

Integrating memorised Quranic verses with Aqli Knowledge: An approach in Kolej PERMATA Insan

Pengintegrasian ayat hafazan Al-Quran dengan Ilmu Aqli: Pendekatan di Kolej PERMATA Insan

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Article progress

Received: 2 October 2025

Accepted: 19 Januari 2026

Published: 31 May 2025

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Abstract: Integrating naqli and aqli knowledge (INAQ) is necessary for all subjects in Kolej PERMATA Insan's curriculum, including Quranic memorisation. But no particular guideline describes methods of integrating memorised Quranic verses with aqli knowledge. This study aims to observe the implementation of the integration of memorised Quranic verses with aqli knowledge in Kolej PERMATA Insan. This qualitative research used semi-structured interview protocols as an instrument and the purposive sampling technique by selecting three groups consisting of Quran teachers, students, and alumni with specific characteristics. The location of this study is limited to Kolej PERMATA Insan, Universiti Sains Islam Malaysia (USIM). The analysis of data is done manually using the encoding process. The integration of memorised Quranic verses with aqli knowledge at Kolej PERMATA Insan is implemented in Tadabbur subject. Generally, the teachers and students used tafsir 'ilmī (science-oriented interpretation) approach that involves selected kawaniyyat verses from the current memorisation syllabus. At the same time, the integration is done by referring to experts and studies on the verse. The teachers used the teacher-centred approach at an early stage of the integration, and then the student-centred approach was used to solve the assigned tasks. The two-way interaction approach between teachers and students is also applied in the learning and learning process. This approach can guide educational institutions that make memorisation of the Quran the core of the curriculum and intend to integrate the Quran with aqli knowledge.

Keywords: Tafsir 'ilmī, Science-oriented interpretation, Tahfiz, Tadabbur, Kawaniyyat

Abstrak: Pengintegrasian ilmu naqli dan aqli (INAQ) adalah satu kemestian untuk semua kursus dalam kurikulum Kolej PERMATA Insan, termasuk hafalan al-Quran. Namun, tiada garis panduan khusus yang menerangkan kaedah mengintegrasikan ayat-ayat hafazan Al-Quran yang dengan ilmu aqli. Kajian ini bertujuan untuk meneroka pelaksanaan pengintegrasian ayat-ayat hafazan Al-Quran dengan ilmu aqli di Kolej PERMATA Insan. Penyelidikan kualitatif ini menggunakan protokol temubual separa berstruktur sebagai instrumen dan teknik persampelan bertujuan dengan memilih tiga kumpulan yang terdiri daripada guru al-Quran, pelajar, dan alumni dengan ciri-ciri tertentu. Lokasi kajian ini terhad kepada Kolej PERMATA Insan, Universiti Sains Islam Malaysia (USIM). Analisis data dilakukan secara manual menggunakan proses pengkodan. Hasil dapatan menunjukkan pengintegrasian ayat-ayat hafazan Al-Quran dengan ilmu aqli di Kolej PERMATA Insan dilaksanakan dalam subjek Tababbur. Secara amnya, guru dan pelajar menggunakan pendekatan tafsir 'ilmī (tafsir berorientasikan fakta sains moden) yang melibatkan ayat-ayat kawaniyyat terpilih daripada sukatan hafalan semasa. Pada masa yang sama, integrasi dilakukan dengan merujuk kepada pakar dan kajian mengenai ayat tersebut. Guru menggunakan pendekatan berpusatkan guru pada peringkat awal integrasi, dan kemudian pendekatan berpusatkan pelajar digunakan untuk menyelesaikan tugas yang diberikan. Pendekatan interaksi dua hala antara guru dan

pelajar juga digunakan dalam proses pembelajaran dan pembelajaran. Pendekatan ini boleh membimbing institusi pendidikan yang menjadikan hafalan al-Quran sebagai teras kurikulum dan berhasrat untuk mengintegrasikan Al-Quran dengan pengetahuan aqli.

