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BLENDING NAQLI AND AQLI ELEMENTS IN INTERNSHIP PROGRAMS: INSIGHTS FROM STUDENTS' ESSAYS AND REPORTS

Menyatukan Unsur-Unsur Naqli dan Aqli dalam Program Latihan Industri: Pandangan dari Esei dan Laporan Pelajar

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Abstract

The integration of Naqli and Aqli knowledge constitutes one of the core missions of Islamic Science University Malaysia (USIM), aimed at cultivating competent graduates who have emerged from the Islamic Studies High School education system. This program spans four years of study, encompassing seven semesters of classroom-oriented learning and a final semester dedicated to industrial training in order to successfully fulfill the curriculum. The primary objective of this article is to present the outcomes derived from the university's efforts concerning the integration of Naqli and Aqli knowledge. For this purpose, two students were selected and dispatched to overseas locations (Sydney, Australia, and Beijing, China) to delve into and comprehend the nuances of the Integration concept, which had been cultivated throughout their time on campus. The insight garnered from these experiences forms the basis of this article, as documented in the students' Industrial Training reports. The findings of this study reveal that the application of the integration of Naqli and Aqli knowledge extends beyond the confines of the tasks typically assigned to Muslim interns.

Keywords: Naqli and Aqli integration, Islamic values, industrial training.

Abstrak

Pengintegrasian pengetahuan Naqli dan Aqli merupakan salah satu misi utama Universiti Sains Islam Malaysia (USIM), bertujuan untuk melahirkan graduan yang

kompeten yang berasal dari sistem pendidikan sekolah menengah aliran agama. Program ini merangkumi empat tahun pengajian, yang melibatkan tujuh semester pembelajaran di dalam bilik darjah dan satu semester terakhir untuk latihan industri untuk menamatkan kurikulum dengan jayanya. Objektif utama artikel ini adalah untuk menyajikan hasil-hasil yang diperoleh daripada usaha universiti mengenai Integrasi Pengetahuan Naqli dan Aqli. Untuk tujuan ini, dua pelajar telah dipilih dan dihantar ke lokasi luar negara (Sydney, Australia, dan Beijing, China) untuk merungkai dan memahami nuansa konsep Integrasi yang telah ditanamkan sepanjang masa di kampus. Wawasan yang diperoleh daripada pengalaman ini membentuk asas artikel ini, seperti yang dirakamkan dalam laporan Latihan Industri pelajar-pelajar tersebut. Dapatan kajian ini mendedahkan bahawa aplikasi pengintegrasian Naqli dan Aqli dilihat sangat meluas, di luar sempadan tugas yang biasanya diberikan kepada praktikal Muslim.

Kata kunci: Naqli dan Aqli integrasi, nilai Islam, latihan industri.

Introduction

In a broader sense, USIM envisions the integration of Naqli and Aqli knowledge as a harmonious union between the ethical values drawn from Islamic teachings and the practical skills cultivated through academic pursuits. This synthesis aims to cultivate not only proficient Muslims but also individuals of noble character, contributing to a society rich in knowledge and wisdom (Abdullah, Mahir, Mohamed, Ishak, & Ngah, 2018, 104). Consequently, USIM has developed a distinctive program within the Faculty of Qur’ān and Sunnah Studies, known as 'The Qur’ān with Multimedia Studies.' This comprehensive program spans eight semesters, culminating in a final semester dedicated to students' Industrial Training. The curriculum equips students with a foundation in core Quranic studies supplemented by essential ICT courses, including Principles and Practices of Da’wah Communication, Business Management Fundamentals, Introduction to Website Graphics, Multimedia Database Management Systems, Principles of Islamic Jurisprudence I, Ulum al-Qur’ān, Ulum Al-Hadīth, Sirah Rasul, Tafsir I and II, Tarannum, Network and Information System Management, Web Programming, Consumer Behavior, Entrepreneurship, Qur’ān and Sunnah in the Era of ICT, Multimedia Application and Technology, Application of Braille in Quranic and Sunnah Studies, Statistics: Theory and Application, Human-Computer Interaction, and Internet Multimedia. These courses are tailored specifically for students from the batch 2008/2009-2011/2012. The integration of Naqli elements alongside the Aqli courses is evident, as students are expected not only to absorb academic knowledge but also to assimilate Islamic principles and values into their personal and professional lives. This commitment aligns seamlessly with the university's mission and vision. In fact, one of the faculty's fundamental aspirations is to champion the fusion of Islamic (Naqli) and ICT (‘Aqli) sciences, priming

individuals for the impending Industrial Revolution 5.0. Looking ahead, USIM's mission extends beyond academic excellence; it aspires to ascend as a preeminent global institution seamlessly merging Naqli and Aqli sciences. This vision will empower the university to address contemporary societal challenges, thereby fostering growth and development among Muslims worldwide."

