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## **RAAIS Character Ethic Framework: Integrating the Civilisational Values and Principles in the Islamic Gifted Education Model**

### ***Kerangka Keinsanan RAAIS: Penerapan Nilai dan Prinsip Ketamadunan dalam Model Pendidikan Pintar Berbakat Islam***

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### **Abstract**

This concept paper outlines the philosophical foundation of Integrated Naqli and Aqli Gifted and Talented Education (IGEd) curriculum that has been developed by Kolej PERMATA Insan, Universiti Sains Islam Malaysia. The IGEd curriculum model adopted core civilisational values from successful nations and past civilisations to groom the young, gifted Muslims with the Abqari personality. Using Falsafah Pendidikan Kebangsaan and Qalb-based education approach, the main characteristics identified in the model are Rabbaniyyah, Akhlaqiyyah, Alamiyyah, Insaniyyah and Siasiyyah (RAAIS). The RAAIS model has been developed through a series of workshops involving educational experts and each element is considered vital for nurturing future Muslim scholars. This paper derived its findings from past literature review and they helped establishing the core values and principles that will be implemented in the college's education ecosystem. The framework will guide educators and students in every aspect of the teaching and learning process—an academic culture and benchmark for everyone to build and achieve in nurturing the mind, heart and soul of becoming a Muslim scholar with Abqari personality.

Keywords: personal values, spirituality, ethics, gifted Muslim.

### **Abstrak**

Kertas konsep ini menzahirkan idea dan falsafah Pendidikan Islam yang dibangunkan berdasarkan nilai dan etika Islam yang telah wujud dari zaman sejarah lampau ketamadunan Islam yang tersohor. Pemilihan dan pembangunan kriteria yang dimuatkan di dalam kertas konsep ini telah dibincang dan dimurnikan melalui siri bengkel yang melibatkan ramai pakar dan ilmuwan tempatan yang berkaitan. Dengan berpandukan Falsafah Pendidikan Kebangsaan dan Pendidikan berlandaskan Qalbu, model ini telah mengenalpasti ciri-ciri tersebut sebagai Rabbaniyyah, Akhlaqiyyah, Alamiyyah, Insaniyyah dan Siasiyyah (RAAIS). Bahan kajian yang mendasari kertas konsep ini telah dianalisis dan dicerap dari pelbagai bahan dokumen awal pelbagai pendekatan dan konsep pendidikan Islam yang diamal dan diterap di pelbagai institusi pendidikan lain yang tersohor. Dengan adanya kerangka pelaksanaan RAAIS ini, diharapkan para pendidik dan murid akan dapat memahami, menghayati dan mengamalkan setiap elemen yang diketengahkan agar ianya menjadi nilai diri, fikiran dan jati diri sebagai amalan budaya tamadun insan yang terdidik dengan personaliti Abqari.

Kata kunci: nilai diri, spiritualiti, etika, Pintar berbakat Muslim

### **INTRODUCTION: EDUCATION AND HUMAN CIVILISATION**

The main purpose of education is to facilitate the intellectual, social, emotional, and physical development of individuals. Education aims to provide individuals with knowledge, skills, values, and perspectives that enable them to navigate the world, contribute meaningfully to society, and lead fulfilling lives (Falsafah Pendidikan Kebangsaan). First, education seeks to impart a broad range of knowledge across various subjects, disciplines, and fields. It equips individuals with foundational knowledge and fosters a lifelong love for learning. At the same time, education helps individuals acquire essential skills such as critical thinking, problem-solving, communication, collaboration, and adaptability (Konting and Che Noh, 2013). These skills are vital for personal and professional success in a rapidly changing world. In addition, it fosters personal growth by nurturing self-awareness, emotional intelligence, creativity, resilience, and character development. It helps individuals discover their strengths, passions, and interests.

Furthermore, it provides opportunities for social interaction, collaboration, and the development of interpersonal skills. The skills help individuals understand societal norms, values, and ethics, preparing them to become responsible and engaged citizens. With strong interpersonal skills comes personal empowerment, offering individuals

the tools and knowledge needed to overcome barriers, expand their opportunities, and pursue their aspirations. It plays a crucial role in promoting social mobility and reducing inequalities. Another vital advantage would be in critical thinking and informed decision-making. The knowledge cultivates the ability to think critically, analyze information, and make informed decisions. It encourages individuals to question, evaluate evidence, and develop independent thought. Society will progress and innovation flourishes. The new ideas and solutions contribute to societal progress by fostering innovation, scientific discovery, and technological advancements. It equips individuals with the knowledge and skills needed to contribute to the betterment of society.

