THE INTEGRATION OF *NAQLI* AND *AQLI* ELEMENTS IN THE ENGLISH FOR ACADEMIC PURPOSES COURSE: WHAT DO THE STUDENTS SAY?

Integrasi Naqli dan Aqli dalam Kursus Bahasa Inggeris untuk Tujuan Akademik: Apakah Pandangan Pelajar?

Hazlina Abdullah[a], Maziahtusima Ishak[a], Yuslina Mohamed[a], Normazla Ahmad Mahir[a], Ezihaslinda Ngah[b], Dini Farhana Baharudin[a]

[a]Universiti Sains Islam Malaysia
[b]Universiti Malaysia Pahang

hazlina@usim.edu.my

Abstract

Nurturing a noble generation and a knowledgeable society through the integration of *Naqli* or Revealed knowledge (Quran and Sunnah) and *Aqli* or acquired knowledge (worldly knowledge) is the philosophy of the Islamic Science University of Malaysia (USIM). This paper describes part of the findings of a larger study which explores the integration of *Naqli* and *Aqli* elements in the English for Academic Purposes (EAP) course. Employing a qualitative approach, the researchers conducted face-to-face, semi-structured interviews with first year students who have undergone the EAP course. As revealed in the results of the interviews, the students are found to have minimal awareness and understanding of the *Naqli* and *Aqli* concept, and that their EAP instructors only superficially explain the concept of *Naqli* and *Aqli* in their lessons. Even so, the students are optimistic, and believe that the integration could be more successful and holistic to fulfil the University's mission and vision in generating respectable Muslim ummah.

Keywords: *Naqli*, *Aqli*, English for Academic Purposes (EAP), integration of *Naqli* and *Aqli*.

Abstrak
Memelihara generasi mulia dan masyarakat yang berpengetahuan melalui integrasi pengetahuan Naqli (Quran dan Sunnah) dan Aqli (pengetahuan duniawi) adalah falsafah Universiti Sains Islam Malaysia (USIM). Kertas kerja ini menerangkan sebahagian daripada penemuan kajian yang lebih besar yang meneroka pengintegrasian unsur-unsur Naqli dan Aqli dalam kursus Bahasa Inggeris untuk Keperluan Akademik (EAP). Melalui pendekatan kualitatif, para penyelidik melakukan temu bual secara bersemuka dan separa berstruktur dengan pelajar tahun pertama yang telah menjalani kursus EAP. Seperti yang dijelaskan dalam hasil temu bual, para pelajar didapati mempunyai kesedaran dan pemahaman yang minima mengenai konsep Naqli dan Aqli, Para pengajar EAP juga tidak menyentuh konsep Naqli dan Aqli secara mendalam. Walau bagaimanapun, para pelajar masih bersifat optimistik dan percaya bahawa integrasi tersebut berpotensi menjadi lebih berjaya dan holistik untuk memenuhi misi dan visi Universiti dalam menghasilkan umat Islam yang dihormati.

Kata kunci: Naqli, Aqli, Bahasa Inggeris untuk tujuan akademik, integrasi *Naqli* dan *Aqli*.

INTRODUCTION

Many Muslim countries are expressing concerns upon their graduates who live a life not aligned with Islamic values and teachings as promoted in the Quran and Sunnah (Ahmad Tijani & Muhamad Zahiri, 2013; Hashim, 2004). This occurs due to the 'value crises' that rest within the values transpired to the students (Hashim, 2013). One of the initiatives to curb this problem is through the integration of *Naqli* or Revealed knowledge (Quran and Sunnah) with the *Aqli* or acquired knowledge (worldly knowledge)—a resolution that emerged from the 1977 First World Conference on Muslim Education in Mecca. It is also known as 'Islamisation of Knowledge' (Al-Faruqi, 1982).

All this while, with the current philosophy, the existing university curriculum structure and content are found to be "compartmentalised" (Hashim, 2013, p. 62). There seems to be a gap which leads to the creation of imbalanced university graduates. One group is more secular—with the worldly knowledge and western views, while the other is more traditional—armed with religious knowledge, and this has caused a setback of making both groups incompetent and vulnerable to complete their role as *khalifah* (servant and representative of Allah) in this world.