Students' perspectives and applications (Overseas Internship Programme)

Only two students from this program were chosen for overseas placements to complete their Industrial Training, with sponsorship from both JPA and USIM. One was stationed at MEGA Sydney, Australia, while the other undertook their training at the Malaysian Embassy in Beijing, China. These exceptional individuals not only represented USIM and Malaysia but also bore the banner of Islam, a significant aspect considering their faith. It's important to note that the provided examples are just a small fraction, given the program's reliance on substantial government funding to cover students' expenses during their time abroad. Remarkably, despite belonging to the mainstream of Islamic studies and being tasked similarly to peers participating in the local internship program, these students' conduct stands out. They demonstrated exceptional pride in their Muslim identity while residing in countries where the Islamic minority faces unique challenges. Their youthful confidence enabled them to present Islam before a global audience with poise and assurance (Hajar Hazwani Abdullah, 2012).

Macquarie Institute under Macquarie Education Group Australia (MEGA)

Macquarie Education Group Australia stands as a renowned educational institute in Sydney, Australia, offering a comprehensive range of educational levels, from high school to institute-level learning systems. The institution extends its educational offerings to a global student base, providing them with the opportunity to engage in English language studies as a preparation for the IELTS test, alongside a diverse selection of vocational courses. In the context of an internship, the individual was tasked with dual roles as an administrator and designer, encompassing responsibilities in ICT subjects such as design and website development.

The intern's role required her to practically apply her understanding of integrating Naqli and Aqli Knowledge. This involved thoroughly exploring a range of Islamic principles, empowering students to autonomously uphold their beliefs. This proficiency had developed over her time on campus. This encompassed practices such as adhering to timely prayers regardless of contextual constraints, refraining from prohibited foods (such as bacon, pork, and alcohol) during formal gatherings, observing protocols governing interactions between genders (including avoiding formal handshakes), following Islamic dress codes (particularly relevant for female interns, including the Hijab), and abiding by fasting regulations during Ramadan.

While these practices might appear customary for Muslim students in Malaysia, effectively maintaining these religious commitments while pursuing education abroad necessitates unwavering determination and a keen understanding of Naqli knowledge (Nusairah Ramli, 2012).

Embassy of Malaysia, Beijing, China

Student was sent under The People Republic of China in Education in Education promotion division which also relates to MATRADE, Tourism Division and Consular Division of Malaysian Embassy. This department was responsible to maintain Malaysia's foreign relation toward other foreign countries. Student was appointed as Trainee at the ICT position. Student was assigned to different departments throughout the Industrial Training period which started from education section, MATRADE (Malaysia External Trade Development Corporation, Malaysia Tourism Promotion Board Beijing Office and end at the Embassy of Malaysia Main Office. Student was exposed to several different types of skills and knowledge requirement which unify both Aqli and Naqli knowledge to complete her Industrial Training successfully. The task that was given requires student stimulate her understanding on the concept of Integration Aqli and Naqli Knowledge as proposed by the University (HajarHazwani Abdullah, 2012).

Harmonizing Aqli and Naqli Aspects within Internship Programs: Student Perspectives through Essays and Reports

During the Industrial Training, the students demonstrated their adeptness at integrating Naqli and Aqli knowledge within their internship placements. Their experiences unfolded in a new and diverse environment characterized by various cultures and religions. This unique setting necessitated the application of sound judgment, careful consideration, and intuitive thinking in conveying Islamic teachings, principles, and guidelines effectively. The shared experience emphasized that alongside technical competencies, interpersonal skills played a pivotal role in the realm of Industrial Training. The students' success lay in their ability to seamlessly meld interpersonal prowess with the demands of IT tasks, all while upholding their Islamic values. This harmonious fusion allowed them to navigate the intricacies of their multicultural and multireligious surroundings adeptly, ensuring meaningful interactions and communication throughout their internship journey.

1.1 Interpersonal Skills and IT

Interpersonal skills encompass the behavioral and tactical abilities employed by individuals to effectively interact, communicate, and adapt within various contexts. In the specific scenario discussed, a student intern demonstrated the utilization of these skills from the outset of her industrial training. The journey commenced with her introduction by administrative staff as an intern to the entire institute, setting the stage

for her role. The primary responsibility assigned to her was that of an administrator, necessitating her presence at the institute's front counter. Here, equipped with a desktop computer, she handled diverse tasks asynchronously.