In short, education aims to equip individuals with the necessary knowledge, skills, values, and attitudes to lead meaningful lives, participate actively in society, and contribute positively to the well-being and advancement of themselves and others.

### **NATIONAL EDUCATION PHILOSOPHY (FALSAFAH PENDIDIKAN KEBANGSAAN) AND HUMAN DEVELOPMENT**

In developing the main principles in RAAIS, the research team had taken into account the Falsafah Pendidikan Kebangsaan (FPK), or the National Education Philosophy. In the local academic playground, the philosophy is a guiding framework for education in Malaysia (Abdul Razak and Mohd Nor, 2016). It outlines the main ideas and principles that shape the educational system in the country. The government has always taken the issues on education seriously and the philosophy has been carefully integrated into the other government sectors to reflect consistency in its policy and implementation.

The key concepts in FPK are a reflection of the Rukun Negara (National Principles). Firstly, the philosophy recognizes the importance of spiritual and moral development in education. It emphasizes the belief in God and promotes values such as righteousness, honesty, and integrity. Next, it advocates for a balanced and holistic development of individuals. This includes intellectual, spiritual, emotional, and physical aspects, aiming to produce well-rounded individuals. In addition, the philosophy emphasizes the importance of nurturing and developing the potential of every individual. It recognizes that each person has unique abilities and talents that should be identified, encouraged, and maximized. Moreover, it promotes unity and integration among the diverse communities in Malaysia. It emphasizes the need for understanding, tolerance, and mutual respect across different races, religions, and cultures. Furthermore, it emphasizes the importance of upholding the Malaysian Constitution and the principles of democracy, human rights, and equality. It encourages individuals to be responsible citizens who respect the rule of law. Finally, it recognizes the importance of continuous learning and personal growth throughout

one's life. It encourages individuals to be lifelong learners, adapting to new knowledge and skills in a changing world.

These main ideas of *Falsafah Pendidikan Kebangsaan* serve as the basis for curriculum development, pedagogical practices, and educational goals in Malaysia, with the aim of nurturing well-rounded individuals who are knowledgeable, skilled, morally upright, and united in their Malaysian identity (Osman and Roslan, 2012). As for the RAAIS core values and principles, FPK is the main reference of the model.

### **INTEGRATED NAQLI AND AQLI GIFTED AND TALENTED EDUCATION (IGED)**

Kolej GENIUS Insan has developed an educational framework known as Integrated Naqli and Aqli Gifted Education (IGEd) in its effort to nurture the new generations of Muslim scholars (Spawi et al., 2022). The framework has made its reference from Universiti Sains Islam Malaysia (USIM) teaching and learning principles of Integration of Naqli and Aqli knowledge (INAQ).

Integrated Naqli and Aqli Education refers to an educational approach that combines the teachings of Naqli (revealed knowledge) and Aqli (rational knowledge). It is a concept often associated with Islamic education and aims to provide a comprehensive and balanced education that integrates both religious and secular knowledge (Spawi et al., 2022).

Naqli knowledge refers to the knowledge derived from religious sources such as the Qur'an, Hadith (sayings of Prophet Muhammad), and Islamic jurisprudence. It encompasses the teachings of Islam, including beliefs, values, ethics, and principles that guide the spiritual and moral aspects of an individual's life.

Aqli knowledge, on the other hand, refers to rational and empirical knowledge acquired through observation, critical thinking, scientific inquiry, and academic disciplines. It encompasses various subjects such as mathematics, natural sciences, social sciences, and humanities.

Integrated Naqli and Aqli Education recognizes the importance of both religious teachings and secular knowledge in the holistic development of individuals (Zakaria et al., 2023). It aims to bridge the gap between religious and secular education by incorporating religious teachings into the broader curriculum, ensuring that students receive a well-rounded education that addresses their intellectual, spiritual, and moral growth.

