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LEARNING TAXONOMY FROM THE ISLAMIC PERSPECTIVE: IMPLICATIONS ON CURRICULUM INSTRUCTIONS AND DESIGNS

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Abstract:

The prominence of the Western taxonomy of learning has resulted in serious epistemological problems and contradicted the Islamic worldview as it aims mainly at the achievement of the material world. Islam, on the other hand, looks into emphasizing a holistic learning taxonomy that does not merely emphasize knowledge of the mind but also includes the knowledge that is essential for the soul. Employing a qualitative method, this paper attempts to explicate the concepts of *ilm*, *hikmah*, and *tafakkur*, and their implications on one's life, and draw a demarcation between the Islamic and Western concepts of *ilm* (knowledge) and *hikmah* (wisdom). Ultimately, this paper proposes the taxonomy of *ilm* from the Islamic perspective and presents it as an alternative to contemporary Muslim educators and scholars. The findings of the current study highlight the major distinctions between the philosophies and goals of Western and Islamic taxonomies of learning. The multidimensional approach of "*adabisation,*" which encompasses the moral values of *Tauheed-based* knowledge, is also discussed.

Keywords:

Islamic Learning Taxonomy, Thinking Taxonomy, Learning Taxonomy, Taxonomy of *Ilm, Hikmah*

Introduction

Contemporary Muslim scholars have consistently accepted the concept of seeking knowledge in Islam as the essence of primordial or *fitrah*. Everyone will seek or want to search for the truth and guidance driven by a curiosity embedded in the mind and soul. The debate of knowledge is rooted in the discourse of Al-Ghazali, which has been the source of inspiration for scholars including Al-Attas (1977), Ali (1994), Langgulung (2001), and many others. For a believer, the Quran is proclaimed and accepted as the source or the book of knowledge Allah reveals through Prophet Muhammad (PBUH). This divine scripture has become a sustainable source for the development of curricula for the *ummah* regardless of time and phase of life. Thus, the theories and mysteries of life are encapsulated in the verses in which one has to think inductively to generate knowledge and understanding by proclaiming the facts to be definite and certain.

As a foundation of truth and knowing, knowledge is the opposite of ignorance. Meanwhile, wisdom relates to having the knowledge and sound judgment of which an action is guided by the lights of the knowledge (Ali, 1994). Nevertheless, from the Islamic perspective, there is a formidable need to reconceptualize the concepts of knowledge vs. ilm and wisdom vs. Hikmah as the Western perspective of knowledge and wisdom principally focuses on worldly affairs (Huda et al., 2016).

Muslim researchers have attempted to revisit the concept of knowledge and the hierarchy of cognitive levels in Bloom's taxonomy with the guidance of Al-Ghazali's teaching method, and from the lenses of Islamic revealed knowledge. Masrom et.al. (2018), for example, conclude that the skills required to memorize the Quran involve three linear steps, which are to understand, to remember, and to apply and the Quran requires eight (8) thinking stages on the continuum of low to high levels. These stages are *idrak hissi* (senses), *idrak manawi* (cognitive/intellectual), *tazakkur* (recall), *qias* (analogy), *istiqra* (observation and reasoning), *istinbat* (induction), *taqwim* (calendar), and *muhasabah* (introspection). Similarly, Syed et al. (2013) outline the stages of teaching the Quran on the spectrum of difficulty levels that begins with *tajweed* (correct pronunciation) at the lowest level followed by *tilawah* (recitation), *tafsir* (direct translation), *tawassum* (examine and observe), and *tafakkur* (deeper thought) at the highest level of difficulty.

Amid the various efforts to posit Bloom's learning taxonomy alongside the sources of Islamic revealed knowledge (Quran and Hadith) little is known about the difference between the Western and Islamic concepts of *ilm* (knowledge) and *hikmah* (wisdom), and how it would implicate teaching and learning. This paper, therefore, seeks to draw the difference by conceptualizing *ilm* and *hikmah* that differ from the Western concept of knowledge and wisdom. Later, this paper proposes a revised version of the learning taxonomy that is premised on the concepts of *ilm* and *hikmah*, and how it can be practically applied to 21st-century learning.