NAQLI AND AQLI ELEMENTS IN EDUCATION ACCORDING TO ISLAM
According to Naquib Al-Attas (1980), "Education is <u>something</u> <u>progressively instilled</u> into <u>man</u>" (p. 13). From the statement, it could be identified that there are three main elements in education which include the content (something), the process (progressively instilled) and the receiver (man). In Islam, the main purpose of seeking knowledge is to become a good man, unlike the western view which aims to be a good citizen. This is because a civilised society starts with a good individual. The concept of a good man is defined as an individual with 'adab' which encapsulates the spiritual and also physical sides of him or her. 'Adab' comprises the actions in order to discipline the mind and the soul; to perform the rights as opposed to the wrongs (Naquib Al-Attas, 1980). It is also a process of obtaining all the virtuous qualities and values that are worthy for the mind and soul so that they are prevented from committing sins, and preserved from disgrace.

In addition to that, Sidek Baba (2011) mentions that 'adab' is considered as the discipline of the mind, soul, and practice. With a disciplined mind, all the reading materials and ideas that emerge from the readings will bring benefits, and this will subsequently produce intelligent yet compassionate human beings. With a disciplined heart or soul, the inner part of man will be stronger and more resilient, and show good practices. Here, it could be seen that apart from being a platform to transfer knowledge, education involves a transformational process whereby knowledge that is spread in an appropriate way will bring positive changes to the mind, attitude, and manner. In other words, 'adab' is a quality disciplinary action and achievement, which are the genuine goals of seeking knowledge. 'Adab' too is closely connected to the process of modelling oneself on Prophet Muhammad S.A.W. because he was the perfect model to be emulated.

Education is a close depiction and representation of a society. A real or true education is the combination of knowledge (*ilm*), practices (*amal*), and 'adab'. For Muslims to achieve progress and advancement, there must be a well-ordered and careful planning in the development of human resources. And there are never any short cuts in accomplishing this. It is through the integration of education and Islamisation of knowledge that the process of generating holistic individuals with a strong Islamic worldview can be made a reality (Sidek Baba, 2011). This concept of Islamisation of knowledge is akin to the integration of *Naqli* and *Aqli* elements.

Nonetheless, the Muslim society is often seen and labelled with all sorts of negative connotations. Naquib Al-Attas (1980), Taha Jabir Al Alwani (1989) and Abdul Hamid Abu Sulayman (2007) have raised the issue that the Muslim society is experiencing an intellectual crisis, and they believe that the crisis derives from the aspects of knowledge and education.

Among the causes of this problem are:
    i. the philosophy and system of higher education are imitated and replicated
        following the Western perspective—which are not aligned with Islam, and
    ii. misconceptions regarding the comprehensive visions of Islam.
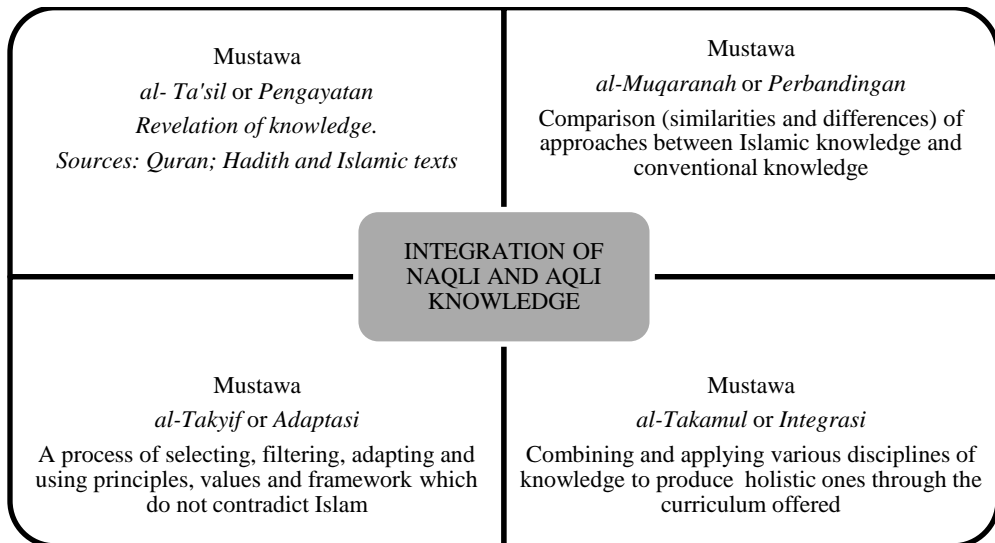   (Abdul Hamid Abu Sulayman, 2007).