In practice, Integrated Naqli and Aqli Education may involve the integration of Islamic teachings and values across different academic subjects (Spawi et al., 2022; Zakaria et al., 2023). For example, science lessons may incorporate Islamic perspectives on the creation of the universe or ethical considerations in scientific research. Islamic studies may also incorporate elements of critical thinking and logical reasoning.

The objective of Integrated Naqli and Aqli Education is to produce individuals who possess a strong foundation in Islamic teachings and values while also being well-equipped with the knowledge and skills required to navigate the challenges of the modern world (Spawi et al., 2022; Zakaria et al., 2023). It aims to cultivate individuals who can harmoniously integrate their religious beliefs with their academic pursuits, personal lives, and social responsibilities.

### **Qalb-based Education**

Another main reference in the development of the RAAIS model is the Qalb-based education framework adopted from the original Qalb leadership model developed by USIM (Wan Mohd Fazrul et al., 2020). Qalb-based education refers to an educational approach that focuses on nurturing the heart or qalb, which represents the spiritual and emotional aspects of an individual. This approach recognizes the importance of addressing the holistic development of students, encompassing their intellectual, emotional, and spiritual well-being. It aims to cultivate values, character, and inner virtues in addition to academic knowledge and skills.

Qalb-based education, adopted from the leadership model, draws inspiration from various philosophical and spiritual traditions, including Islamic teachings, where the heart is considered the center of spiritual consciousness and the source of moral and ethical guidance. The approach emphasizes the development of qualities such as compassion, empathy, gratitude, humility, and moral responsibility.

In qalb-based education, educators strive to create a nurturing and inclusive learning environment that supports students' emotional and spiritual growth. They incorporate activities and practices that encourage self-reflection, mindfulness, ethical decision-making, and the development of positive character traits. This can include promoting kindness, emphasizing the importance of integrity, fostering social-emotional skills, and encouraging students to make meaningful connections between their learning and personal values.

The aim of qalb-based education is to nurture individuals who not only possess knowledge and skills but also have a strong moral compass and a deep sense of

purpose. It seeks to develop students who are compassionate, socially responsible, and have a sense of interconnectedness with others and the world around them.

It is important to note that qalb-based education can be interpreted and implemented differently in various contexts and educational systems. Different schools, organizations, and educators may have their own specific approaches and practices within the broader framework of Qalb-based education.

## **RESEARCH METHODOLOGY**

This study employs a qualitative research methodology to analyze the development and implementation of the RAAIS Character Ethic Framework in the Integrated Naqli and Aqli Gifted and Talented Education (IGEd) curriculum. The qualitative approach is particularly suited to exploring the intricate processes and underlying philosophies that shaped the RAAIS framework. The primary data sources for this research include notes and documents from a series of workshops held with educational experts, records of suggestions and highlights from these workshops, and relevant literature reviews.

### **Data Collection**

Data were collected from multiple sources to ensure a comprehensive understanding of the RAAIS framework development:

1. **Workshop Notes and Documents:** Detailed notes and documents from workshops conducted with educational experts were collected. These workshops, organized by Kolej PERMATA Insan, aimed to identify and integrate core civilisational values and principles into the IGEd curriculum. The workshops included brainstorming sessions, discussions, and presentations on the integration of Naqli and Aqli knowledge, Qalb-based education, and the RAAIS model.
2. **Records of Suggestions and Highlights:** The records included specific suggestions and highlights mentioned by participants during the workshops. These records provided valuable insights into the consensus and differing viewpoints among experts regarding the essential elements of the RAAIS framework.
3. **Literature Review:** An extensive review of existing literature on Islamic education, gifted and talented education, and character development was conducted. This review helped contextualize the workshop findings within the broader academic discourse.

## DATA ANALYSIS

The data analysis process involved several stages to ensure a thorough examination of the qualitative data:

1. **Thematic Analysis:** Thematic analysis was used to identify, analyze, and report patterns (themes) within the data. The initial step involved familiarization with the data by repeatedly reading the workshop notes and documents. Key themes related to the RAAIS elements—Rabbaniyyah, Akhlaqiyyah, Alamiyyah, Insaniyyah, and Siasiyyah—were identified.
2. **Coding:** The data were systematically coded to organize significant statements and suggestions into meaningful groups. Codes were assigned to text segments that represented different aspects of the RAAIS framework and its integration into the IGED curriculum.
3. **Theme Development:** Codes were reviewed and grouped into overarching themes. These themes represented the core values and principles emphasized by the educational experts during the workshops. The themes were refined through iterative analysis, ensuring they accurately captured the essence of the discussions and suggestions.
4. **Validation:** To ensure the validity and reliability of the findings, member checking was employed. Key workshop participants reviewed the identified themes and provided feedback on their accuracy and relevance. Any discrepancies were discussed and resolved to achieve consensus.

