Universitas Islam Indonesia

Faculty of Economics

INTERNATIONAL PROGRAM

Syllabus:
Islamic Thought and Civilization (2 cps)

Subject Overview:

This subject offers an understanding of the history of Islam with a special emphasis on its thought and civilization. This course does not focus on one single aspect of thought; instead it gives a survey of areas and development of Islamic thought. As this course is offered to some Australian students who do not have enough background on Islamic studies, some basic teachings of Islam will be discussed. The current trends in Islamic thought will also be examined, especially in light of the Indonesian experience.

Objectives:

This subject will provide students with knowledge in the following areas:

1. The birth of Islam and the Islamic foundation texts
2. Some aspects of Islamic thought including mysticism, philosophy and art.
3. Current trends in Islamic thought

Assessment:

The final grade will be determined by a composite evaluation of the student's performance based on the following assessment areas:

Task	Value	Deadline
Class participation	10%	Recorded every lecture
Group/Individual Presentations	30%	Starting after the second week
Final Paper	60%	One week before second Exam session (week 14)

Class Participation:

In each meeting, students are required to participate actively in class discussions.

Group/Individual Presentations:

In each session one student/group (depending on class size) will open the discussion for about 15 minutes. The student *is not* expected to give a summary of the readings, or to demonstrate that they have a full mastery of the subject matter under discussion. Rather, they are invited to highlight selected points of importance from the readings, raise questions about specific issues in the readings, and comment on connections between readings for the week with previous lectures and/ or readings. They will then facilitate a class discussion.

Final Paper:

Each student will be required to submit one final essay of 4,000 words about Islamic Thought and Civilization.

Grading System:

Based on university policy, a pass grade or better will only be given to students who achieve a final grade above 55%.

Total	Grade
86 - 100	A
83 - 85	A-
80 - 82	A/B
76 - 79	B+
71 - 75	B
68 - 70	B-
64 - 67	B/C

Total	Grade
61 - 63	C+
56 - 60	C
53 - 55	C-
49 - 52	C/D
45 - 48	D+
35 - 44	D
0 - 34	E

Policy on assessment:

Essays and assignments will not be accepted after the due date unless arrangements for an extension of time have been made prior to the due date. If you do not agree with the result that you achieve for any piece of assessment for this subject please contact the lecturer immediately. You have a right to know the reasons why your work has received a certain grade and to request it be reassessed if you believe it has been unfairly assessed.

Warning Concerning Academic Misconduct:

The International Program expects all students and staff to act with honesty and integrity in all matters. That means being truthful and recognising the intellectual ownership of other people's words, ideas, research findings and information. To not do so academically dishonest and may incur a range of

penalties. Academic misconduct includes plagiarism, collusion, cheating in examinations, misappropriating the research of others and misrepresenting research findings.

What is plagiarism?

Plagiarism is the using of another person's ideas or expressions without appropriate acknowledgment and presenting these ideas or forms of expression as your own. It includes not only written works such as books or journals, but data or images that may be presented in tables, diagrams, designs, plans, photographs, film, music, formulae, web sites and computer programs. Plagiarism includes the use of the work of lecturers or other students as your own without acknowledgment. Self-plagiarism is the reuse of your own work without indicating that you have reused it.

Quoting and Paraphrasing:

A quote occurs when you use 5 or more words from another source exactly as the words appear in the original. You are allowed to incorporate quotes from the work of others into your work. However, only up to 10% of your work can be quoted. A paraphrase is restating what someone else has said or written *using your own words*. A paraphrase is not achieved by simply altering the words from another source slightly. A slight rewording is still effectively a quote. You must either:

- Provide an *exact* quote (and indicate that it is a quote)
- Provide an appropriate paraphrase of the ideas in your words.

An appropriate paraphrase is normally achieved by reading and taking notes, then *closing the book and writing your own words*.

What is collusion?