Due to these reasons, education in the Islamic world is not playing its best roles
either in religious studies or secular ones, humanities or science and technology. The
higher education is also struggling in disseminating knowledge, creating new
disciplines of knowledge, and also in training efficient officers. The more depressing
truth is that the Muslim society is becoming more fragmented and disintegrated.

Observing the above issue, the researchers have conducted a research which looks at
the curriculum of English for Academic Purposes (EAP) course conducted at
USIM—whether there is the presence of the elements of *Naqli* and *Aqli* in the
curriculum. This paper however, presents a part of the larger study that describes the
students' perceptions regarding the integration of *Naqli* and *Aqli* elements in the
EAP course.

ISLAMIC SCIENCE UNIVERSITY OF MALAYSIA (USIM)
In Malaysia, there are only a handful of tertiary institutions that are dedicated in
advocating the consolidation of *Naqli* and *Aqli* knowledge. Among them are the
International Islamic University Malaysia (IIUM), Kolej Universiti Islam Selangor
(KUIS), Kolej Universiti Islam Melaka (KUIM), Kolej Universiti Insaniah (KUIN)
and USIM itself.

USIM operates under the philosophy of "The integration of *Naqli* and *Aqli*
knowledge combined with honourable qualities are the thrust in nurturing a noble
generation and a knowledgeable society". With its vision and mission of
"Integrating *Naqli* (revealed) and *Aqli* (human) knowledge to transform and create
value for the country, ummah and humanity", and "Committed to be an advanced
knowledge institution based on Islamic Studies, and to spearhead new knowledge
using cutting edge technologies to produce innovations, which can transform the
country, the ummah and humanity" respectively, USIM also aims to be "the Leader
in the Integration of *Naqli* and *Aqli* Knowledge" (Official Portal of USIM, 2016),
and has come up with a Model of Integration of *Naqli* and *Aqli* (Refer to Figure 1).

Figure 1: USIM's Model of Integration of *Naqli* and *Aqli* Knowledge

<table>
<tr>
<td>
Mustawa

al- Ta'sil or *Pengayatan*

Revelation of knowledge.

Sources: Quran; Hadith and Islamic texts
</td>
<td>
Mustawa

al-Muqaranah or *Perbandingan*

Comparison (similarities and differences) of approaches between Islamic knowledge and conventional knowledge
</td>
</tr>
<tr>
<td colspan="2" align="center">INTEGRATION OF NAQLI AND AQLI KNOWLEDGE</td>
</tr>
<tr>
<td>
Mustawa

al-Takyif or *Adaptasi*

A process of selecting, filtering, adapting and using principles, values and framework which do not contradict Islam
</td>
<td>
Mustawa

al-Takamul or *Integrasi*

Combining and applying various disciplines of knowledge to produce holistic ones through the curriculum offered
</td>
</tr>
</table>

(Polisi Pengajaran & Pembelajaran berteraskan Integrasi Ilmu Naqli & Aqli, USIM, 2018)

Following a few phases and rounds of discussions, workshops and seminars, the model was established and formally verified in 2014 (Wan Mohamad Nasir, 2015). There are four levels, or *mustawa*, which are:

1) Ayatisation (*al-Ta'sil*):
   The uses of quranic verses, and/or hadith, and/or Islamic scholars' writings in lectures.
2) Comparison(*al-Muqaranah*):
   The similarities and differences between Islamic and conventional knowledge from the Islamic worldview.
3) Adaptation (*al-Takyif*):
   The process of selecting, filtering, adapting and using principles, values and framework that are not against Islam so that students are accustomed to the Islamic environment.
4) Integration (*al-Takamul*)
   The curriculum is aimed to present students with the current disciplines of knowledge and industries which are in line with Islam, and at the same time exploring the development of knowledge based on a new knowledge paradigm for the future.

