Environmental Design (KAED), International Islamic Univesity Malaysia (IIUM). It starts with a conceptual overview of Islam as a _din_ and its relationship with the notion of knowledge and the surrounding environment. This is followed by discussion on the concept of Islamicization, the need for it, definition, sources, task and the steps for it.

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Environment and Islam

Iqra, the first *ayat* was revealed to the Prophet (PBUH), command all human being "to read" (Al-Alaq, 96:1-5), which signifies the importance of acquiring knowledge in Islam. Knowledge occupies the most important position is Islam, with environment as the tool to support the truth of sunnah and the Holy Qur'an, we find more than eight hundred references to knowledge (Syed Muhammad Naquib Al-Attas, 1992). All this knowledge is for Mankind to serve his purpose as a *khalifatullah (vicegerent of Allah)* and to fulfill this divine role. Without knowledge, man will be lost in this world. Knowledge, then, become the ultimate guidance of man's conducts in this world.

Syed Naquib Al-Attas in his book "The Concept of Education in Islam" (1991), has given a comprehensive meaning of knowledge and education, as what they are truly meant. Knowledge or *'ilm* is *the recognition of the proper places of things in the order of creation, such that it leads to the recognition of the proper place of God in the order of being and existence.* In sum, to put every datum of knowledge in its proper place such that it produces harmony in one who knows?

The Concept of "Proper Place"

Truth or Haqq is then *suitableness to the requirements of the proper places of things as recognized by true judgement.* The term proper places involves necessity for things to be in that condition, to be deployed in a certain order, arranged according to various "levels" (maratib) and "degrees" (darajat) (S*yed Naquib Al-Attas, 1991.*

The concept of "proper place" is basically embedded in the term *haqq* (real and true place) for *haqq* signifies both reality and truth pertaining to the two domains of "proper place" in the definition of knowledge; (1) man and world of empirical things and
(2) Theological domain which includes the religious and ethical aspects of human existence.

The main purpose of knowledge in Islam is basically to produce a good man (*al-insan al-kamil*) as opposed to the Western thinking of producing a good society (Syed Naquib Al-Attas, 1991). Syed Naquib Al-Attas (1991) also introduces the term *"ta'dib"* to signify education because he believes the term *"tarbiyah"* is incomplete to be meant as education (encompassing the concept and the process) based on the argument that the concept of *tarbiyah* is emphasizing on mercy (*rahmah*) rather than knowledge (*'ilm*) whereas in the case of *ta'dib*, the emphasize is on knowledge (*'ilm*) rather than mercy (*rahmah*). Ta'dib then is the precise and correct term to denote education in the Islamic sense. *Ta'dib* is derived with the inculcation of the term *"adab"* which means *recognition and acknowledgement of the reality that knowledge and being are ordered hierarchically according to their various grades and degrees of rank, and of one's proper place in relation to that reality and to one's physical, intellectual and spiritual capacities and potentials* (Syed Naquib Al-Attas, 1991). *Adab* here is defined as *self-recognition* and *self-acknowledgement. . Acknowledgement alone without recognition is mere ignorance, for it is the haqq of acknowledgement to*

actualize recognition (Syed Naquib Al-Attas, 1991). Recognition in this case is asessment by students and professionals from outsides.

Syed Naquib (1991) then defined the concept of education as *the recognition and acknowledgement of the proper places of things in the order of creation, such that it leads to the recognition and acknowledgement of the proper place of God in the order of being and existence,* and the educational process as the *recognition and acknowledgement, progressively instilled into man, of the proper places of things in the order of creation, such that it leads to the recognition and acknowledgement of the proper place of God in the order of being and existence.* The difference between the two is that the *process* further added the concept of *progressively instilling into man* knowledge to make them educated, thus lead the development of the surrounding for the *maslahat* of the societies around him.

