

## Integrating The Quran with The Acquired Knowledge: A Need Analysis for Developing a Model in Kolej Permata Insan

Ahmad Bazli Ahmad Hilmi<sup>1</sup>, Muhammad Hafiz Saleh<sup>2</sup>, Adibah Sulaiman@Mohamad<sup>3</sup> and Selamat Amir<sup>4</sup>

### Abstract

*Kolej PERMATA Insan (KPI) curriculum uses integration revealed and acquired knowledge (INAQ) concept for all subjects, including Quran memorisation. Integrating memorised Quranic verse with the acquired knowledge is implemented in the Tadabbur class using tafsir 'ilmi approach involving selected *kaan*niyyat verse from the memorisation syllabus. This study aims to analyse the need to develop a model for integrating memorised Quranic verse with the acquired knowledge in KPI. This qualitative study used interview methods involving Quran teachers, students, and KPI alums. The findings show challenges in integrating the memorised Quranic verse with the acquired knowledge at Kolej PERMATA Insan, which is the absence of specific guidelines, students' ability, preparation and ability of teachers, and teaching and learning methods. In addition, there is a need for model development in the context of such integration. The model can guide in integrating Quranic verse with acquired knowledge, subject to specific disciplines in interpreting meaning.*

**Keywords:** *Tafsir Ilmi, Tadabbur, Tahfiz*

### INTRODUCTION

Kolej PERMATA Insan (KPI) is an educational institution that started operating in 2015 under the auspices of Universiti Sains Islam Malaysia (USIM). The institution targets gifted and talented Muslim students of secondary level. Students undergo a unique and talented curriculum integrating *naqli* (revealed) and *aqli* (acquired) knowledge in line with USIM niche (Spawi, 2021; Zakaria et al., 2017). KPI's curriculum comprises three components: 1. Malaysian national education curriculum (KSSM + STPM), 2. Ulumuddin (Islamic studies subjects), 3. Insaniah.

KPI's mission is to integrate revealed and acquired knowledge as the core principle of building an excellent Islamic generation of various fields of science and technology to benefit the country and the ummah. To achieve the mission, mastery of the basic revealed knowledge, which is al-Quran, al-hadith, akidah, fiqh, usul fiqh, moral/tasawwuf, and text reading the classical manuscript, is a must. (Mohd Zarif et al., 2018) In the context of the Quran, KPI students need to master aspects *tilawah* (recitation), memorisation, the sciences of the Quran, and so on. Students must also understand the Quran which is the primary source of other basic acquired knowledge such as faith, fikah, and morals (Mohd Zarif et al., 2018).

Integrating *naqli* and *aqli* knowledge (INAQ) is mandatory for all subjects in the KPI curriculum (including memorising the Quran (Spawi, 2021). However, no specific guidelines explain the method for integrating the memorised Quranic verse with acquired knowledge (Ali et al., 2021; Hilmi et al., 2017). In addition, the INAQ USIM guidelines, which can be applied in all courses, especially those based on revealed knowledge, are considered too common for this purpose (Mamat et al., 2020). Specific guidelines are required for courses related to the Quran, especially Quran memorisation. The Quran has specific methodologies and standards for interacting with acquired knowledge. This study aims to analyse the need to develop a model for integrating memorised Quranic verses with the acquired knowledge in KPI.

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<sup>1</sup> Kolej Permata Insan, Universiti Sains Islam Malaysia, Nilai 71800, Negeri Sembilan, Malaysia. E-mail: [ahmadbazli@usim.edu.my](mailto:ahmadbazli@usim.edu.my)

<sup>2</sup> Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia, Nilai 71800, Negeri Sembilan, Malaysia

<sup>3</sup> Faculty of Major Language Studies, Universiti Sains Islam Malaysia, Nilai 71800, Negeri Sembilan, Malaysia

<sup>4</sup> Academy of Islamic Studies, University of Malaya, 50603, Kuala Lumpur, Malaysia

## LITERATURE REVIEW

USIM has introduced a policy as a guide in the implementation of INAQ (Mohd Zarif et al., 2018). The determination of courses in USIM's academic program is based on the following definition: 1. Revealed knowledge courses such as Quran-based courses, memorisation, hadith, etc.; 2. Acquired knowledge courses such as Mathematics, Science, Physics, etc.; 3. Language courses include Malay, English, Arabic; and integration courses. (Mamat et al., 2020) In this context, the Hifz al-Quran course at KPI is included in the revealed knowledge course and needs to be integrated with the acquired knowledge. Learning the Quran in KPI is carried out through the Hifz al-Quran course using the Quran education module. This module consists of five main components: *Tahfiẓ* (memorising), *Tabriri* (writing), *Tadabbur* (understanding), *Tafsir Ilmi* (explaining), and *Tajwid* (Ali et al., 2021).

Integrating memorised Quranic verses with acquired knowledge is within the scope of the Quranic exegesis debate. This is because Quranic exegesis is a knowledge that debates what Allah SWT means with the rate of human ability, which includes everything that gives an understanding of the meaning and explains what it means (Al-Dhahabī, 2000). Scholars have outlined the methodology in Quran exegesis, which is to interpret the Quran with the Quran, then with the sunnah because it is an illuminator of the Quran, and to the words of the Companions of RA because they are more aware of the events and circumstances during the decline of the Quran. Interpretations based on these sources are named *al-tafsir bi al-ma'thur* or *al-naqli* (Al-'Ak, 1986; Al-Dhahabī, 2000; Al-Khālidī, 2008; Al-Ṭayyār, 1999). If it is still not found in the main sources, then there is no other way for the interpreter except to use the mind, find ideas and redouble the effort in finding exposure to what Allah SWT means (Al-Dhahabī, 2000).