ENGLISH FOR ACADEMIC PURPOSES (EAP)

English courses at USIM are conducted in five levels namely: i) General English Proficiency (GEP), ii) English for Communication Purposes (ECP), iii) English for Academic Purposes (EAP), iv) English for Specific Purposes (ESP), and v) English for Research. Students' enrolment into the courses will be determined by their Malaysian University English Test (MUET) results. Students need to complete 6 credit hours of English courses, which is equivalent to three courses throughout the period of their studies. EAP is the third level—a course which students will be taught a more academic content. They are required to utilise academic reading and writing skills suited to the university level, combined with soft skills e.g. team work, problem solving, critical and creative thinking. Due to the high expectations, the researchers have embarked on a study to investigate the integration of *Naqli* and *Aqli* in this course. Moreover, the attempts toward integrating *Naqli* and *Aqli* knowledge are still limited, and not many are recorded in the literature, particularly in the area of EAP.

RESEARCH METHODOLOGY

The findings presented in this paper are part of a larger study which looks at the integration of *Naqli* and *Aqli* elements in the EAP course. It focuses only on one aspect i.e. the students, and was guided by the following research question:

What are the students' perceptions regarding the integration of *Naqli* and *Aqli* elements in the EAP course?

Face-to-face, semi-structured interview sessions with eight randomly selected first year students from different faculties (i.e. Faculty of Syariah and Law, Faculty of Major Language Studies, Faculty of Science and Technology, Faculty of Quranic and Sunnah Studies and Faculty of Leadership and Management), who have undergone the EAP course were conducted to get insights into how they feel about the integration of *Naqli* and *Aqli* elements in the EAP course. All interviews were guided by an interview protocol as suggested by Cresswell (2008). Thick and rich data were obtained through the interview sessions, which were then transcribed, and analysed first to derive an overall sense of the data. Then, the data reduction technique, through the use of coding and theme-generation procedures, was employed. The findings are presented in the section that follows.

RESEARCH FINDINGS AND DISCUSSION

Based on the research question 'What are the students' perceptions regarding the integration of *Naqli* and *Aqli* elements in the EAP course?', the researchers have

discovered six main themes regarding students' perceptions of the integration of *Naqli* and *Aqli* elements.

1.   Minimal awareness regarding the integration of *Naqli* and *Aqli*.

All students answer 'yes' when asked whether they are aware of the concept, however, not much elaborations or explanations are imparted except for general statements i.e.,

- "USIM's vision as a guideline to integrate *Naqli* and *Aqli* knowledge to transform and to add values to the country, 'ummah' and the mankind" (S1).
- "I am aware that every course in USIM puts emphasis on, and gives priority towards the integration of *Aqli* and *Naqli*" (S2).
- "It can produce a superior generation which can save the 'ummah', and bring the country forward" (S3).
- "It is an element that has been taught to us since our orientation week" (S6).

It could be seen that they are generally aware of the concept to be instilled throughout the institution, but it is still at a basic level—not knowing how it is actually conveyed.

2.   Basic understanding of the meaning of integration of *Naqli* and *Aqli*.

Consistent with the first finding, data also reveal that students hold rudimentary understanding on the meaning of integration of *Naqli* and *Aqli*, as seen from the selected excerpts below.

"… an effort to combine sources from the Quran and humans' mind" (S1).

"… a generation that is not only good intellectually, but also manages to link every gained knowledge with the book of God—Quran, and Sunnah" (S3).

"A combination of revealed and rational knowledge … with the support of modern science" (S4).

"combination between modern and religious knowledges based on al-Quran and Sunnah in forging various progress, which aims not only to create a generation of outstanding community, but to help the country and the world moulded by the Quran and Sunnah (naqli) with the support of modern knowledge (aqli)" (S5).

"… we must balance every single we're doing so that we can gain benefits in both *dunyawi* and *ukhrawi* matters" (S6).

"The usage of the knowledge that derives from the main source of reference in the *syariah* aspects and the brain" (S7).

"… a method / principle used in USIM's courses which incorporates both Islamic/religious studies and non-religious studies that aims to improve and increase student's knowledge on the relations of our religion and everyday life" (S8).