Among her tasks, the intern engaged in creative undertakings such as crafting promotional posters, Facebook and twitter account creation for school regular social media updates, utilizing tools like Adobe Photoshop and Adobe Illustrator. This endeavor involved skillfully editing high-resolution official school imagery to seamlessly incorporate them into the promotional materials. Furthermore, she undertook the task of preparing a comprehensive brochure for the institution. Despite the presence of tight deadlines accompanying these responsibilities, the intern adeptly navigated her role.



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Figure 1 School brochure



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- Advance Diploma of Business (073805C)

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George St. Campus				
Course Name	Time	Classrooms		
Certificate III in Business	Day	Mon - Tue	8.30 - 4.30 pm	4.7
		Wed	8.30 - 12.30 pm	4.7
Certificate III in Business	Eve	Mon - Thur	4.30 - 9.30 pm	4.7
Certificate IV in Business	Eve	Mon - Thur	4.30 - 9.30 pm	2.7
Diploma of Business	Day	Mon - Tue	8.30 - 4.30 pm	2.3
		Wed	8.30 - 12.30 pm	2.3
Certificate IV in Accounting	Eve	Mon - Thur	4.30 - 9.30 pm	4.5

Clarence St. Campus				
Course name	Time	Classrooms		
Certificate IV in Marketing	Eve	Mon - Thur	4.30 pm - 9.30 pm	ComLab Level 8
Diploma of Marketing	Eve	Mon - Thur	4.30 pm - 9.30 pm	8A Level 8

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PASSWORD

nsdjagteyrwitret,vnsdbjwhcfjhdjhjxjk
 mdjabjgfhahagjhajghgjJywjRCjhegJH
 SNBDFHSNGRHETRHBhdgbfjhgrjeg
 asjhdjawgeuygygjdsgfjhsghjshkhajyerhg



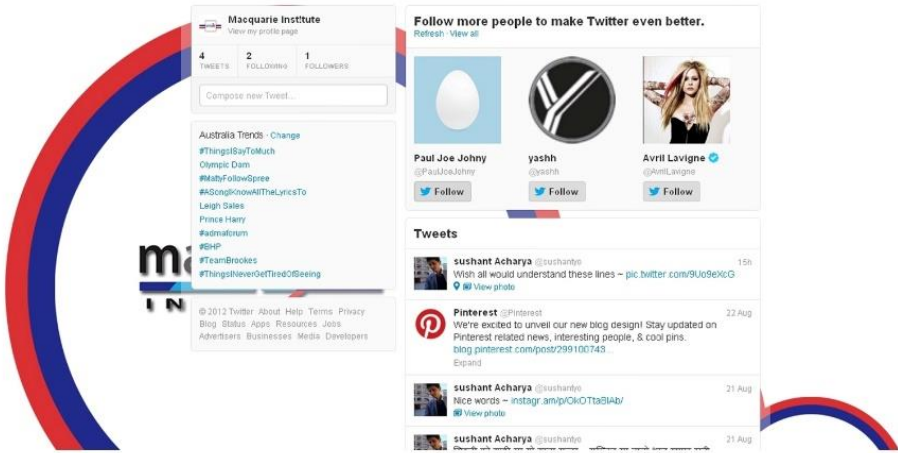


Figure 2 Design for New enrolment brochure, Facebook and Website Banner or Header and New Twitter account for MI

In the intern's journey, the focus extended beyond professional responsibilities to encompass the delicate task of adapting to the intricate cultural nuances within her workplace. Her work environment was a tapestry woven with diverse backgrounds, a blend that included non-Muslim colleagues and students. Within this tapestry, a rich variety of interaction norms emerged, spanning from formal handshakes to warm hugs, and even the exchange of kisses between genders – each imbued with unique cultural significance as gestures of informal greetings. Notably, the intern, a devout follower of Islamic principles and a female, chose a path that diverged from these customary practices. Diplomatically expressing her perspective to colleagues, she underlined her unwavering commitment to honoring diverse cultures while upholding her own principles. Instead of the conventional greetings, she ingeniously conveyed her respect by placing her hand over her heart – a gesture that she consistently employed. In tandem, she offered clear explanations, fostering mutual understanding and bridging the gap between cultures. Correspondingly, an intern based in Beijing shared a parallel experience, revealing striking similarities in the face of such cross-cultural dynamics. However, her experience veered towards a broader spectrum of interactions. This encompassed engaging with local Chinese individuals, tourists, Malaysian business associates, tourist guides, and divers, thereby creating a mosaic of interactions that enriched her cross-cultural journey.