## FINDINGS

The qualitative analysis of the workshop notes and documents revealed several key themes that underpin the RAAIS framework:

1. **Rabbaniyyah:** Emphasis on spiritual growth and a strong connection with the Divine. Participants highlighted the importance of incorporating spiritual practices such as prayer, reflection, and remembrance of God into the educational journey.
2. **Akhlaqiyyah:** Focus on moral and ethical values derived from religious teachings. Experts stressed the need for virtues such as honesty, compassion, justice, humility, and integrity in character development.
3. **Alamiyyah:** Preparation for global engagement and intercultural competence. Discussions centered on fostering critical thinking, empathy, and global citizenship among students.
4. **Insaniyyah:** Promotion of shared humanity, compassion, and social responsibility. Participants underscored the significance of understanding diversity, empathy, and ethical decision-making.

5. **Siasiyyah:** Integration of political literacy and ethical leadership. Experts advocated for developing students' understanding of political systems, civic education, and active citizenship.

The qualitative analysis of previous workshops' notes and documents provided a rich understanding of the RAAIS Character Ethic Framework. The findings highlight the collaborative effort of educational experts in identifying and integrating essential values and principles into the IGEd curriculum. This research methodology underscores the importance of qualitative analysis in capturing the complexities and nuances of educational framework development. The insights gained from this study can guide future efforts in enhancing Islamic gifted and talented education.

## DISCUSSION OF KEY IDEAS

### Insan and The Abqari Personality

Abqari personality, often referred to as “شخصية أبقارية” in Arabic, is a concept rooted in Sufi philosophy and Islamic teachings. It represents an individual who possesses certain spiritual qualities and virtues that reflect a high level of piety, wisdom, and righteousness. The term “abqari” itself can be translated as an adept, mystic, or spiritual luminary. To achieve the high moral and thinking standard, students should develop the following characteristics.

First, every student should work on building deep spirituality. An Abqarian is deeply connected to spirituality and strives for a close relationship with Allah. They prioritize their spiritual growth and seek a profound understanding of the mystical dimensions of faith. To achieve this deep spirituality, students should work on their inner awareness and reflection in which they gain insight into their own inner selves and their relationship with Allah. They contemplate the nature of existence, the purpose of life, and their role within the broader context of creation.

Another important characteristic is building moral excellence. In their learning process, they should embody high moral standards and exhibit virtues such as integrity, honesty, compassion, humility, and patience. They strive to adhere to Islamic ethical principles and demonstrate exemplary character in their interactions with others. Hence, the quest for an Abqari personality will be largely influenced by knowledge and wisdom. Learning will go beyond the classroom and textbooks as they seek knowledge, particularly spiritual and metaphysical wisdom. They delve into Islamic teachings, the Quran, Hadith, and other Islamic literature to deepen their understanding of divine truths and the intricacies of the spiritual path.



In addition, every student should be aware of the need for the renunciation of worldly attachments. The challenge for them is to keep on reminding themselves on the detachment from worldly possessions and material desires. They focus on the pursuit of eternal values and the development of their spiritual selves, seeking contentment and fulfillment in their relationship with Allah rather than material possessions. Finally, Abqarians should practise selflessness and have strong inclination in serving humanity. They engage in acts of charity, kindness, and social welfare, seeking to alleviate the suffering of others and make a positive impact on society.

In short, the concept of an Abqari personality is rooted in spiritual traditions and is a long process subjected to an individual’s mental strength and discipline. In KPI, the teaching and learning perspectives will always be on building an Abqari personality. The development of such a personality requires sincere devotion, spiritual discipline, and a lifelong commitment to spiritual growth and purification.

### **RAAIS Elements in IGEEd education and curriculum**

The core elements in RAAIS are Rabbaniyyah, Akhlaqiyyah, Alamiyyah, Insaniyyah and Siasiyyah. These words and concepts are borrowed from the Arabic words as explained in the description and discussion of each criteria in the following section. These core values and principles are universal in its nature yet it has been closely associated with the Islamic worldview and teachings specifically. The Quran and Hadith have discussed the values and principles which are highly regarded in the development of a great Muslim with strong personality and integrity.