Collusion involves working with others with the intention of deceiving examiners about who actually completed the work. For example, if a student employs someone else to do their work for them, that would constitute collusion. Or if one student willingly allows another student to copy their work for an individual assessment task, that would constitute collusion. In that case both students may have committed an academic offence. Collusion is not the same as collaboration. Collaboration is working together on a task; collusion is doing so in an unauthorised manner. What is authorised varies from task-to-task. For example, collaboration is allowed or expected on many assignments, but for other tasks such as exams and some in-class or online tests no collaboration is allowed. If you have any doubt about what constitutes authorised and unauthorised collaboration on a particular task you should consult IP management.

Avoiding plagiarism:

Plagiarism is avoided by appropriately acknowledging sources of your ideas or expressions. In this unit this entails:

1. Providing an in-text citation using the APA referencing system at the place where any idea or expression from another source is used, whether directly quoted or paraphrased; and
2. Clearly indicating where material is directly quoted (a direct quote occurs if 5 or more words from another source are used exactly as they are used in the original) by using quotation marks for short quotes or indenting for longer quotes; and
3. Providing a full reference to the source in a list of references at the end of the work, again using the APA referencing system.

Important Note: the *APA Referencing Guide* can be obtained from IP management

Required and additional readings:

Session 1: Teachings of Islam and Transmission of Religious Knowledge

Required: Abdullah Saeed, "Transmission of religious knowledge and Islamic thought," *Islamic Thought: An Introduction.* London and New York: Routledge, 2006, pp. 1-14.

Additional: Abdullah Saeed, "The Story of Islam and Islamic civilization," *Islam in Australia*. NSW, Australia: Allen & Unwin, 2003, pp. 13-39.

Session 2: Islamic foundation text: the Qur'an

Required: Abdullah Saeed, "The Qur'an: the primary fundation text," *Islamic Thought: An Introduction,* pp. 15-32.

Additional: Andrew Rippin, "The Qur'an," *Muslims: Their Religious Beliefs and Practices*, Vol. 1. London and New York: Routledge, 1990, pp. 14-29.

Session 3: Islamic foundation text: the Hadith

Required: Abdullah Saeed, "The sunna of the Prophet," *Islamic Thought: An Introduction,.* pp. 33-42.

Session 4: Mystical thought

Required: Abdullah Saeed, "Mystical thought: Sufism," *Islamic Thought: An Introduction,.* pp. 74-84.

Additional: Fritz Meier, "The Mystic path," in Bernard Lewis, ed. *The World of Islam*. London: Thames and Hudson, Ltd., 1994, 117-128.

Session 5: Artistic expression in Islam

Required: Abdullah Saeed, "Artistic expression," *Islamic Thought: An Introduction,.* pp. 85-92.

Additional: Richard Ettinghausen, “Islamic art and architecture,” in Bernard Lewis, ed. *The World of Islam,* 57-72.

Session 6: Philosophical thought

Required: Abdullah Saeed, ”Philosophical thought,” *Islamic Thought: An Introduction,.* pp. 93-112.

Additional: Desmond Stewart, ”The scientist-philosophers. *Early Islam*. Nederland : Time-Life International, 1968, pp. 121-130.

Session 7: Islam in Australia and Indonesia

Required: Abdullah Saeed, ”Who are Australia’s Muslims?” *Islam in Australia*, 1-12, and “Living as an Australian practising Muslim,” 114-131.

Fatimah Husein, “’Dry leaves and grass’: Muslim-Christian relations in Indonesia,” *Interface* 4/1, May 2001: 11-31.

Session 8: Trends in Islamic thought today

Required: Abdullah Saeed, ”Trends in Islamic thought today,” *Islamic Thought: An Introduction,* pp. 142-154.

Additional: Frederick M. Denny, “Islam and Muslims in the West,” *Islam*. New York: HarperCollins, 1987, pp. 109-116.

Some other readings related to the current religious trends in Indonesia will also be given for this session.