As we have now understood that knowledge basically means *recognition of proper places of things in the order of creation such that it leads to recognition of proper place of God in the order of being and existence* and education (concept and process) as *recognition and acknowledgement, progressively instilled into man, of the proper places of things in the order of creation, such that it leads to the recognition and acknowledgement of the proper place of God in the order of being and existence,* then what constitutes knowledge in Islam?

Knowledge is basically divided into two kinds: the revealed knowledge or the god-given knowledge; and the acquired knowledge. It is most important to all Muslims to acquire both kinds of knowledge in order to create balance in his existence. The acquired knowledge is necessary to enable them to "live" in this world, the modern and contemporary world, as it provides a "common ground" with the non-Muslim; the language of acquired knowledge is understood by non-Muslims but those of revealed knowledge is "alien" to them. By taking only one of these two kinds of knowledge, Muslims will not be able to become a strong Ummah; lack of revealed knowledge makes them the "caricature" of the Western civilization (they try to resemble the Western but they are neither Western nor Muslim in a true sense) and lack of acquired knowledge will make them lose all the opportunities to compete in this world to make their living.

The Needs for Islamization of Knowledge

In the International Institute of Islamic Thought of Herndon, Virginia, USA (1995), the problem of the present Ummah or the malaise of the Ummah, as it is termed in the book, has been thoroughly discussed. *This occurred practically in every country and corner of the vast Muslim world. Muslims are the objects of hatred and contempt on the part of non-Muslims, whether developed or underdeveloped, capitalists or Marxist, Eastern or Western, civilized or otherwise. In the minds of people everywhere, the Muslim world is the "sick man" of the world; and the whole world is led to think that, at the root of all these evils, stands the religion of Islam* (International Institute of Islamic Thought (IIIT), 1995).

Educational system practiced in the Muslim world nowadays is basically a direct copy from the Western practice. Muslims, for centuries have regarded the Western as their idol. What is "unseen" by the Muslims is the fact that we are repeating all the mistakes that have been done by the Western/non-Muslim by taking all these Western ideologies at face value. Muslims have to be made realize that Western ideologies are not "perfect". Syed Naquib al-Attas (1991) has outlined all the foreign elements that need to be removed from Muslims thinking, namely: The concept of dualism which encompasses the Western vision of reality and truth;

If Muslims are not awaken from the "spell" of Western ideology, we will forever trail behind them; forever repeating their mistakes and further deviating ourselves from the true teaching of Islam that encompasses our entire life. According to Ismail (1982), Muslims (he refers to students) who have no vision of Islam that they are suppose to have, will make them just accept the modern and contemporary knowledge given by teachers as it is without any filter or assimilation of their own religious teachings, and without this cause (vision), they may not be motivated to fully obtained the knowledge in the disciplines and will not be able to conduct any transcendent or uplifting the contemporary knowledge into the context of Islam. What a lost, then, this will be, as they are not only lacking of Islamic vision, their understanding of modern and contemporary knowledge is also impaired.

Discussing on the definition of Islamicization, it is interesting to ponder upon the definition of Islamization by Syed Naquib Al-Attas (1991). What to be understood from the definition given by Syed Naquib is Islamization basically means removing the "alien" elements from the minds of Muslims. These alien elements or foreign elements, if not removed, will cause Muslims to forget about Islam and their own purpose of creation, which will then cause injustice to their own self. Syed Naquib (1991) argued that Islamization of "language" would ultimately resulted in Islamization of thought and reason, thus leads to the Islamicization.

Al Parslan (1996) mentioned that Islamicization is understood as activities, which are transformed from Western to Islamic culture, which is based on Qur'an and Hadith. He argued, in this sense that it should be called the "Islamization of contemporary knowledge" for it is this knowledge, which has been permeated with the secular or Western interpretation of worldview. Mokdad (2000) in his paper, "Approaches to Islamization of Knowledge: The Case of Psychology" in the International Conference on the Islamization of Human Science 2000, further added that Islamicization does not aim to generate a new type of knowledge, or to destroy Western knowledge and built new Islamicization on its debris, rather it means; first, to observe Allah SWT while generating knowledge; and second, to make sure that knowledge is used positively in what benefits human beings and leads to their prosperity.