Ilm (Knowledge)

In the Western perspective, knowledge encompasses thinking from the mind. This is based on the notion of cognitive development by Piaget (1972), who postulates the stages of development from childhood to adulthood. However, the stages of cognitive development are not discussed when they reach adulthood in later years. In his critique of the Cognitive Development Theory and spiritual development, Cartwright (2001) concludes that the neo-

Piagetian theories mainly focus on domain-specific or the context of life that he is experiencing as the triggering factor for cognitive development after the childhood stage. From this standpoint, social interactions play an important role in influencing adults' cognition or thinking. Cartwright also emphasizes the connection between cognitive development and spirituality as the essential ingredients towards the whole human development. In addition, scholars have discussed cognitive behaviour at great length and concluded that actions by oneself are triggered by the mind. Cognitive studies have also extended to language, perception, memory, attention, reasoning, and emotion which also encompass psychology and neuroscience (Miller, 2003). This is supported by Jenkins and Azimullah (2016), who posit that understanding the meaning of things and reality enables humans to perceive, conceptualize, communicate effectively, engage in intrapersonal communication, and self-reflect thoughts.

In Islam, *ilm* can be divided into two categories; *ladunni* and *kasbi*. *Ladunni* is said to be a gift from God for which one does not need to put any effort or use any senses to achieve it (Shihab, 2004). This relates to the history of Prophet Adam (P.B.U.H) whom Allah, the Creator, had given the fundamental knowledge that the prophet would require. Meanwhile, *kasbi* involves putting in an effort or using the senses.

While the ultimate goal of knowledge-seeking in the Western worldview is to solve worldly problems, Muslims have to constantly think of both the present world and the hereafter. More importantly, the higher the *ilm* a man possesses, the higher his faith (*iman*) will be. As revealed in the Quran (16:78), *"Allah has brought you forth from your mothers' wombs when you knew nothing, and then gave you hearing, and sight and thinking hearts, so that you may give thanks."*

According to Baba (2013), the concept of *ilm* in Islam is embedded in the *Tauheed* paradigm to cater to and fulfil worldly needs, and most importantly, the needs in the Hereafter. The concept of *ilm* in Islam points out that Allah provides men with the *ilm* for them to fend for themselves in this worldly life while striving to obtain His mercy in the Hereafter. As *ilm* plays a significant role in one's life, a Muslim who refuses or chooses not to acquire ample knowledge will remain in the dark, and the *ilm* that leads oneself closer to Allah is the highest form of *ilm*. Besides, the Quran clearly states that: *"Read! Recite! Proclaim! In the name of your Lord and cherisher who created – created the man, out of a congealed clot of blood. Read and your Lord is the most bountiful—he who taught (the use of) the pen-taught man that which he knew not."* (96: 1-5)

In his work, Al-Attas (1997), mentions that there are two types of *ilm* – revealed and empirical. While the former is derived from the Quran and Hadiths, the latter stems from scientific investigation that involves the usage of the five senses. These two types of knowledge are salient for a human being; the revealed knowledge for one's life in the present and the hereafter, while the empirical knowledge for day-to-day dwelling and managing oneself. Both are rooted in the Quran and Hadiths and according to Shihab (2004), the term *ilm* which is mentioned 854 times in the Quran, literally means clear or transparent and to obtain the *ilm*, one needs to engage the *Aql* (cognition) and *Qalb* (the spiritual heart). For this reason, Shihab advocates the concepts of *tafakkur* (contemplation) for one to be able to understand and practice the *ilm*. Without contemplation, the thinking process will be influenced by the *shaitan* (devil). This is

consistent with Al-Attas' notion of *ilm* which he describes as an idea or thought that travels into one's soul.

In one of the Hadiths (Ibnu Majah, 224), Prophet Muhammad (P.B.U.H) said: "Attainment of knowledge is an obligation upon every Muslim". Accordingly, there are four gates of knowledge – perception, intellect, intuition, and revelation. The perception deals with the sense organs and enhances empirical inquiry, a method employed by scientists to provide men with information on issues related to the properties of matter while logicians, philosophers, and jurists administer intellect to solve problems. Meanwhile, poets and mystics applied intuition. Eventually, the prophet was given the special and chosen duty of reformation through the gift of revelation.