Drawing from the principle of interpersonal skills rooted in Islam – a principle enshrined in the Qur'an and hadith – one thesis expounds upon this aspect. It outlines that within Islam, four principal schools of thought shape the majority of

Muslims' perspectives. All four concur that the act of shaking hands with non-Mahram individuals is impermissible (Hersi, 2019). The term non-Mahram, in this context, denotes individuals of the opposite gender who aren't bound by marriage or close familial ties, such as mothers, sisters, and aunts (Hersi, 2019). This interpretation by scholars finds its basis in a hadith:

Muhammad bin Munkadir recounted hearing Umaimah bint Ruqaiqah say:

"When we, a group of women, came to offer our allegiance, the Prophet (ﷺ) responded: 'I accept your pledge within the bounds of your capabilities. However, I do not engage in handshakes with women.'" (Sunan Ibn Majah, Chapter of Jihād, Vol. 4, Book 24, Hadith 2874).

This narrative underpins the intern's resolution, displaying her adeptness in navigating Islamic regulations and seamlessly integrating them into her responses to diverse situations. In parallel, both interns demonstrated the application of these principles in different contexts. They artfully executed tasks such as designing promotional materials, updating the institution's learning system (Moodle), and setting up new computer labs. Their prowess in communication shone through as they efficiently accomplished their assignments. Their abilities extended beyond cultural acumen, illuminating their aptitude in diverse areas, enhancing their contributions to their professional endeavors.

Navigating Daily Prayers Amidst New Challenges: A Case Study of an Intern's Commitment

In the practice of Islam, a devout Muslim is steadfast in performing the five daily prayers, irrespective of the circumstances they face or the places they find themselves in. This commitment necessitates adherence to the prescribed regulations, encompassing the observance of ablution or Tayammum and proper alignment with the Qiblah. Consequently, this article delves into the strategies employed by an intern to effectively manage her prayer obligations while adapting to a new environment, all within the confines of a limited timeframe. Leveraging digital resources, such as websites and applications, proves pivotal in ensuring accurate prayer timings and Qiblah orientations. The intern's schedule allocates a solitary hour for prayer during the lunch break – a constraint that underscores the importance of time management and utilization. Despite the brevity, this temporal constraint cannot serve as a justification for neglecting one's spiritual duties. The intern ingeniously divides the allocated hour into two equal segments, setting aside 30 minutes each for the Zuhr and Asr prayers. Even in the face of inadequate facilities, she ingeniously identifies several spaces within the building that serve as makeshift prayer areas – classrooms, the café, and occasionally the pantry, a

place typically reserved for meals. Armed with her personal prayer mat, the intern encounters a recurring situation where her prayer activities go unnoticed, prompting curious inquiries from onlookers regarding her actions (Ramli, Nusairah, 2012). Interestingly, a sense of confusion arises among observers, stemming from their awareness of fellow Muslims who either forgo prayers altogether or selectively engage in practices like the Friday (Jumaaah) prayer. Thus, the intern takes the initiative to elucidate that regardless of circumstances, the act of prayer (Solat) is obligatory for every Muslim, as explicitly stated in the Qur'ān:

"It is not righteousness that you turn your faces towards the East or the West. Righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives his wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives Zakāt; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous." (Qur'ān 2:177)

In conclusion, the journey of this intern serves as a testament to the unwavering commitment of a practicing Muslim in fulfilling their daily prayers, even when confronted with novel challenges and limitations. The strategic use of modern resources, coupled with a steadfast dedication to spiritual responsibilities, underscores the essence of resilience and devotion that transcends any constraints encountered.

Navigating Halal Food Practices: Challenges and Resilience

Islam emphasizes the importance of consuming Halal food, as outlined in both the Qur'ān and hadith. Therefore, adhering to a proper diet in accordance with Islamic principles is a necessity. However, not all Muslims prioritize this aspect, particularly after extended periods of living within non-Muslim communities, leading to a process of assimilation. Over time, some Muslims overseas consider consuming foods such as sandwiches with bacon or alcohol as commonplace. In the case of the individual's internship experience, obtaining Halal meals posed challenges. She diligently referred to ingredient labels for every food item, confirming the Halal status of the intended purchases. This involved scrutinizing information online and seeking assistance from local Muslims, especially for daily groceries and Halal meat sourced from Muslim slaughtering practices. A noteworthy incident occurred when a colleague at her workplace offered her an alcoholic drink, despite her clear declaration of its prohibition in Islam. This situation seemed intended to challenge her resolve, yet she firmly declined the

offer and abstained from partaking in it (Ramli, Nusairah 2012). This episode exemplifies how a profound understanding of Naqli (textual) and Aqli (rational) knowledge, when correctly applied, empowers believers to make right decisions and effectively navigate challenging scenarios.