Kata kunci: Tafsir ‘ilmī, Tafsir berorientasikan sains, Tahfiz, Tadabbur, Kawniyyat

Introduction

The spread of secularism has led to dualism in the education system, resulting in the separation of *naqli* (revealed) and *aqli* (acquired) knowledge development (Md Nawī, 2015; Mohd Jailani, 2019). The separation of knowledge created the dichotomy of knowledge, a factor in the backwardness of this modern ummah known as the stagnation of Islamic thought (Rashed et al., 2015). The learning process in Islamic education-based institutions focus more on the discussion of *naqli* knowledge while neglecting the debate of science-based knowledges, technology, and human thought, and vice versa, with the *aqli*-based education system, not based on religious principles or values. Students in *aqli*-based institutions have indirectly appreciated the assimilation of values and principles of secularism in learning (Mohd Jailani, 2019).

Reintegrating both knowledges is crucial, and among the efforts is the establishment of Kolej PERMATA Insan (KPI) (Ahmad et al., 2017) with the motto “Nurturing Islamic Scholars”. This educational institution started operating in 2015 under Universiti Sains Islam Malaysia (USIM) auspices, targeting secondary level gifted and talented students. The students undergo a uniquely gifted and talented curriculum with the concept of integrating *naqli* and *aqli* knowledge, in line with USIM’s niche (Spawi, 2021; Zakaria et al., 2017). Integrating *naqli* and *aqli* knowledge (INAQ) is necessary for all subjects in KPI’s curriculum (Spawi, 2021) including Quranic memorisation. But, no particular guideline describes methods of integrating memorised Quranic verses with aqli knowledge. (Ali et al., 2021; Hilmi et al., 2017). This study aims to observe the implementation of the integration of memorised Quranic verses with *aqli* knowledge in Kolej PERMATA Insan.

Literature Review

The integration of *naqli* and *aqli* is evident in the education system of Universiti Sains Islam Malaysia (USIM) (Hashim et al., 2019). The integration of *naqli* and *aqli* knowledge is a process of harmony, combination, and fusion between the two sciences (Hashim et al., 2018). For example, USIM has integrated *naqli* components into the microbiology and immunology curriculum to enhance students’ appreciation towards Islam and Science (Mohamed et al., 2017). The integration of *naqli* and *aqli* knowledge is also explored in the context of the Arabic Language Model for Islamic Law, aiming to design the development of the model through the integration of *naqli* and *aqli* knowledge (Abas et al., 2024). Challenges in integrating *naqli* and *aqli* knowledge include the need for standardization in measurement and evaluation methods, as well as the allocation of more resources to support the integration (Hashim et al., 2019; Hilmi et al., 2023). The study on the integration of Arabic Language Model for Islamic Law highlights the need for expert consensus on the content required for the development of the model, indicating potential challenges in achieving consensus (Abas et al., 2024).

Despite these challenges, this integration has shown a significant impact on the educational curriculum. The integration of *naqli* components into the microbiology subject was favored by students, enhancing their knowledge and appreciation of the subject matter (Mohamed et al., 2017). Meanwhile, the study on integrating indigenous knowledge into primary and middle school science curricula emphasizes the importance of incorporating indigenous knowledge elements into the school curriculum to enhance learning outcomes (Gunjebo et al., 2025). The integration of *naqli* and *aqli* knowledge has implications for interdisciplinary collaboration, particularly in fields such as the Arabic Language Model for Islamic Law, where collaboration between experts in Arabic language and Sharia and Law is essential (Abas et al., 2024).

In conclusion, while the abstracts provide insights into the integration of *naqli* and *aqli* knowledge in educational contexts and academic research, there is limited direct information on the ethical considerations and implications for interdisciplinary collaboration. However, the findings suggest that the integration of *naqli* and *aqli* knowledge has the

potential to enhance educational curricula and foster interdisciplinary collaboration, while also presenting challenges that need to be addressed to ensure effective implementation.

Methodology

This study is qualitative by using the interview method to observe the implementation of integrating memorised Quranic verses with *aqli* knowledge in KPI. The rationale for choosing the interview method is that interviews can explore and investigate study participants’ responses to collect in-depth data on the experiences and feelings of the study participants (Gay & Airasian, 2003). Through interviews, a researcher can quickly look and dive into the study participants’ attitudes, interests, feelings, concerns, and values (Merriam, 1998). This study used semi-structured interview protocols as an instrument. The interview protocol questions have open-ended questions that allow the study participants to give their perceptions on the implementation of integrating memorised Quranic verses with *aqli* knowledge. The purposive sampling technique was used by selecting three groups consisting of Quran teachers, students, and alumni. Creswell (2008) stated that the number of ideal qualitative participants was three to ten people, depending on the depth of the study. According to Creswell (2008), a significant difference between quantitative and qualitative research is that purposive sampling is used in qualitative research. Specific characteristics of participants are as in Table 1.