Reflecting from both perspectives of spirituality and religiosity, it is the practice of religion that guides and grooms the spirituality of the inner experience of faith within a man. The awareness or meta-cognition towards religion allows men to nourish the soul. Unlike the Western concept of spirituality that focuses on the relationship with others (Conn,1993), Islam has placed the concept of '*nafs*' or self-consciousness to be addressed to achieve spiritual development. A man will achieve high spirituality if and only if he finds the world as a means for the hereafter and not the ultimate goal and achievement.

Hikmah (Wisdom)

The term 'wisdom' was coined by a great philosopher, Socrates. Socrates discusses wisdom from the theory of epistemic humility (Ryan, 2013) In this notion, Socrates mentions that people are wise when they do not claim as one. As in the theory of Wisdom as Knowledge, he considers wise people as those who know with a condition that knowledge is justified and accepted. In his argument on wisdom, Socrates associates Epistemic Accuracy with the wise people who only make prepositions when their beliefs are justified. However, Aristotle differentiates those who own wisdom from two perspectives, namely theoretical and practical. From the theoretical aspect, Aristotle places wisdom under the umbrella of scientific knowledge, and when combined with intuitive reasoning, it will result in the achievement of the highest nature of knowledge. As for practicality, Aristotle argues wisdom is the knowledge of contingent facts that are useful for living or surviving. Many arguments arise from the concept of wisdom derived by these Greek philosophers. However, the consensus of knowing underpins the conclusion of wisdom.

In Islam, *hikmah* is not just about knowledge of theory and practice, but a result of submitting oneself to the Almighty. asserts that a man with wisdom has knowledge, experience, and the power or ability to perform and make appropriate judgments in his actions (Ali, 2004). The Quran states: *"Allah grants wisdom to whoever He wills. And whoever is granted wisdom is certainly blessed with a great privilege. But none will be mindful of this except people of reason." (*2:269)

Whereas *hikmah* relates to knowledge and sound judgment based on the outcomes of obedience (*taat*), piety (*taqwa*) and those who truly understand. *Hikmah* carries deep meaning not just to be wise but also to provide a framework of worship to God. The Quran itself is denoted as a book of *hikmah*. For this reason, the *ilm* is the gatekeeper of *hikmah* that brings a man closer to his Creator as mentioned in the Quran: "*He gives wisdom to whom He wills and whoever is*

given wisdom is certainly given a lot good. Only the people of understanding, observe the advice." (2: 269). Figure 1 below illustrates the types of ilm that lead toward *hikmah*:
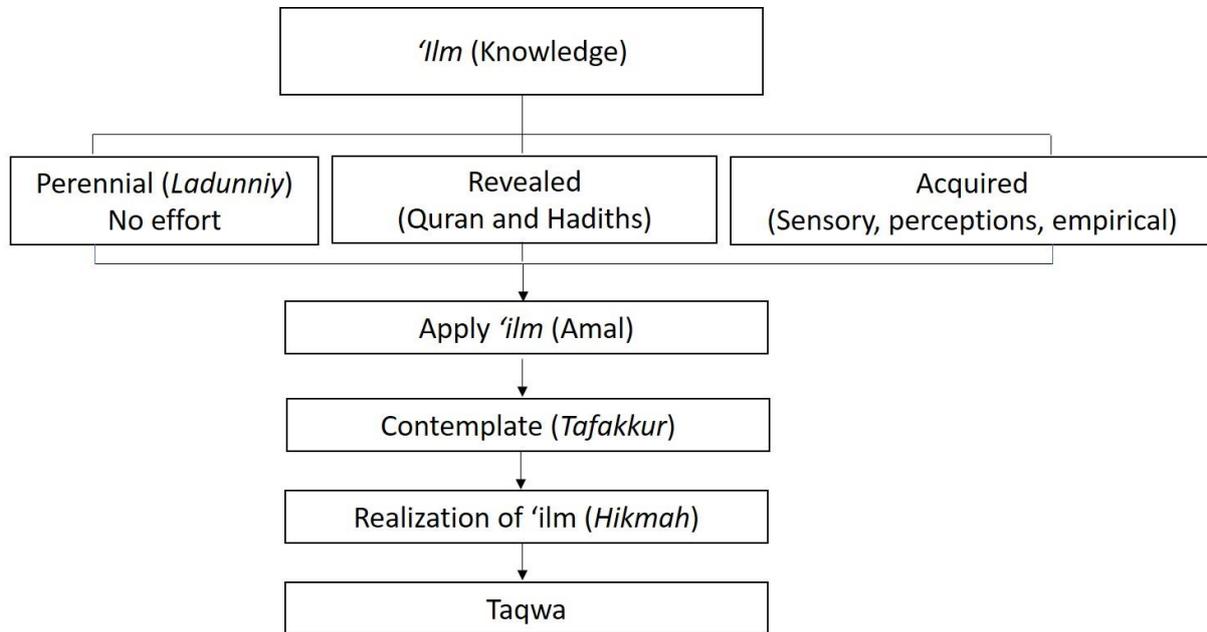