### **RABBANIYYAH**

The concept of Rabbaniyyah in education is rooted in the principles and teachings derived from the Arabic term “Rabb,” which means Lord or Sustainer. Rabbaniyyah emphasizes holistic development, integrating intellectual, spiritual, moral, and emotional dimensions of individuals (Al-Attas, 1980).

In educational contexts, Rabbaniyyah stresses nurturing individuals who maintain a profound connection with their Creator, uphold moral virtues, and commit to serving humanity. This involves embedding religious teachings, values, and ethical principles into the educational process, aiming to cultivate individuals’ conscious of their responsibilities to God, society, and themselves (Nasr, 1987).

At Kolej GENIUS Insan, Rabbaniyyah incorporates several critical aspects. It emphasizes spiritual growth and fostering a robust relationship with the Divine, integrating spiritual practices such as prayer, reflection, and remembrance of God into the educational journey (Nasr, 1987). Moreover, Rabbaniyyah highlights the significance of moral and ethical values derived from religious teachings, instilling virtues such as honesty, compassion, justice, humility, and integrity, thus providing a foundation for ethical decision-making and positive societal contributions (Al-Attas, 1980).

Rabbaniyyah also underscores the search for purpose and meaning in life, encouraging individuals to recognize and utilize their unique talents and gifts in the service of others, aligning actions with higher principles and values. This character development focuses on nurturing positive traits such as patience, gratitude, resilience, and empathy, developing individuals who exhibit noble qualities and engage in virtuous actions (Al-Ghazali, 2001). A student with this mindset embodies strong social responsibility, emphasizing stewardship and active contributions to societal betterment, promoting compassion for the less fortunate, and a commitment to social justice (Nasr, 1987).

In the context of Kolej GENIUS Insan, Rabbaniyyah aligns with the Islamic educational system's goal of integrating religious teachings and values into education. It focuses on developing well-rounded individuals who are knowledgeable, spiritually connected, morally upright, and actively engaged in serving others (Al-Attas, 1980).

## **AKHLAQIYYAH**

Akhlaqiyyah integrates moral and ethical values into the educational process. Derived from the Arabic word “akhlaq,” meaning morals or ethics, Akhlaqiyyah emphasizes the importance of character development, virtuous behaviour, and ethical decision-making (Al-Ghazali, 2001).

In education, Akhlaqiyyah focuses on instilling moral values and virtues in students, promoting their personal growth, and shaping their ethical conduct. It goes beyond academic knowledge and skills, aiming to nurture individuals who possess strong moral character and demonstrate positive behaviour in their interactions with others and their engagement with society (Nasr, 1987).

Students must understand and embrace vital aspects of Akhlaqiyyah in education include:

1. **Moral Education:** Akhlaqiyyah emphasizes systematic teaching and learning of moral values, ethics, and virtues. It aims to develop a moral compass in students, helping them understand and internalize principles such as honesty, integrity, empathy, fairness, and respect for others (Al-Attas, 1980).
2. **Character Development:** Akhlaqiyyah focuses on cultivating positive character traits and qualities in students. It seeks to develop traits such as patience, gratitude, humility, responsibility, self-discipline, and perseverance, contributing to their personal growth and well-being (Al-Ghazali, 2001).
3. **Ethical Decision-Making:** Akhlaqiyyah equips students with skills and knowledge to make ethical decisions and judgments in various situations. It encourages critical thinking, empathy, and consideration of ethical implications, enabling students to navigate moral dilemmas and act ethically in their personal and professional lives (Nasr, 1987).
4. **Social Responsibility:** Akhlaqiyyah promotes a sense of social responsibility and encourages students to actively contribute to their communities. It fosters an understanding of the importance of serving others, addressing social injustices, and making a positive impact on society (Al-Attas, 1980).
5. **Ethical Learning Environment:** Akhlaqiyyah emphasizes creating an ethical and nurturing learning environment. It involves fostering a school culture that upholds and models moral values, promotes respectful interactions, and encourages students to reflect on their actions and their impact on others (Nasr, 1987).