Islamization, then, is not intended to be an offending activity rather it is meant to correct the wrong, in terms of the thinking of Muslims by doing justice to knowledge or as mentioned by Syed Naquib (1991), by inculcating *adab* in the quest for knowledge. Louay Safi (1996) in his book "The Foundation of Knowledge: A Comparative Study in the Islamic and Western Methods of Inquiry" stated that Islamicization can be achieved through the removal of present

dualism in Muslim education and the two systems must be united and integrated. Louay Safi (1996) stresses on the integration of the present dualism merely conform that the two kinds of knowledge, the revealed knowledge and the acquired knowledge, cannot be separated.

- The removal of "alien"/foreign elements from the contents of knowledge;
- The integration of the present dualism in the educational system or the integration of both kinds of knowledge;
- The observation of Allah SWT while generating knowledge and to ensure that knowledge is used positively to benefits mankind; and
- To put ethics and *adab* before knowledge or curiosity or power, and provide for curtailment of scientific activities that offended those ethics.
- to integrate new knowledge into corpus of the Islamic legacy by eliminating, amending, reinterpreting and adapting its components as the worldview of Islam and its value dictate; and
- To recast the whole legacy of human knowledge in the mould of Islam.

All the objectives above are guided through the learning outcomes which are set up in every courses outline in the curriculum developed in KAED (refer to Appendix 1-directly blended subjects to IIUM RKGS6100, refer to Appendix 2-directly blended subjects to KAED ALA 1131).

Conclusion

To conclude, the sources of Islamization of Knowledge according to Khalid Al-Khateeb, God is the prime source of knowledge. At present, the education system in most Muslim's countries is segregated into two; the Islamic education system, and the secular education system. The framework of the Islamicization should be based on the main principles of Islamic methodology, which are the oneness of Allah (tauhidic), the unity of environment (rububiyah), the unity of the truth and the unity of knowledge (tazkiyah), the unity of life and the unity of mankind (khilafah). Wrong perceptions and interpretations of the modern or human knowledge as developed by the Western or secularized world must be corrected by all Muslims. At IIUM, we try to integrate and implement it at every level of programmes, some are blended in the curriculum and some are implied wherever applicable.

Appendix 1
COURSE CONTENT RKGS6100: Values, Ethics and Built Environment

Kulliyyah Architecture and Environmental Design	IIUM required course.
Course Title	Values, Ethics and Built Environment.
Course Code	RKGS6100
Status	Core subject
Level	One
Credit Hours	3 for Programs with coursework / Nil, pass-fail, for Programs with research only
Contact Hours	3
Pre-requisites	NIL
Co-requisites	NIL
Teaching Methodology	Lecture Input Tutorials/Assignments Seminar
Method of Evaluation	Attendance and Participation: 10% Assignments /Seminar 40% Final Examination: 50%
Instructor(s)	Assoc. Prof. Dr. Spahic Omer
Semester Offered	Semester I 2001/2002
Course Objectives	1. To teach the students about the basic principles of values in general and Islamic values in particular. 2. To enhance students' knowledge about western ethics, Islamic ethics and professional practice of the built environment. 3. To enable the students ability towards integrating values and ethics in the professional practice in the different fields of the built environment.
Course Synopsis	The main purpose of this course is to teach the students about the different types of values and ethics with particular emphasis on the Islamic values and ethics which would enable them to achieve professional excellence in different fields of the built environment profession.