Figure 1: 'Ilm – From Theory to *Taqwa*

Learning How to Learn from Surah Al-Alaq

The contents of the Quran emphasize divinity and humanity, calling upon men to worship and do good to mankind and the environment. The teaching of the Prophet was geared towards faith and morals (*Adab*). The angel Jibril was the first teacher who taught the Quran when he first revealed Surah Al-Alaq to Prophet Muhammad. The angel approached the Prophet during his contemplation in a cave called 'Hira'. Appearing in front of the Prophet, Jibril repeated the word '*Iqra*' three times, which means "Read.". In the translation of exegesis (*Tafseer*) for the Surah Al-Alaq, *Iqra* denotes not just reading but also knowing, deepening, and comprehending (Shihab, 2002). It is only during *tafakkur* (contemplation) that the Prophet received the verse from the Book of Wisdom. Stimulating and getting a response are the first pedagogical strategies used by the angel to ensure learning takes place. Although the repeated task of the word 'read' can be considered a reinforcement, the deeper understanding of '*Iqra*' reflects that learning involves both mental and spiritual cognition (Ibid).

Surah Al-Alaq relates to the story or the process of human creation, **"Created man, out of a clot (of congealed blood)"** (96:2). The first verse iqra' originated from the verb '*qa-ra-a*' that carries the meaning 'to compile/collect'. "Read (Proclaim!) In the Name of your Lord Who created" (96:1). This term also refers to the acts of delivering, revising, reading, deepening, and comprehending which ultimately lead to the verb 'to compile'. The approach of reading and proclaiming God the highest divinity, giving the information of the basic origin of the creation of mankind, has led to the emphasis on the *ilm*. Thus, without any effort, knowledge, or *ilm* which is revealed by Allah with His mercy and permission something is not known before. Thus, two methods of learning are imposed here; through 'pen' (writing) for us to read and also without any tools which relate to *ilm ladunniy*. **"Read (Proclaim), and your Lord is

the Most Generous. Who taught by the Pen" (96:3-4)**.** When the word is repeated, it designates that the first read is for us to seek knowledge, and the second is to use the knowledge and teach others. However, many interpretations relate repeating as the task for enhancement and reinforcement in the understanding. In the following verses, Allah emphasizes *Taqwa*. *"Seest thou if he is on (the road of) Guidance?- Or enjoins Righteousness?"* (96: 11-12). Later, *"Nay, heed him not: But bow down in adoration, and bring thyself the closer (to Allah)!"* (96:19)

The beginning of the surah calls for man to read and proclaim the Almightyy God, the middle emphasizes *taqwa,* and the end of the surah appeals to man to submit to God. Even though the *Tafseer* is constantly being discussed and derived from different perspectives, the context remains consistent, undisturbed, and continuous which elicits sustainability and relevance until 21st-century teaching and learning. Based on the elaborations, we can conclude that learning through reading and understanding must be at a similar level to achieve knowledge. What makes the knowledge of understanding relevant is where a man applies and teaches others. For this reason, one must contemplate with thinking and '*zikr*' with the ultimate submission to God.

Tafakkur (Contemplation)

Tafakkur involves thinking and *'zikr'* (remembrance of Allah). This process embarks on spiritual cognition from the spiritual heart or '*qalb*' bringing the in-depth focus and concentration of the Divine. Thus, a man is called upon submission and worship God, do good to the environment that he lives in, and seek forgiveness of wrongdoings. This is the call for men to function as the leader or vicegerent of Allah (*Khalifah*) and place the earth in proper order which is aligned with the Divine rules as mentioned in the Quran (11:61): *"To the Thamud People (We sent) Salih, one of their brethren. He said: "O my people! Worship Allah. you have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer*."