Table 1: Characteristics of participants

Participant	Characteristic
Quran teacher	- served more than two years - has a bachelor’s degree
Students	- has attended 3 years of study - has memorised 8 juz of the Quran
Alumni	- had participated 5 years of study - has memorised 15 juz of the Quran

The location of this study is limited to Kolej PERMATA Insan, Universiti Sains Islam Malaysia (USIM). The selection of Kolej PERMATA Insan was due to two factors. First, Kolej PERMATA Insan is the only school where gifted and talented Muslim students use a curriculum that covers a minimum of 10 to 15 *juz* of the Quran. Second, the vision and mission of Kolej PERMATA Insan emphasises the integration of *naqli* and *aqli* knowledge in line with the niche of Universiti Sains Islam Malaysia (USIM), including a curriculum designed specifically to achieve the vision and mission. The analysis of data is done manually. The appropriateness and trustworthiness in this study involved several measures proposed by Denzin (2015), namely triangulation and Bogdan & Biklen (2007), which is the validation of interview protocols by field experts, preliminary study, and verification of study participants on interview data.

Results and Discussion

Demography of Participants

This study used a purposive sampling technique by selecting three groups of Quran teachers, students, and alumni. Table 2 displays a list of study participants involved in detail, where each study participant was labeled **T1, T2, T3, S1, S2, S3, A1, A2, and A3**. The selection of the T code is an abbreviation for Teacher, the S code for Student, and the A code for alumni.

Table 2 Interview Participants

Teachers			
Participants	Gender	Teaching Experience	Bachelor
T1	Male	3 years	Bachelor of Dakwah and Uşūluddin, Islamic University of Medina
T2	Female	3 years	Bachelor of Science (Food Biotechnology), USIM
T3	Female	2 years	Bachelor of Quran and Sunnah Studies, USIM
Students			
Participants	Gender	Year of Study	Number of Juz Memorised
S1	Male	4	19
S2	Female	4	15

S3	Male	3	11
Alumni			
Participants	Gender	Year of Graduation	Number of Juz Memorised
A1	Male	2 years	15
A2	Male	1 years	20
A3	Female	1 years	20

The teachers consisted of two people with three years of teaching experience, a male teacher who graduated in Dakwah and Uşūluddin from the Islamic University of Madinah, and a female teacher of USIM graduate in Science (Food Biotechnology). Another person with two years of experience is a female teacher of USIM graduate in Quranic and Sunnah studies. Among the students, two students with four years of study are male students with memorisation of 19 *juz*' and a female student with 15 *juz*'. Another is a student with three years of study with 11 *juz*'. The alumni involved a male and a female who had completed their studies a year ago, and had memorised 20 *juz*'. Another is the first batch of alumni who graduated two years ago with the memorisation of 15 *juz*'.

Implementation of Integrating Memorised Quranic Verses with Aqli Knowledge through the Tadabbur Subject

All three Quran teachers agreed that they integrated memorised Quranic verses with *aqli* knowledge in teaching and learning sessions at KPI. The implementation of the integration is through the *Tadabbur* (comprehending) class.

T1 “.. yes, I integrated memorised Quranic verses with *aqli* knowlege in teaching when I was in academic sessions. I integrated the verses through the *tadabbur* class..”

(Int- T1- 16/9/2021)

T2 “.. Yes I integrated memorised Quranic verses mainly through the subject of *tadabbur*..”

(Int- T2- 16/9/2021)

T3 “.. Throughout my teaching at KPI, so far, yes I used the integration of *naqli* and *aqli* knowledge..”

(Int- T3- 16/9/2021)

The claim was supported by the statements of students who say their teachers integrated memorised Quranic verses with *aqli* knowledge in the classroom:

S1 “.. Yes, my Quran teacher integrates the Quran verse with the *aqli* knowledge in class..”

(Int- S1- 14/9/2021)

S2 “.. Yes the Quran teacher integrates the memorised Quranic verses with the *aqli* knowledge in the classroom..”

(Int- S2- 15/9/2021)

The KPI alumni also stated that exposure regarding the integration of memorised Quranic verses with *aqli* knowledge among them is through *Tadabbur* class:

A3 “.. in KPI we used to be exposed to the subject of *tadabbur*, *tafsir al-Quran* and also *Tafsir Ilmi*..”