Course outline		
Weeks/ Lectures	Topics	**Referred Textbooks/Chapters/ Reference Materials**
1	Introduction to the course: its objectives, content and teaching methodology.	Lecturer's notes.
2	What is value? Types of values. Intrinsic values (happiness, pleasure, well-being, pleasing God etc.). Religious values. Islamic value system. Ethical values. Relationship between ethical values and Islamic value system.	Proceedings of IIUM Conference on *"Values and Attitudes in Science and Technology"*, Kuala Lumpur, 3-6 September, 1996.
3	The origins of ethics; the relationship between ethics and religion; theoretical and applied ethics; ethical systems and their developments; rights and justice.	Encyclopaedia Americana, search under the title "Ethics".
4	Professional ethics: the meaning and objectives of work; professional virtues: benevolence, justice, honesty, sincerity, courage, co-operation, loyalty, efficiency, perfecting one's work, etc.; environmental ethics. Islam on the relationship between man and his surroundings.	Shaukat, Ali (n.d.), *Administrative Ethics in a Muslim State.* Lahore: United LTD. Beekun, Rafik Issa, (1997). *Islamic Business Ethics.* Virginia, USA: International Institute of Islamic Thought.
5 & 6	Islamic ethics: the sources of Islamic ethics: the Holy Qur'an and the Sunnah; the ethical system of Islam (tawhid, khilafah, 'ubudiyyah and amanah); the objectives of Islamic ethics: preserving religion, mind, self, progeny and wealth (individual and collective); the implications of observing Islamic ethics on the environmental design and the overall natural equilibrium.	Qasim, Muhammad Abul (1975). *The Ethics of al-Ghazali.* Petaling Jaya. Selangor. Ansari, Abdul Haq, (1989). *Islamic Ethics: Concept and Prospect.* The American Journal of Islamic Sciences. Vol. 6, No. 1, pp. 81-91.

7 & 8	Society, technology and values: value foundation in Western science and technology; value foundation in Islamic science and technology; values and development in the West; values and development in Islamic societies - yesterday and today - a brief survey of Islamic value-loaded developments throughout history with special reference to the built environment.	E.H.Carr, (187). *History, Science and Morality" in "What is History"*. Penguin Books. New York. Davutoglu AHmet, (1994). *Civilizational Transformation and the Muslim World*. Mahir. Kuala Lumpur. Lecturer's notes.
9 & 10	What is built environment? Components of built environment. What is Islamic built environment? What makes Islamic built environment different from other built environments? Crisis in built environment: the cases of Islamic and Western cities; tracing the causes of the crisis.	Akbar, Jamel, (1988). *Crisis in the Built Environment*. Singapore: Concept Media.. Hakim, Selim Besim, (1988).. *Arabic-Islamic Cities*. Kegan Paul International. London.
11& 12	Islam and environment - human relationship with Allah, Man and Environment. Islamic values in built environment: examples of housing, planning and landscape design; translating the rights of individuals and groups on the environmental design; peaceful coexistence with the environment and its implications for man's future developments.	Haleem, Harfiyah, (1998). *Islam and the Environment*. London. Ta-Ha Publishers Ltd. Lecturer's notes. JPBD, (1997). *Total Planning Doctrine*. KL; JPBD.
13	Seminar I: The causes of the contemporary moral decline in built environment: what can Islam offer as a cure?	
14	Seminar II: Islamization of attitudes and practices in science and technology with special reference to built environment.	

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	Recommended:
	Proceedings of IIUM Conference on *Values and Attitudes in Science and Technology*. KL: IIUM., 1996.
	Alhabshi, Syed Othman. (1994). *The Role and Influence of Religion in Society*. KL: IKIM.
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	Bayles, M.D. (1989). *Obligations between Professionals and Clients*. California: Wadsworth.
	Haryana, H. (1989). *Ethics in Islam*. The American Journal of Islamic Social Science. Vol.6, No.1, pp.173-180.
	Shaikh Muzaffar, A. (1988). *Ethics of Decision Making in Islamic and Western Environments*. The American Journal of Islamic Social Science. Vol.5, No.1, pp.115-128.