From the perspective of gaining knowledge, one has to praise again and again and glorify the almighty. Many verses of *zikr* (remembrance) come with *tasbih* or glorify Allah. In the Quran 3:41 Allah said: *"He said, "O my Lord! Give me a Sign!" "Thy Sign,"* was the answer, *"Shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and the morning.*"

Thus, thinking during the *tafakkur* process is to remember and praise Allah with the condition that a man must submit and pray to Allah. Thinking can also be a reflection or introspection of one's deeds. Thinking is required in Islam as many verses in the Quran contain the following verbs; reflect, learn from history, compare, contrast, and analyse the warnings and signs. These tasks must be incorporated with praises to Allah. Malik Badri (2000) emphasizes contemplation as the thinking process to remember Allah, which involves cognition, psychology, emotion, and spiritual domains which the outcome is the behaviour and action of the man. In a different verse of the Quran (7:179)

"Many are the Jinn and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, - nay more misguided: for they are heedless (of warning)."

The outcomes of *tafakkur* include gratefulness (*Shakur*), piety (*taqwa*), and wisdom (*hikmah*). Gratefulness can transpire from the heart, tongue, and actions. *Taqwa* is said to be repeated 1000 times in the Quran, one of which is reflected as follows: "*Who spend in the way of Allah both in plenty and hardship, who restrain their anger, and forgive others. Allah loves such good-doers* (3:134)"

Therefore, it can be summarized that *tafakkur* can only take place if a man can relate to God as the Creator, understand the meaning in the Quran, either through Arabic language or translation, and know about the creation of man and the earth he lives in. *Tafakkur* is considered worship if the man abides by and follows the guidelines in Islam. If a man fails to reflect and live his daily life based on the contents of the Quran, he has also failed to think, reflect, and act according to Islamic values. For this reason, a man who fails to understand the Quran will fail to obey God.

Learning Taxonomy: Western and Islamic Perspectives
Being in a state of contemplation is synonymous with being mindful of Godliness. It involves deep understanding in cognition which resembles '*muraqabah*', a complete vigilant or awareness of Allah that reaches an excellent state of spirituality. In the learning process, knowledge has its taxonomy or classification. Each classification will reach specific goals. But, the holistic approach to learning must involve the total submission of man to God.

In the notion of education from the West, Malik Badri (2000) denotes that it achieves pseudo-knowledge or lacks in-depth understanding since they are influenced by Behaviourist theory which limits their observations to empirical evidence only. They have excluded the most important elements of soul and contemplation as the psychological inquiry. Undeniably, the Westerns have conquered the civilization of knowledge which has resulted in tremendous innovations and technologies in the globe. Yet, they have lost the moral compass that leads them to ultimate freedom of actions, astray from the primordial of human nature.

Learning began with behaviourists who believe reinforcement through stimulation response, and conditioning is an essential element for learning to take place. This is in agreement with Al-Ghazali as cited in Langgulung (2001). However, this process is a simple step towards achieving surface knowledge which fails to explain more complex knowledge and understanding. Langgulung explained that the curiosity to seek knowledge is rooted in the soul whereas *qalb* is the rung of intellectual or the light of knowledge. In organizing the learning taxonomy, Lorin, Krathwohl, and Bloom (2001) have revised the behavioural objectives based on three (3) levels to establish learning goal (objective) in pedagogical interchange, organize and clarify the objectives, and help teachers strategize the teaching. Thus, they outline six (6) cognitive processes at the knowledge level, which involve factual knowledge (terms and specific detail), conceptual knowledge (theories, models, classification), procedural knowledge (skills and techniques), and meta-cognitive knowledge (awareness about the knowledge). The summary of Bloom's taxonomy classifications is shown in Table 1 below.