Generally, students seem to understand the concept, but do not really query about the ways or how much the integration is going to take place. Even so, it could be considered a feat to the university as not many tertiary institutions play the role of educating their students in both fields. At least the students have shown some insights concerning the integration of *Naqli* and *Aqli*.

3.   Partial integration of *Naqli* and *Aqli* in other English and EAP courses.
There are mixed responses vis-à-vis the integration of *Naqli* and *Aqli* in the EAP course. Some students acknowledge the assimilation especially in the task assigned.

"Yes, … the application of integrating *Aqli* and *Naqli* in the tasks—it's good that students bring in *dalil* (proof) *Aqli* and *Naqli* when forwarding their explanations and justifications" (S2)
"Yes, I can see a bit of the integration concept here and there" (S8).

On the other hand, some others mention that the integration is done scantily and inadequately, as evidenced below:

"No. The EAP doesn't apply the concept… the book that we use doesn't have Aqli and Naqli. Maybe because it is from overseas" (S1).
"… just a little bit" (S3).
"I think it is quite poor and inadequate" (S4).

This indicates that the implementation of *Naqli* and *Aqli* elements in the teaching and learning activities is still at its initial stage, as some instructors do include the elements, though not much, while some others do not.

4.   Vague knowledge on USIM's *Naqli* and *Aqli* model.
In general, it could be deduced that USIM students are not very familiar with the *Naqli* and *Aqli* model. Many express only unspecific and shallow interpretation of the model, seen from the following excerpts:

"USIM *Aqli* and *Naqli* model aims to generate students who are holistic, balanced, with entrepreneurial skills… this model is one of the efforts which contributes to the students' life at USIM" (S1).

"USIM has enforced the strategy of 'branding' and 'positioning' the name of USIM. They have received many awards, and more and more local and overseas visitors make them their strategic partners" (S3).

Majority of the students too, have confessed that they are not in the know of the model.
"I have no idea about USIM's *Aqli* and *Naqli* model" (S5).
"I have just little knowledge about this model" (S6).
"Personally, I don't know all that are needed to be known by the students" (S7).

5.   Superficial / unclear guide from EAP instructors on the integration of *Naqli* and *Aqli.*
The students seem to acknowledge that their EAP instructors do integrate *Naqli* and *Aqli* elements in lessons. However, this is quite superficially executed because upon asking for some examples of how the instructors carry it out, the answers are just brief and on the surface. For examples,

"Some parts in English lesson are also related to the concept of *Aqli & Naqli* like about the bad culture in other country, but does not happen in Malaysia. The suicide and workaholic in Japan for example" (S1).
"Yes, my beloved lecturer does. She sometimes shares her experiences whilst including an Islamic element within. We have been told to add some verses from Al-Quran and hadith into our final assignments. Also inspiring stories from our Prophet Muhammad peace be upon him and fellow Sahabah" (S4).
"Our lecturer asked our group to include some Hadith in our essay related to globalisation" (S5).
"We insert some evidence from the sources of Islamic law in our research paper such as Quranic sentences and the Prophet Muhammad's Hadith" (S7).

At the same time, this again appears to show that the concept of the integration of *Naqli* and *Aqli* is still loosely understood and embraced by the students, as shown in the examples given by them, which only cover verses from Al-Quran or Hadith. From another angle, they hardly perceive other forms of practices carried out by the lecturers e.g. cleanliness, punctuality and respect, as part of the *Naqli* integration.

6.   Aspiring and optimistic hopes.
The current study also discovers that students have great expectations and optimisms toward the concept of integration of *Naqli* and *Aqli*. Although the notion they hold upon the concept is quite shallow and just on the surface, it does not limit them to have the aspirations and dreams that the integration of *Naqli* and *Aqli* to be

implemented more seriously. This can be seen through their thoughts regarding the matter;

"It is hoped that the idea can generate and produce creative and critical students who will be responsible in the development of the *ummah*" (S2).

"We should take the initiative in making the integration of *Aqli* and *Naqli* as a mission in shaping an advanced country and civilisation" (S3).

"We must be aware of this concept by strengthening our teaching for research into Islamic Science" (S4).

"The concept of integration of *Aqli* & *Naqli* can enable students to relate modern knowledge with Quran and Sunnah" (S5).