The concept of Akhlaqiyyah is found in various educational systems and philosophical traditions, including Islamic education, where it is considered fundamental to holistic education. However, Akhlaqiyyah can be applied universally, transcending religious and cultural boundaries, highlighting the importance of moral education and character development in preparing individuals to become responsible and ethical members of society (Al-Ghazali, 2001).

## ALAMIYYAH

Alamiyyah refers to an approach that prepares students to understand and engage with the world in an interconnected and interdependent manner. It involves developing knowledge, skills, attitudes, and perspectives that foster a global outlook and appreciation for cultural diversity (Appiah, 2006).

To acquire and apply an Alamiyyah mindset, KPI students should focus on the following:

1. **Global Awareness:** Students develop an understanding of global issues such as climate change, human rights, poverty, and cultural diversity. They learn about different countries, regions, and cultures to develop a broader perspective on the world (Nussbaum, 2002).
2. **Intercultural Competence:** Students acquire skills to communicate effectively and collaborate with individuals from diverse cultural backgrounds. They develop empathy, respect, and the ability to navigate cultural differences (Deardorff, 2006).
3. **Critical Thinking Skills:** Students learn to critically analyze global challenges and evaluate information from multiple perspectives. They develop the ability to think critically about complex global issues and propose informed solutions (Paul & Elder, 2008).
4. **Global Citizenship:** Students are encouraged to become active global citizens who take responsibility for making positive contributions to their local communities and the wider world. They understand their roles and responsibilities in addressing global challenges and promoting sustainable development (Appiah, 2006).
5. **Technology and Communication:** Students utilize technology to connect, collaborate, and engage with peers, experts, and resources globally. They develop digital literacy skills to navigate and contribute to the digital world (Rheingold, 2012).
6. **Experiential Learning:** Students engage in experiential learning opportunities such as study abroad programs, cultural exchanges, and service-learning projects that expose them to different cultures, languages, and perspectives (Kolb, 1984).

With these acquired skills, the Alamiyyah mindset prepares KPI students to be active participants in a globalized world, equipped with the knowledge, skills, and attitudes necessary to navigate diverse cultural, economic, and social contexts. It promotes understanding, respect, and collaboration across borders, fostering a sense of global responsibility and engagement (Appiah, 2006).

## INSANIYYAH

Insaniyyah at Kolej GENIUS Insan (KPI) highlights developing a sense of shared humanity, compassion, empathy, and social responsibility among students. This concept acknowledges the inherent worth and dignity of every individual and fosters

an understanding of the interconnectedness of human beings across cultural, social, and geographical boundaries (Noddings, 2002; Freire, 2000).

### **Respect for Diversity**

Education that embraces *Insaniyyah* encourages respect for diversity in all its forms, including cultural, ethnic, religious, and socio-economic diversity. This approach promotes understanding, appreciation, and celebration of different perspectives, experiences, and identities (Banks, 2009). Students at KPI are taught to value and respect diversity, fostering an environment of inclusivity and mutual respect (Nieto & Bode, 2018).

### **Empathy and Compassion**

*Insaniyyah* focuses on fostering empathy and compassion by encouraging students to understand and relate to the experiences, challenges, and needs of others. This nurturing of empathy cultivates a sense of care and concern for the well-being and dignity of all individuals (Hoffman, 2000). By integrating social-emotional learning (SEL) into the curriculum, students learn to empathize with others and develop compassionate responses to their peers and the broader community (Elias et al., 1997).

### **Global Citizenship**

Positioning students with a global citizenship mindset is crucial in the *Insaniyyah* framework. Students are prepared to address issues affecting the global ummah (community) by understanding their responsibilities as global citizens (Osler & Starkey, 2005). This awareness helps students in ethical decision-making using moral reasoning, considering the ethical implications of their actions and choices, and promoting integrity, fairness, and social responsibility (Nussbaum, 2002).

### **Social Justice and Human Rights**

The *Insaniyyah* element also promotes social justice and human rights. It emphasizes the importance of learning about principles of equality, justice, and human dignity, empowering students to advocate for the rights and well-being of marginalized and oppressed individuals or groups (Freire, 2000; Sen, 2009). This education empowers students to become agents of change, addressing social injustices and contributing positively to society.