Table 1: Bloom's Taxonomy of Cognitive Levels

Cognitive Levels	Tasks*
Create	Generate, Plan, Produce
Evaluate	Check, Critique

Analyse	Differentiate, Organize, Attribute
Apply	Execute, Implement
Understand	Interpret, Exemplify, Classify, Summarize, Infer, Compare, Explain
Remember	Recognize, Recall

* Source: Lorin et al. (2001)

Applications of Taxonomy of *Ilm*

Table 2 below depicts each level of the taxonomy of *ilm* and an example of a proposed guideline or blueprint for the tasks and learning objectives.

Table 2: Proposed Guideline of Tasks and Learning Objectives
(E.g., Using Adobe Photoshop for Designing)

Thinking Levels	Learning Objectives	Tasks
Taqwa–spiritual cognition	1. Inculcate patience and perseverance in completing the task. 2. Enhance awareness of God as the source of knowledge and inspiration. 3. Thankful to Allah for the ability to visualize through technology.	Be grateful, faithful (*iman*), patient, honest, conscious, mindful (fully aware of Godliness), and avoid *shirk*,
Wisdom-cognitive, psychological, and spiritual cognition	1. Consider the benefits of the product to others. 2. Make insightful judgments (intuition) in producing the right theme for the poster in line with moral values.	Make good judgment and decision-making; show empathy; be good to mankind and the environment). Show common sense in the behaviour or actions
Contemplation-cognitive, psychological, and spiritual cognition	1. Appreciate the importance of colours and design in aesthetic values and motivation. 2. Reflect on how Allah created different colours in His creation of the earth. 3. Reflect on the creation of colours and their effect, on our daily lives.	Connect knowledge with God and reality.
Practical knowledge (*amal*)-cognitive and psychomotor	1. Explore how to use the brush tools for creative picture effects. 2. Design a poster using special effects of brush tools.	Apply knowledge for the benefit of mankind

Theoretical Knowledge-cognitive	1. Identify the Photoshop tools for designing. 2. Determine the functions of each tool. 3. Determine when and how to use the tools and different colours in the design.	Deliver, revise, read, deepen, comprehend

Based on the proposed guideline above, this paper proposes the model of taxonomy of *ilm* according to the Islamic perspective as follows (Figure 2):
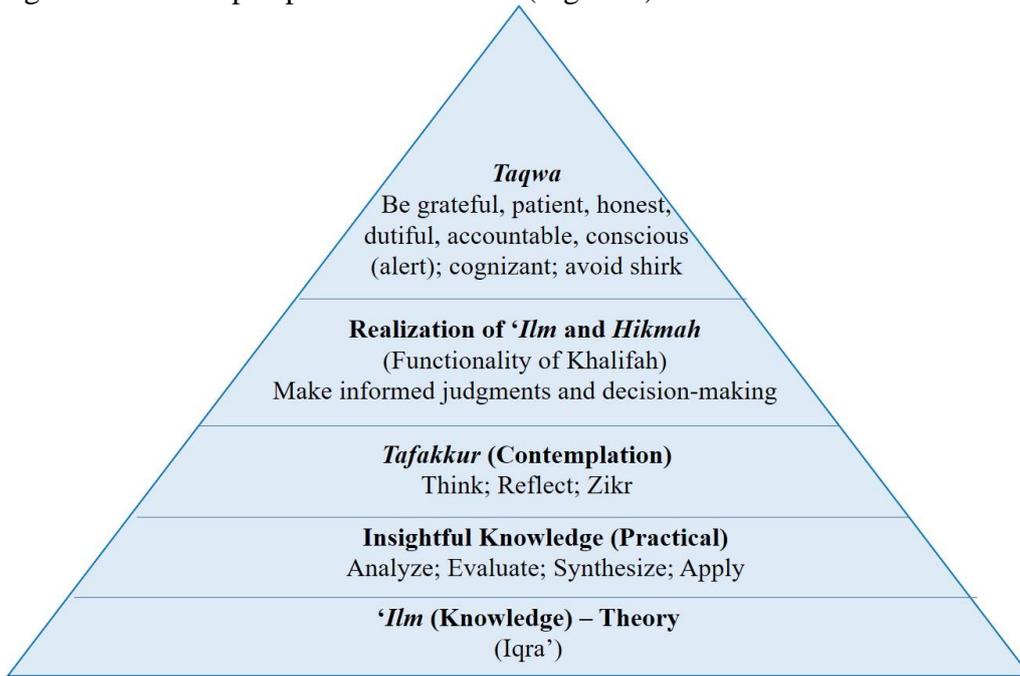