Appendix 2

Kulliyyah of Architecture and Environmental Design	Department Landscape Architecture
Programme	Bachelor of Landscape Architecture (Hons)
Course Title	Introduction to Landscape Architecture
Course Code	ALA 1131
Status	Core
Level	One (1)
Credit Hours	3
Contact Hours	3
Pre-requisites (if any)	NIL
Co-requisites (if any)	NIL
Teaching Methodology	Lectures Audio visual aids Field trip(s)
Method of Evaluation (state weightage of each type of assessment)	Participation 10% Assignments/Quiz/Mid term/Exercise 50% Final examination 40%
Instructors	To be determined
Semester Offered	Semester One
Course Objectives	1. To provide an understanding of the elements and scope of landscape architecture. 2. To provide grounding on the basic principles and tools of landscape architecture. 3. To develop the idea of site planning and design towards considering the ecosystem of the particulars areas.
Course Synopsis	This subject gives an insight into the profession of landscape architecture. In particular, the stress is made on the influence of landscape architecture in the shaping of human living environment. As a foundation course, it introduces the students to the definition, scope and relationship of the profession with other factors of the built and man-made environment. The central focus will be the awareness and appreciation of the fundamentals of landscape architecture namely site and space organisations, visual and aesthetical elements as well as circulation.

Course Outlines		
Week	Topics	References
1	• **Man and His Living Environment** - Contrasting *tawhidic* and accepted Western perspective - The conceptual definition	Laurie, M., (1986). (Chapter 1). Simonds, J. O., (1961). (Chapter 1).
2	• **The Profession of Landscape Architecture and its Practice** - Evolution - Present scope	Laurie, M., (1986). (Chapter 1). Marshall, L.L., (1981). (Chapter 1).
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4	• **Basic Ecological Planning (Site Planning)** - Understanding the Site - Site selection - Site analysis - Adaptation of project to site - Site – structure plan development - Site – structure unity	Laurie, M., (1986). Simonds, J.O., (1998). (Chapter 8).
5-6	• **Appreciation and Application of Soft Landscape Elements** - Type & Species - Colour And Fragrant - Medicinal Plants - Aesthetic Value - Functional Uses • **Appreciation and Application of Hard Landscape Elements** - Type & Colour - Aesthetic value - Pattern • **Functional Uses Visual Aspects** - View - Vista - Axis - Symmetrical plan - Asymmetrical plan • **The use of water in landscape**	Booth, N.K. (1983). (Chapter 2 & 6). Simonds, J.O., (1998). (Chapter 4, 5 & 12). Motloch, J.L., (2001). (Chapter 5).

7	• **Organisation of Spaces** - Site volumes - Base plane - Overhead plane - Vertical plane	Laurie,M., (1986). (Chapter 3). Simonds,J.O., (1998). (Chapter 11). Motloch, J.L., (2001). (Chapter 11).
8	• **The planning of landscape in Recreational area**	
9	• **Structure in the Landscape** - The defined open space - The composition of structures • **Circulation** - Motion and forms - Kinetics of motion - Space modulation - Conditioned perception - Ordered approach - Fleeting landscape	Booth, N.K., (1983). (Chapter 4 & 5). Simonds, J.O., (1998). (Chapter 13 & 14).
11	• **Internalisation of External Space** - Courtyards in Islamic urban morphology - Islamic Urban Pattern - Islamic Square Concept And Planning Design & Theory • **The Floor** - Functional Uses - Compositional Uses - Materials Design	Laurie, M. (1986), pp. 26-31 Moore, C.W., W.J. Mitchell and W. Turnbull, Jr. (1995), 158-197 MacDougall, Elizaberth B & Ettinghausen, Richard (1976)
12	• **Epilogue** - **Taking stock** - **Areas of concern** • **The Design Process** - Project Acceptance - Research - Analysis - Design	Booth, N.K. (1983). (Chapter 7).
13	• **Landscape Practice and Management** - The Design Process - Project Acceptance - Research - Analysis & Design - Introduction and Discussion of Assignment	Booth, N.K. (1983). (Chapter 7).
14	• **Submission of Assignment**	

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Proposed start date (semester)	Semester 1
Batch of students to be affected	1st Year Students

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