### **Interdisciplinary Learning**

Another important aspect of *Insaniyyah* is interdisciplinary learning. Students integrate multiple perspectives and subject areas, developing a holistic understanding of human experiences, challenges, and achievements across various disciplines, including history, literature, sociology, and ethics (Beane, 1997). This comprehensive approach enhances their critical thinking and broadens their educational experience.

Through the concept of *Insaniyyah* in Integrated Naqli and Aqli Education (IGEd), students at KPI are equipped with the knowledge, skills, and attitudes necessary for respectful and compassionate interactions. They learn to make ethical choices and contribute positively to their local and global communities. *Insaniyyah* promotes a vision of education that transcends academic achievement, nurturing individuals who are aware, compassionate, and committed to making a positive impact on the world (Noddings, 2002).

## **SIASIYYAH**

### **Siasiyyah in Insan: Integrating Political Literacy and Leadership Development in Education**

The concept of "*siasiyyah*" in *Insan* encompasses the integration of political literacy and knowledge into the educational curriculum. This approach emphasizes the development of students' understanding of political systems, governance, citizenship, and their roles and responsibilities as active participants in the political process. Moreover, it focuses on cultivating leadership qualities essential for students' overall educational development. This comprehensive exposure equips students with the necessary skills and concepts to build strong personalities and leadership capabilities (Kahne & Westheimer, 2003).

### **Civic Education**

A central component of *siasiyyah* is civic education, which provides students with essential knowledge about political systems, institutions, and processes both domestically and globally. Civic education aims to develop informed and engaged citizens who understand their rights, duties, and the functioning of democratic societies (Galston, 2001). By fostering political literacy, students learn to critically analyze political events, policies, and media representations, enhancing their ability to evaluate political information, understand diverse perspectives, and participate in informed political discussions (Parker, 2003).

### **Promotion of Democratic Values**

*Siasiyyah* also emphasizes the understanding and appreciation of democratic values such as freedom of speech, equality, justice, and respect for diversity. By upholding these values, students are encouraged to actively engage in democratic processes and institutions, fostering a sense of civic engagement and responsibility (Banks, 2008). This aspect of education motivates students to voice their opinions, participate in community initiatives, and contribute to societal improvement (Putnam, 2000).

### **Ethical Leadership in Politics**

An integral part of *siasiyah* is the focus on ethical leadership in politics. This element highlights the importance of integrity, transparency, and accountability in political leadership, encouraging students to aspire to ethical roles within their communities and beyond (Ciulla, 2004). Developing strong critical thinking skills is crucial in this context, as it enables students to analyze political issues, policies, and power dynamics critically. Students are encouraged to question, evaluate evidence, and form well-reasoned opinions on political matters, fostering informed and engaged decision-making (Brookfield, 2011).

### **Civic Responsibility and Leadership Skills**

By incorporating the concept of *siasiyah*, students gain a deeper understanding of the political landscape and develop the skills necessary for effective participation in political processes. This educational approach cultivates a sense of civic responsibility, preparing students to become active, informed, and responsible citizens (Westheimer & Kahne, 2004). Aspiring leaders benefit from this holistic understanding, enabling them to make positive contributions to their societies and shape the future of their nations effectively.

In short, the integration of *siasiyah* in education at *Insan* aims to produce students who are not only knowledgeable about political systems and governance but also equipped with the leadership qualities required for ethical and effective participation in democratic processes. Through this approach, students develop the critical skills and values necessary to become engaged citizens and future leaders capable of making significant contributions to society (Galston, 2001; Parker, 2003; Westheimer & Kahne, 2004).

## **CONCLUSION**

The RAAIS model of core human values and principles adopted in KPI is a vision and philosophical concept that lives in the veins of *Insan* as a gifted and talented institution. The process of nurturing and generating the future Muslim scholars is a major challenge in this academic institution. The human qualities we develop should go beyond the academic achievements and linger only on the intellectual capabilities among the students. The RAAIS spirit and aspiration should be taken as a teaching and learning process that would help generate individuals with strong personalities. The importance of life should not be measured only by the physical development and progress that we manage to achieve over the years. Deep inside, we have to build the mental and spiritual civilisation that live in the DNA of every *Insan Abqarians*.