This principle is underscored in the Qur'ān:

"O you who have attained to faith! Intoxicants, and games of chance, and idolatrous practices, and the divining of the future are but a loathsome evil of Satan's doing; shun it, then, so that you might attain to a happy state! By means of intoxicants and games of chance, Satan seeks only to sow enmity and hatred among you, and to turn you away from the remembrance of God and from prayer. Will you not, then, desist?" (Qur'ān 5:90–91).

This passage emphasizes that the prohibition of intoxicants (Khamr) is based on their potential to cause harm, outweighing any potential benefits (Ammar, 2016, 104). Thus, even small quantities of such substances can negatively impact human consciousness, affecting both the mind and body. In conclusion, Islam's teachings on consuming Halal food and avoiding prohibited substances are rooted in the Qur'ān and hadith. The challenges faced by Muslims in upholding these principles are evident in various scenarios, but a strong grasp of religious knowledge empowers individuals to make informed choices and navigate diverse situations successfully.

Empowering Cultural Identity and Expression: A Journey of Hijab in a Non-Muslim Workplace

The identity of a devout Muslim woman has long been associated with her Hijab and modest attire. Traditionally, she covers herself fully, revealing only her face and hands to non-Mahram individuals. This attire serves as a distinct marker, allowing for the differentiation between obedient Muslim women and those of other faiths solely by their clothing choices. In a unique case, an intern found herself assigned to work in a non-Muslim company. Remarkably, she was granted the privilege to wear her Hijab along with appropriate attire during both formal and informal working hours. This unconventional appearance sparked curiosity among her colleagues and peers, prompting them to inquire about the reasons behind her distinctive clothing choice. Demonstrating remarkable poise and responsibility, the intern took it upon herself to enlighten them about the significance of the Hijab and proper Islamic attire (Ramli, Nusairah 2012). It is important to note that her Islamic attire did not hinder her from efficiently carrying out her daily tasks and interacting with her fellow colleagues. Although she encountered an unfortunate incident where a guest scolded her, possibly due to a lack of experience in corporate etiquette or a misinformed first impression, this incident did not deter

her. With unwavering determination, she continued participating in various formal programs organized by the company and the government. The Hijab, as ordained in the Qur'an (24:31), serves to safeguard Muslim women from negative influences and unwanted attention. This verse encourages believing women to maintain their modesty, lower their gaze, and display only what is appropriate, veiling their bosoms. This practice serves as a protective shield against the prying eyes and intentions of others. Furthermore, the act of wearing the Hijab and adhering to modest dress codes can be seen as a form of "Dakwah bil hal" – an embodied form of proselytization that showcases the path to shielding oneself from malevolent influences and ill intentions (Abbott & Gregorios-Pippas, 2010, 140). In essence, it becomes a means of conveying the message of self-preservation and moral integrity. In conclusion, the journey of the intern in the non-Muslim workplace with her Hijab is a testament to the empowerment of cultural identity and expression. Her story underscores the importance of understanding and respecting diverse practices, fostering an environment where one's religious choices are embraced and appreciated.

Embracing Ramadan: A Journey of Fasting and Faith in the Workplace

In contrast to prayer and Islamic attire, fasting holds a unique and obligatory place within the Muslim faith, particularly during the sacred month of Ramadan. This spiritual practice demands every Muslim to commence their fast from the break of dawn, coinciding with the Subh prayer, and to conclude it at sunset, marked by the Maghrib prayer. This period of fasting requires meticulous mindfulness in actions and speech, as it is a form of Ibadah, an act of worship. This devotion gains heightened significance when considering its intersection with the confines of an Internship program that coincides with the holy month of Ramadan. This juncture not only provides an occasion for the intern to visibly engage in additional Islamic practices but also serves as an enlightening encounter for non-Muslim colleagues unfamiliar with these traditions. Choosing to commemorate the Holy month goes beyond fasting for the intern; it involves immersive Qur'an recitations throughout the workday, with non-Muslim coworkers bearing witness to the sonorous verses, their meanings often concealed by the language barrier. This spectacle of faith might appear perplexing to those unacquainted with Muslim practices. Matthew, a fellow officemate, initially voiced concerns about the intern's well-being during the daylong fast, perplexed by the abstinence from food and drink. Yet, as the intern's steadfast commitment persisted, Matthew and others gradually gleaned a deeper understanding of the practice, witnessing the intern's unwavering productivity despite the fasting period. This metamorphosis in perspective culminated in Matthew's realization that fasting was not a path to self-deprivation but rather a conduit to self-discipline and spiritual growth. As weeks passed, the intern assumed a role of not just endurance but also enlightenment, elucidating the