(Int- A3- 11/9/2021)

The integration of memorised Quranic verses with the *aqli* knowledge in the *Tadabbur* class involves *the verses of kawniyyat* (the Quranic verses related to the creation of beings). The *kawniyyat* verses are selected from the book *Tafsir Ayat Kawniyyat* by Dr. Zaghlul Al-Najjar:

T1 “.. *first*, in *Tadabbur*'s class teaching, I like to use *kawniyyat* verses as the basis for teaching sessions..”

(Int- T1- 16/9/2021)

T2 “..The concept of the subject of our *tadabbur* is that we go deeper into the verse of *kawniyyat* which are verses related to creation. So, in general, these memorised *Quranic* verses are chosen to be taught in the *Quran tadabbur* class through the interpretation of the *kawniyyat* verses by Dr. *Zaghlul al-Najjar*..”

(Int- T2- 16/9/2021)

T3 “.. using verses selection approach from the book Dr. *Zaghlul al-Najjar* or the verse *kawniyyat* from the book Dr. *Zaghlul al-Najjar*..”

(Int- T3- 16/9/2021)

S1 also mentioned that the teacher used *kawniyyat* verses to integrate memorised *Quranic* verses with *aqli* knowledge during *Tadabbur* class: “to make it easier for us to understand, he will take the verse of *kawniyyat* which is the verse of creation..” (Int- S1- 14/9/2021).

The selection of the *kawniyyat* verse is based on the current *Quran* memorisation syllabus for each semester. It aims to make it easier for students in terms of memorisation and *tadabbur* that runs simultaneously:

T2 “.. we practice our *tadabbur* class now is to select the memorised *Quranic* verses according to the current memorisation *juz*’. For example, *Foundation 3* is memorizing *juz*’ 5. So the *tadabbur* classes will also be parallel. The selection of *kawniyyat* verse in the book of *Najjar* is from *juz*’ 5 so that the students are easier to memorize and deepen from the point of view of memorisation and *tadabbur* at approximately the same period..”

(Int- T2- 16/9/2021)

The statement is supported by students who indicated the teacher chose the verse *kawniyyat* from the current memorisation or *murajaah* syllabus:

S1 “.. So for us in Level 2, we have to repeat *juz*’ 1, 2, 3, and 4. So for the content of the study, the *Quran* teacher will take verses from *juz*’ 1, 2, 3, and 4.. for another batch, he’ll take it from the verse according to their year..”

(Int- S1- 14/9/2021)

S2 “.. the verse taken to be investigated is the verses in the student’s memorisation syllabus...”

(Int- S2- 15/9/2021)

The justification for the implementation of integration focusing only on *kawniyyat* verses is because there is an urgent need for *STEM* subjects to apply cross-subject and cross-curricular. In addition, it is also a prelude to the broader implementation of *INAQ*. The teachers stated:

T1 “..At the moment we are focusing on the *kawniyyat* verse of because there is a high demand with other *STEM* subjects for them also to take cross-subject and cross-curricular..”

(Int- T1- 16/9/2021)

T2 “.. it may seem a bit of a level of *ayatisation* but maybe it’s a prelude to a broader interest, for example in applications in innovation and so on..”

(Int- T2- 16/9/2021)

After selecting the *kawniyyat* verses, the teacher used the *Quran* translation so that students could get a general view of the verse. Then, the verse was referred to interpretation based on the source of *al-ma’thūr* to know the context and meaning. Among the reference books is the book of *Ibn Kathir*:

T1 “..First, I used the general translation of the verse so that in the early stages so these students could get a general view of the verse’s meaning. Then, we go deeper by reading *bi ma’thūr*

interpretations, such as the interpretation of Ibn Kathir, and we read in more detail if the verse has the implicit meaning, or asbabun nuzul, or even fiqh al-ayat which is other than the one in the general translation that we mentioned earlier..”