The qualitative analysis of the workshop notes and documents elucidated the foundational themes of the RAAIS Character Ethic Framework, which plays a critical role in the Integrated Naqli and Aqli Gifted and Talented Education (IGEd) curriculum. The framework's emphasis on Rabbaniyyah, Akhlaqiyyah, Alamiyyah, Insaniyyah, and Siasiyyah encapsulates a holistic educational philosophy that seeks to nurture well-rounded individuals who embody spiritual, moral, intellectual, and civic virtues.

**Rabbaniyyah** focuses on spiritual growth and a strong connection with the Divine. To integrate Rabbaniyyah into daily life, educational practices should include regular spiritual activities such as prayer, reflection, and remembrance of God. This can be achieved through daily or weekly assemblies that incorporate these practices, as well as embedding moments of reflection in classroom activities (Wan Mohd Fazrul et al., 2020).

**Akhlaqiyyah** underscores the importance of moral and ethical values derived from religious teachings. To foster virtues like honesty, compassion, justice, humility, and integrity, schools can implement character education programs that include lessons on these values, opportunities for students to practice them through community service projects, and a recognition system that celebrates acts of virtue within the school community (Spawi et al., 2022).

**Alamiyyah** prepares students for global engagement and intercultural competence. Integrating Alamiyyah in daily life involves promoting critical thinking, empathy, and global citizenship. This can be achieved by incorporating global issues into the curriculum, encouraging participation in international projects and cultural exchange programs, and utilizing technology to connect with peers worldwide (Zakaria et al., 2023).

**Insaniyyah** promotes shared humanity, compassion, and social responsibility. To embed Insaniyyah, schools should create an inclusive environment that respects diversity and encourages empathy and ethical decision-making. Activities might include multicultural events, discussions on global and local social issues, and projects that address community needs, thereby instilling a sense of interconnectedness and responsibility (Wan Mohd Fazrul et al., 2020).

**Siasiyyah** emphasizes political literacy and ethical leadership. To foster an understanding of political systems and active citizenship, educators can introduce civic education into the curriculum, provide opportunities for students to engage in debates and mock elections, and encourage involvement in school governance and



local community initiatives. This approach ensures students are well-informed and active participants in the democratic process (Spawi et al., 2022).

### **Suggested Actions for Integration**

To integrate spiritual practices (Rabbaniyyah) into daily life, educational institutions should incorporate daily or weekly spiritual assemblies. These assemblies can provide a platform for communal prayer, reflection, and the remembrance of God. Additionally, embedding moments of reflection within classroom routines will encourage students to develop a habit of introspection and spiritual connection. Schools may also consider encouraging participation in spiritual retreats or sessions to deepen students' spiritual growth (Wan Mohd Fazrul et al., 2020).

For character education (Akhlaqiyyah), schools should develop a comprehensive curriculum focusing on key virtues such as honesty, compassion, justice, humility, and integrity. This curriculum should include structured lessons that teach these values and provide practical opportunities for students to apply them through community service projects. Establishing a recognition system to celebrate acts of virtue within the school community can further reinforce positive behavior and character development (Spawi et al., 2022).

To foster global engagement (Alamiyyah), schools should integrate discussions of global issues into various subjects across the curriculum. Encouraging participation in international projects and cultural exchange programs can help students develop intercultural competence and empathy. Additionally, utilizing technology to connect with global peers will enable students to engage in meaningful dialogues and collaborations with individuals from diverse backgrounds (Zakaria et al., 2023).

Creating an inclusive environment (Insaniyyah) involves organizing multicultural events and celebrations that highlight and respect diversity. Schools should facilitate open discussions on diversity and social issues to promote understanding and empathy among students. Engaging students in community service projects that address local needs can also help them develop a sense of social responsibility and interconnectedness (Wan Mohd Fazrul et al., 2020).

To enhance civic education (Siasiyyah), educators should introduce classes that cover political systems, governance, and civic responsibilities. Providing opportunities for students to participate in debates, mock elections, and school governance activities will help them develop political literacy and active citizenship skills. Encouraging involvement in local community initiatives can further instill a sense of civic duty and ethical leadership among students (Spawi et al., 2022).

By implementing these suggested actions, the values and principles of the RAAIS framework can be seamlessly integrated into the daily lives of students, fostering their development into well-rounded individuals who are spiritually connected, morally upright, globally aware, socially responsible, and civically engaged. This holistic approach ensures the cultivation of future Muslim scholars who embody the Abqari personality, capable of making significant contributions to society.

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