Taqwa
Be grateful, patient, honest, dutiful, accountable, conscious (alert); cognizant; avoid shirk

Realization of 'Ilm and Hikmah
(Functionality of Khalifah)
Make informed judgments and decision-making

Tafakkur (Contemplation)
Think; Reflect; Zikr

Insightful Knowledge (Practical)
Analyze; Evaluate; Synthesize; Apply

'Ilm (Knowledge) – Theory
(Iqra')

Figure 2: Proposed Taxonomy of *'Ilm* from the Islamic Perspective

The comparison between the western taxonomy and the taxonomy of ilm are depicted in Figure 3 below.

Figure 3: A Comparison between the Western Taxonomy and the Taxonomy of 'Ilm

Tasks	Western Taxonomy	'Ilm Taxonomy	Tasks
		Taqwa	Be grateful, faithful (*iman*), patient, honest, conscious, mindful (fully aware of Godliness), and avoid *shirk*,
Generate, Plan, Produce	Create	Realization of 'Ilm and hikmah	Make good judgment and decision-making; show empathy; be good to mankind and the environment). Show common sense in the behaviour or actions
Check, Critique	Evaluate	Tafakkur (Contemplation)	Connect knowledge with God and reality.

Differentiate, Organize, Attribute	Analyse		
Execute, Implement	Apply	Practical	Apply knowledge for the benefit of mankind
Interpret, Exemplify, Classify, Summarize Recognize, Recall	Understand Remember	'Ilm (Knowledge)	Deliver, revise, read, deepen, comprehend

Application of Ilm Taxonomy in Subject Areas

This paper intends neither to highlight the malaise of the *Ummah* specifically in venturing into science and technology nor to discuss the process of Islamization of knowledge. The main focus is to determine how Muslim thinkers integrate the taxonomy of *ilm* in teaching science courses to ensure obedience to the Creator and attainment of *Taqwa*. The proposed model of the taxonomy of *Ilm* outlines reading, delivering, revising, deepening, comprehending, and compiling as the tasks for *ilm* (first level of the model) as inspired by the exegesis of Surah Al-Alaq.

In the context of learning, acquiring and empowering the revealed knowledge are the main tasks of a Muslim. In addition, sciences and mathematics are the basis for developing thinking skills in any subjects taught in schools. Whether a student is interested or not, Science and mathematics are the two core subjects that must be taught so students can develop their survival skills. Sciences and mathematics are embedded with problem-solving and reasoning. Thus, the thinking process embraces the discipline of organizing and structuring information for any future career paths. In a similar call, science, technology, mathematics, and engineering (STEM) subjects become the platform to boost economic growth and development worldwide (OECD, 2007).

Renowned Muslim scholars, Al-Farabi and Ibnu Sina were the ones who ventured into science and mathematics. Despite being influenced by Aristotle in science, astronomy, logic, and philosophy (Black, 2006), Al-Farabi and Ibnu Sina left a priceless legacy to the *ummah* through the theories that they Islamized based on the Revealed Knowledge. Among their legacy are the compilations of translated Greek manuscripts from the Golden Age of Islamic civilizations. These Greek-to-Arabic translations of manuscripts marked the first establishment of knowledge civilization in Baghdad. Reading and writing to reveal concepts are part of the process of seeking an understanding of knowledge during the era, which was used to improvise existing technology and create new ones.

The Quran was used as the main reference to induce science theories and through the application of medicine, logic, and theology, Al-Farabi and Ibnu Sina turned theories into practice. Both scholars employed spiritual cognition while seeking in-depth knowledge, deeper than Aristotle, and became pious, spiritual, faithful, and beneficial to the *Ummah*. The proposed model of *ilm* taxonomy seeks to adopt this consistency by positing *ilm* (knowledge/theory) at the starting point. Analysis, evaluation, and creation of new technology followed later at the subsequent levels as practiced by Al-Farabi and Ibnu Sina, whose inventions were then applied in real life, such as using a compass to show directions. Through *tafakkur*, one can relate scientific inventions to the Creator, contribute to mankind, and become wiser through

submission and reflection of Allah's greatness. Ultimately, one will attain the level of *taqwa*, which will manifest through leadership as *Khalifah* or vicegerent of Allah.