(Int- T1- 16/9/2021)

T2 “*..We have to understand the real context of the verses. So it is important to refer to the books of interpretation. For example, what is commonly referred to is the interpretation of Ibn Kathir and so on..”*

(Int- T2- 16/9/2021)

T3 “*.. we understand that verse by referring to the book of Ibn Kathir’s interpretation..”*

(Int- T3- 16/9/2021)

Teachers emphasised the importance of referring to the verse’s interpretation first so that the students get an accurate understanding based on the discipline outlined by the scholars, which is to refer to the interpretation by the source of *al-ma’thūr*, their words:

T1 “*..Why do we need this first step? So that this student does not turn away from the true understanding of the Quran verse because the scholars have outlined specific disciplines for those who want to understand the Quran verse. And the best thing is, to understand it by the method of using al-ma’thūr interpretation..”*

(Int- T1- 16/9/2021)

T2 “*..And that approach I think, is a crucial aspect. Not only to teach but also to educate the discipline to us as teachers and also disciplines the students themselves, how the process to understand knowledge is not surface but needs to be explored more carefully and according to the right disciplines..”*

(Int- T2- 16/9/2021)

S1 and S2 also indicated that the teacher brought the verse’s interpretation and among the books that can be used as a guide is the book of Ibn Kathir’s interpretation:

S1 “*.. Then the Quran teacher will tell us about the interpretation of the verse..”*

(Int- S1- 14/9/2021)

S2 “*.. If you say what interpretations can be used as a guide like an example, she says Tafsir Ibn Kathir and so on..”*

(Int- S2- 15/9/2021)

After referring to the verse’s interpretation using *al-ma’thūre*, next is to refer to the science-oriented interpretation (*tafsīr ‘ilmī*) of the verse to enhance the students’ understanding. The primary reference book in this matter is the interpretation book by Dr. Zaghul al-Najjar and several other *tafsīr ‘ilmī*.

T1 “*.. Then the second, we increase the understanding by reading other interpretations such as if the verse is kawniyyat, there are ‘ilmī interpretation of the verse and we choose one of the tafsir books authored by Dr. Zaghul al-Najjar as a guide in understanding the verse from the meaning of ‘ilmī. Then there are some other ‘ilmī interpretation books that we added for students to understand the verse of the kawniyyat better..”*

(Int- T1- 16/9/2021)

T2 “*.. Next, we go back to the book of Dr. Zaghul al-Najjar..”*

(Int- T2- 16/9/2021)

After referring to the interpretation of *al-m'athur* and science-oriented interpretation of the *kawniyyat* Everse, the next step is to refer to the studies related to the verse and experts in the relevant fields; Quranic exegesis and *aqli* knowledge to integrate between the Quranic verses and *aqli* knowledge.

T1 “.. *If there is a question, he will directly ask the field's experts. If the verse speaks of biology, he will ask the specialist in biology, chemistry, physics, etc. Not also forget to the specialist in the Quranic exegesis field itself. For what reason? He must also refer to the field experts in the interpretation to understand and integrate. If something new happens, for example, when he joins the two understandings, the new matter becomes the subject of the study that will continue until it meets the true understanding..*”

(Int- T1- 16/9/2021)

T2 “..*Among the important steps is for us as Quran teachers because we don't have the right qualifications to teach Science subjects, for example, this week is the subject of Chemistry next week Physics, so it is important for us also as instructors to refer to other lecturers in the fields found in the book of Dr. Zaghul al-Najjar..*”

(Int- T2- 16/9/2021)

T3 “..*In terms of science itself we refer to scientific studies or studies for us to integrate the memorisation verse and science from scientific studies. We are based on research, students' research themselves, or previous students' research..*”

(Int- T3- 16/9/2021)

All three students agreed that the teachers highlighted the debate regarding *aqli* knowledge related to selected *kawniyyat* verses.

S1 “.. *Then, for me, when he told me about the interpretation of the Quran verse that we were in the middle of the muraja'ah (revision), then the verses were associated with the science we studied as well..*”

(Int- S1- 14/9/2021)

S2 “... *And from that, we'll look at the view of science..*”

(Int- S2- 15/9/2021)

S3 “..*After that, because we are students in the science stream, so the Quran teacher will introduce a video to understand examples of concepts such as time or animals to understand better what the concept of *aqli* wants to integrate. Then the Quran teacher begins to explain and show the integration and also the association that can be done between the *aqli* knowledge and *naqli*..*”

(Int- S3- 16/9/2021)

The teaching and learning approach used in integration is teacher-centered in the first place. Later, a student-centered approach is used in solving the assignments.