"I hope that this integration will always be carried out so that students are open-minded and know when it is right to speak out their thoughts and when they only have to listen and follow orders" (S6).

"I surely hope that the integration of *Aqli* and *Naqli* would be used widely throughout the world in order to attract the non-Muslims to embrace Islam, and living the Islamic way of life" (S7).

CONCLUSION

The concept of *Naqli* and *Aqli* has been introduced in USIM since 1999, and during the last 5 years, all courses offered at USIM are required to integrate those elements. Yet, it remains a big challenge for some instructors as they lack the knowledge of *Naqli* and *Aqli* to build that integration. This paper has revealed that students have minimal awareness and understanding of the *Naqli* and *Aqli* concept, and it has been found that the EAP instructors do not really elaborate or explain clearly the concept of *Naqli* and *Aqli* in their lessons. Nonetheless, the students are optimistic, and believe that the noble idea of the *Naqli* and *Aqli* integration could be more successful and holistic, and finally fulfils the University's mission and vision in generating respectable Muslim ummah who are balanced both in this world and the hereafter.

Though there are efforts shown in implementing the concept, there are still many loopholes that need to be addressed in order to ensure the integration of *Naqli* and *Aqli* in teaching and learning at the University so as to reach its aims and aspirations. It is suggested that the University provides clearer guidelines on how to integrate *Naqli* and *Aqli* elements for lecturers to do so in their teaching and learning activities. This will assist lecturers to implement the concept more adequately. In this way, students will also manage to embrace the concept more firmly. The University should also organise modular training courses for lecturers to attend to share the knowledge of *Naqli* and *Aqli* concept; as well as introduce brief courses for

students e.g. Naqli and Aqli in Education, Naqli and Aqli in Science and Technology etc. according to their respective faculties or fields.

ACKNOWLEDGEMENT

REFERENCES

Abdul Hamid A. Abu Sulayman. (2007). *Revitalizing higher education in the Muslim world*. The International Institute of Islamic Thought: London.

Ahmad Tijani Surajudeen & Muhamad Zahiri Awang Mat. (2013). Classification and integration of knowledge: The Qur'ānic educational model. *Revelation and Science*, *3*(2), 9-22.

Al-Attas, Syed Muhammad Al-Naquib. (1980). *The concept of education in Islam: A framework for an Islamic philosophy of education*. Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM).

Cresswell, J. W. (2008). *Educational research: Planning, conducting and evaluating quantitative and qualitative research* (3rd ed.). New Jersey: Pearson Education.

Hashim, Rosnani. (2004). *Educational dualism in Malaysia: Implications for theory and practice*. Kuala Lumpur: The Other Press.

Hashim, Rosnani. (2013). Higher Education Curriculum Development for Islamization of Knowledge. In *Islamic economic education in Southeast Asian universities*. CIE & IIIT, Kuala Lumpur, pp. 51-73.

Official Portal of USIM, 2016. Retrieved from http://www.usim.edu.my/about-us/corporate-profile/motto-philosophy-vision-mission-theme-objectives.

Polisi Pengajaran & Pembelajaran berteraskan Integrasi Ilmu Naqli & Aqli, Universiti Sains Islam Malaysia (2018).

Rosnani Hashim. (2013). Higher Education Curriculum Development for Islamization of Knowledge. In *Islamic economic education in Southeast Asian universities*. CIE & IIIT, Kuala Lumpur, pp. 51-73.

Sidek Baba. (2011). *tajdid ilmu dan pendidikan*. Techknowlogic Trading Sdn. Bhd.: Kuala Lumpur.

Taha Jabir Al Alwani. (1989). Toward an Islamic alternative in thought and knowledge. *The American Journal of Islamic Social Science*, *6*(1), 1989.

Wan Mohamad Nasir Wan Othman (2013). Integration of revealed knowledge (naqli) and rational science (aqli) in the design of a dental curriculum. *Ulum Islamiyyah Journal*, *11*, 65-77.

Wan Mohamad Nasir Wan Othman, A. Hamid Mohamad, Norlela Yacob, Haslinda
Ramli, Aspalilah Alias (2015). Integration of Naqli and Aqli: Conceptual
Framework of the Bachelor of Dental Surgery Programme USIM. USIM
Publication: Negeri Sembilan.