benefits of fasting and the unique attributes of the sacred month. This transformation extended beyond fasting to embrace additional devotions such as increased Qur'ān reading and acts of charity (sadaqah), all amplified by the blessings (barakah) of the holy month. The convergence of religious devotion and technological prowess played a pivotal role in the intern's journey. Armed with both Naqli (revealed) and Aqli (intellectual) knowledge, particularly in the realm of ICT (Information and Communication Technology), the intern seamlessly navigated the demands of Islamic practices. Applications and websites curated a seamless experience, providing timely updates, breaking fast schedules, mosque locations, and opportunities for communal gatherings.

These resources not only facilitated the intern's engagement but also contributed to the collective joy of the Eid celebration as the Internship program ended. The mandate of fasting upon Muslims finds its roots in a hadīth that recounts the Prophet's transition from fasting on the day of 'Ashura' to the establishment of Ramadan as a month of obligatory fasting. This shift signified the transformative power of revelation and the evolution of Islamic practices within a historical context (Sahih Bukhari, Chapter Prophetic Commentary on the Qur'ān: Vol. 6, Book 60, Hadith 31). In retrospect, the intern's Ramadan experience within the professional sphere serves as a microcosm of the broader significance of this holy month. Beyond abstaining from food and drink, Ramadan becomes a conduit for spiritual growth, communal bonding, and the dissemination of knowledge to enlighten and foster understanding among diverse colleagues. The intern's journey embodies the essence of embracing faith amidst modern realities, enkindling curiosity and fostering unity through the embodiment of Islamic principles.

DISCUSSION

Based on the student's report, it is evident that the integration of Aqli and Naqli knowledge, fostered within students from Islamic Studies faculties, extends well beyond mere documentation tasks. This integration encompasses interpersonal skills, Islamic regulations, and principles, all of which constitute the core values of Islamic integrity and the practices associated with it. The robust foundation of Aqli and Naqli knowledge instilled in these students empowers them to uphold their Muslim identity confidently, even in foreign environments. This underscores the timeless relevance of the integration, showcasing the universality of Islam across time, people, and places. As indicated in the same report, students have adeptly applied Mohd Rushdan's (2013) four fundamental levels of Aqli and Naqli knowledge integration. These levels, namely Al-Tansis, Al-Muqaranah, Al-Taqqim, and Al-Tawfiq, translate into practical actions. Ayatization involves enriching research through the Quranic methodology. Al-Muqaranah engages students in comparing and addressing current Ummah issues.

The concept of Integration encompasses merging, adapting, and utilizing knowledge for personal and communal betterment. Likewise, a similar framework for integrating Naqli and Aqli knowledge consists of four stages: Ayatization (al-Ta'sil), Comparison (al-Muqaranah), Adaptation (al-Taqyif), and Integration (al-Takamul) (Hazlina Abdullah et al., 2018). These stages align seamlessly with USIM's vision for comprehensive Islamic practice and positive global contributions. This vision resonates with Prof. Hassan Langgulong's teachings, emphasizing the connection between a pious Muslim's fear of Allah and their interactions with others through words, deeds, and thoughts. Furthermore, operational activities at the institution reflect a commitment to maintaining an optimal learning environment. Daily tasks encompass overseeing cleanliness, supervising cleaning staff, and managing reception. Weekly duties involve attendance tracking and document preparation, while monthly responsibilities range from office supply orders to maintaining student records' security. Beyond these, ensuring Occupational Health & Safety requirements are met, collaborating with internal and external stakeholders, and implementing campus security measures underscore the institution's dedication to the well-being of both staff and students. Overall, the holistic approach of integrating knowledge, preserving the institution's physical environment, and fostering a safe atmosphere aligns with the institution's mission of nurturing knowledgeable, conscientious, and empowered individuals in the context of Islamic studies.

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