T1 “.. *in the early stages, we are centered on the teacher. The teacher will explain all the syllabuses to be delivered to the students. Then, in the second stage, the student himself will do the research or search for information, we provide them with a topic or verse to study and search for information. Then, the student will try to find the info..*”

(Int- T1- 16/9/2021)

T3 “..*after we teach we give the student information first and then the assignment..*”

(Int- T3- 16/9/2021)

The two-way interaction approach between teachers and students is also applied in the teaching and learning process. Teachers and students collaborate to unravel the integration of *kawniyyat* verses with *aqli* knowledge. This matter is stated by the students:

S2 “..In terms of the learning approach, our teacher has implemented the concept of two ways of learning, like he asks questions in the classroom and requests us also to research the subject matter discussed..”

(Int- S2- 15/9/2021)

S3 “.. So from there in the class, the students will collaborate to unravel what the *Quran* teacher wants to say and also the *Quran* teacher is always open for students to ask questions, and also question what to relate..”

(Int- S3- 16/9/2021)

Among the assignments given to the students are a reflective journal during mid-semester and project-based assignments (such as producing videos and posters) at the end of the semester. The project will be presented in class according to the predetermined format.

T1 “..We provide them with a topic or a verse to study and search for information. Then, the student will try to find the info and will put everything they find in a special and simple video form, and will present the material according to the prescribed format..”

(Int- T1- 16/9/2021)

T2 “.. The form of assignment is usually for the middle of the semester we'll give it in the form of a reflective journal. For example, currently in the middle of the semester, we're studying five topics. So students will write about the topics learned and reflect on themselves. At the end of the semester, we'll usually give assignments to students in the form of poster-shaped videos and so on. Because what's the reason I think this *tadabbur* project isn't just a subject on paper. It's more of a project-based assignment, a project based-assessment..”

(Int- T2- 16/9/2021)

T3 “..In terms of assignments, I would normally give an assignment after we taught. We give the student information first and then give the assignment to do a reflective journal or produce a video that follows the student's understanding..”

(Int- T3- 16/9/2021)

The students also stated the same thing about the assignment, which aligns with what the teachers said: a reflective journal and project-based assignments presented in the classroom.

S1 “..So he's going to tell us to find a verse. To make it easier, find a verse of *kawniyyat* verse about the creation from *juz' 1* to *4*, regardless of the creation of the earth, the heaven, animals, or the drop of rainwater. After that, we'll present in class in the form of a slide..”

(Int- S1- 14/9/2021)

S2 “..We were asked to create a simple flashcard that concluded what was learned that day. So one part of the card will be written the verse discussed and on the reverse side, there are facts of things and things that relate to it with *aqli* knowledge...Besides, some assignments sometimes don't involve all students, like preparing a presentation on a topic to share in the classroom..”

(Int- S2- 15/9/2021)

S3 “..So the tasks that the majority perform are video projects. So our video project was assigned to, we were given a *Quran* verse, and we had to do the integration of *naqli aqli* towards the *Quran* verse..”

(Int- S3- 16/9/2021)

The triangulation of interview findings with the document analysis confirms that these three teachers did integrate memorised Quranic verses with *aqli* knowledge when they successfully presented the daily teaching plan of *Tadabbur* class (Appendix O). The observation of the *Tadabbur* class also confirmed that the teaching and learning sessions were conducted similarly as stated in the results of interviews with teachers and students.

Discussion

All Quran teachers agreed that they integrated the memorised Quranic verses with *aqli* knowledge in teaching and learning sessions in Kolej PERMATA Insan. The implementation is through the *Tadabbur* class. This is proved by the statements of **T1**, **T2**, and **T3** and supported by three informants, each from KPI students and alumni. The implementation of the integration is in line with the Kolej PERMATA Insan's curriculum, which uses the same *naqli* and *aqli* knowledge integration approach as the USIM niche, as stated by M. Ahmad et al. (2017) and Z. Zakaria et al. (2017).

The integration of the memorised Quranic verses involved the *kawniyyat* verses (the Quranic verses related to the creation of beings). The justification for the selection of *kawniyyat* verses alone is that there is an urgent need for Science, Technology, Engineering, and Mathematics (STEM) subjects to apply cross-subject and cross-curriculum. In addition, it is also a prelude to the broader implementation of INAQ. This is in line with Jawhari (1922), who paid serious attention to the *kawniyyat* verses because the verses are found in most surahs of the Quran and rebuked anyone who ignores them. F. Rahim et al. (2018) also argued that the *kawniyyat* verses are relevant because one of the approaches that Allah SWT used in confronting the polytheists is to argue with *kawniyyat* verses, rational evidence, and analogy. Furthermore, today, the non-Muslim community does more research on nature than Muslims.