Implications on Curriculum and Instructions

The goal of education derived from the work of Al-Farabi and Al-Ghazali is geared towards happiness in the world and hereafter, which can be beneficial to mankind, and this requires both the *aql* (intellect) and soul (Muhammad Rauf et. al,.2013; Langgulung 2001). In Al-Ghazali's concept of education, values are highlighted to ensure the development of character building. Thus, the teaching and learning process must cover all three aspects of values, knowledge, and practical skills.

As cited in Muhammad Rauf et al (2013), Al-Farabi as translated by Ja'afar al-Yasin (1987) has emphasized that the outcome of the learning process or knowledge acquisition should be applied. He believes that the highest stage or perfection of knowledge is achieved through the transformation of knowledge into action. For Al-Farabi, science carries no meaning until it can be used and applied in real life. He mentioned that a person is considered intelligent only if he has wisdom, common sense, and the ability to control anger. Other characteristics include courage, generosity, and fairness in judgment.

Therefore, for Muslims to apply the Western taxonomy in teaching and learning would not be rightful since our ultimate goal in life does not only focus on success in this world but most importantly in the Here After. Thus, the elements of body, mind, and soul should be embedded in the objective and course contents being delivered to the students to achieve the *hikmah* and wisdom of what was taught to them. Through the application of this taxonomy of *Ilm,* educators need to rectify the learning outcomes in their subject fields which should not only aim at mastering the knowledge but what is more crucial to make the learners aware of who they are and their connections to the Creator to whom they will be answerable at the end of their life. This is what is lacking in the Western taxonomy of learning. If Muslim educators manage to achieve this crucial task, they will eventually manage to guide their learners to realize the role of servants and *Khalifah* of Allah and be aware of their final destination in the Afterlife. The more knowledge that they gain in school, the humbler and more ethical they will be in life. Therefore, applying this Taxonomy of *Ilm* aims at producing Muslim students who are not only mastering the knowledge but more importantly are blessed with the feeling of ggratefulness *(Shakur)*, piety (*taqwa*), and wisdom (*hikmah*) in life.

Conclusion

The very first Quranic revelation stresses the importance of seeking knowledge, which is key to attaining success in this world and the hereafter, and bringing oneself closer to the Creator. Meanwhile, in Islam, the Quran and Hadith are known to be the primary sources of *ilm* (knowledge) that also teach oneself about *hikmah* (wisdom) and *tafakkur* (contemplation). The concept of cognition or thinking is not only confined to cognitive science but also from the standpoint of psychology and spiritual domains. In addressing Bloom's taxonomy in teaching and learning, researchers have attempted to revise and restructure the cognitive levels by integrating the aspects of psychology and the spiritual domain of man. In this paper, we explored the concept of knowledge and wisdom from the Western and Islamic perspectives. Based on the elaborations from the Quran translations and the work of several Muslim philosophers, we derived a framework for learning taxonomy embracing Bloom's taxonomy and contemplation as the main attributes in the learning process. *Hikmah* relates to knowledge

and sound judgment based on the outcomes of obedience (*Ta'at*) and piety (*Taqwa*) and carries a deep meaning not just to be wise but also to provide a framework of worship to God. Consequently, *hikmah* is not just about knowledge of theory and practice, but it is a result of the submission of oneself to the will of the Almighty Allah. The outcomes of contemplation endeavours are gratefulness (*shukur*), piety (*taqwa*), and wisdom (*hikmah*). Under this circumstance, *the aim* is the gatekeeper of the *hikmah* that brings a man to reach his Creator. However, following the Western taxonomy of education which aims only at the achievement of the material world would not be appropriate since it has resulted in serious epistemological problems and contradicted the Islamic worldview. Subsequently, the Islamisation of learning taxonomy is holistic, it does not merely emphasize knowledge of the mind but also includes the knowledge that is essential for the soul. To conclude, the taxonomy of *ilm* would be a beneficial guide for Muslim educators to accomplish a holistic development of man in terms of physical, spiritual, intellectual, and moral with proper *adab* and wisdom in their lives.

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