After selecting the *kawniyyat* verses, the teacher used the Quran translation so that the students could get a general view of the verse. Then, the verse is referred to interpretation based on the source of *al-ma'thūr* to know the context and meaning. The teachers emphasised the importance of referring to the verse interpretation in advance so that the students get an accurate understanding based on the discipline outlined by the scholars. The teachers' emphasis on referring to the interpretation with the source of *al-ma'thūr* first is aligned with the methods of comprehending the Quran highlighted by Al-Tuwayjiri (2014) and Al-Zakiyy (2013).

Then, the teachers referred to the science-oriented interpretation (*tafsīr 'ilmī*) of the verse to enhance the students' understanding. This is in line with Hilmi et al. (2014), who stated an interpretation that conforms to modern scientific methods and analysis, known as *tafsīr 'ilmī*, is the best method to detail the *kawniyyat* verses' meaning. *Tafsīr ilmi* has also become a medium of *da'wah* in line with the era of the development of knowledge and the sophistication of information technology nowadays, where society demands something empirical in proving a matter (Rahim et al., 2018).

After referring to the interpretation by *al-ma'thūr* and science-oriented interpretation, the teachers referred to the studies related to the *kawniyyat* verses and experts in Quranic exegesis and *aqli* knowledge to integrate the verses with *aqli* knowledge. This is in line with M. Ibrahim (1998), who stated that the science-oriented interpretation made by those who are pious in the field of Quranic exegesis and experts in a particular field could help understand *Kitabullah* more subtly. Al-Najjar (2007) is also of the opinion that it is the duty of Muslims who are experts in various fields of knowledge, from all times and generations, to conduct research on the Quran in each field of their respective specialisation. It is crucial in revealing the aspects of *i'jaz* in the Book of Allah SWT to human beings, which were difficult to explain in earlier times.

The teachers used the teacher-centred approach at an early stage of the integration, and then the student-centred approach was used in solving the assigned tasks. The approach used by the Quran teachers to give lessons first is in line with the findings of Kitsantas et al. (2017); gifted and talented students tend to get a detailed and in-depth explanation from the teachers. This is supported by students (**S1**) and alumni (**A1**, **A2**, **A3**) who mentioned that the teachers need to give exposure before assigning tasks.

The two-way interaction approach between teachers and students is also applied in the learning and learning process. The teachers and students collaborated to unravel the integration of *kawniyyat* verses with *aqli* knowledge. The two-way teaching and learning approach coincides with the views of Rowley (2008) and Miedijensky (2018). They stated that teachers of gifted and talented students should act as facilitators in learning rather than instructors to better meet the individual needs of students.

The tasks given by the Quran teacher are a reflective journal during the middle of the semester and project-based assignments (production of videos, posters, etc.) at the end of the semester. The project will be presented in class according to the predetermined format. The role of teachers in determining the form of the assignment is in line with

Miedijensky's (2018) findings. Among the characteristics of effective teachers of gifted and talented students is that teachers can use the student-centred learning approach and introduce strategies to develop students' higher-order thinking skills. In addition, the implementation of group assignments is also more effective as gifted and talented students tend to study together (Brulles et al., 2010). This is also supported by the assertion of a student (A3) who said that group assignments are helpful and the students had fun.

Conclusion

The integration of memorised Quranic verses with aqli knowledge at Kolej PERMATA Insan is implemented in *Tadabbur* subject. Generally, the teachers and students used *tafsir 'ilmī* (science-oriented interpretation) approach that involves selected *kawniyyat* verses from the current memorisation syllabus. At the same time, the integration is done by referring to experts and studies on the verse. The teachers used the teacher-centred approach at an early stage of the integration, and then the student-centred approach was used to solve the assigned tasks. The two-way interaction approach between teachers and students is also applied in the learning and learning process.

This approach can guide educational institutions that make memorisation of the Quran the core of the curriculum and intend to use the approach of integrating the Quran with aqli knowledge. The implementation of the approach can also be applied at a higher level and can be done either in a specific subject, in student research, or embedding in another subject. This approach can be one of models in integrating *naqli* and *aqli* knowledge between the *tahfiz* (memorization) subjects and other subjects themselves.

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