The interpretation of the Quran constantly evolves in tandem with knowledge development. Al-Khālidī (1994) outlined the method of interacting with the Quran is to using current sciences such as psychology, astronomy, medicine, embryology, geology, and various other sciences to understand the verses of the Quran related to the field. This clearly demonstrates the need for integration between the Quran as a source of revealed knowledge and acquired knowledge as a medium, especially science. Science-oriented interpretation of the Quran is known as *tafsir Ilmi*, i.e. one *ijtihad* (effort) to explain the scientific meaning of the verses of the Quran, especially those that revolve around the question of creation (*āyat kawniyyat*) that conforms to the rules and analysis of modern science (Al-Khālidī, 2008; Al-Rūmī, 1995). This interpretation falls into the category of Quranic exegesis using the opinion and the position of this interpretation is debated by scholars. A simple view of this *tafsir 'ilmi* is it's allowed with specific standards (Awd, 1992).

In the context of the Quran memorisation module in KPI, the *tafsir 'ilmi* component is a platform for integrating the memorised Quranic verses with acquired knowledge. The approach is used in Tadabbur classes where teachers and students integrate selected *kawniyyat* verses from the syllabus of memorisation with acquired knowledge.

## METHODOLOGY

This study used the Decision Making Model outlined by (McKillip, 1987). This model is adapted from Multi-attribute Utility Analysis (MAUA). It has three levels: 1. Problem Modelling: Phase identifying needs, 2. Quantifications: The process of measuring and making estimates of the requirements to be made, and 3. Synthesis: Preparation of the index of requirements that an organisation needs to do.

This qualitative study used interview methods to analyse the need to develop a model of integration of memorisation sentences with acquired knowledge in KPI. The study instrument is a semi-structured interview protocol, and the sampling technique was used by selecting three groups consisting of three Quran teachers, three students and three alums. The specific characteristics of the participants are as per Table 1.

**Table 1 Characteristics of interview 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

Each study participant was 27labelled as **T1, T2, T3, S1, S2, S3, A1, A2, And A3**. The selection of the T code is an abbreviation for the teacher, the S code for the student, and the A code for alums. The location of this study is limited to Kolej PERMATA Insan, Universiti Sains Islam Malaysia (USIM). Data analysis was done manually. Trustworthiness in this study involves several measures proposed by (Denzin, 2015) i.e. triangulation and (Bogdan & Biklen, 2007) i.e. verification of interview protocols by experts, pilot studies, and validation of study participants on interview data.

## FINDINGS

The analysis of interview transcription has produced two themes:

### **Theme 1: Challenges in integrating memorised Quranic verses with acquired knowledge at Kolej PERMATA Insan**

Integrating memorised Quranic verses with the acquired knowledge in KPI faces several challenges. The first challenge is the lack of specific guidelines. The tafsīr ‘ilmī approach was generally used, but specific guidelines for integrating memorised Quranic verses with acquired knowledge have not been established. The teacher stated:

**T1** *“..The specific guidelines have not been formally drawn up. But in the early stages of teaching, we have explained the disciplines of knowledge or method, it can be said that the small manhaj in the understanding of the Quranic verses and from the point of interpretation of al-ma’thūr and also ‘ilmī interpretation..”*

(Int- T1- 16/9/2021)

**T2** *“..Specifically, once again, there are no clear guidelines..”*

(Int- T2- 16/9/2021)

**T3** *“..for now, we don’t have a fixed module, we just refer to Dr. Zaghlul’s book, and we refer to the interpretation itself, the interpretation of Ibn Kathir or other research..”*

(Int- T3- 16/9/2021)

The students stated that there are no specific guidelines for integrating memorised Quranic verses with acquired knowledge. S1 and S3 said they followed the teacher’s example and followed the same method when creating the assignment.

**S1** *“.. we learn from what the Quran Teacher did, like the Quran Teacher he also gave an example of the verse that he explained, he did not tell us about first do what second do what..”*

(Int- S1- 14/9/2021)

**S2** *“..To be honest I’m less sure from the point of view of the integration guidelines used. Maybe if you say what interpretations can be used as an example guide, he said Tafsir Ibn Kathir and so on. There’s a mention, but for me, there’s no one rule to make that integration..”*

(Int- S2- 15/9/2021)

**S3** *“..Hmmm I think that’s the most likely to give the direct guideline no because it’s not like a clear guideline like A to Z no module. But in my view, I feel that the flow of the Tadabbur class itself is something that if it’s seen from outside, it is exactly what the guidelines is..”*

(Int- S3- 16/9/2021)

Alumni also agreed on the lack of guidelines for the integration as they say:

**A1** *"..We don't have any specific guidance or reference to the INAQ syllabus.."*

(Int- A1- 12/9/2021)

**A2** *"..As I mentioned earlier, there's really no specific framework, it's just that I'm talking based on the experience I've had.."*

(Int- A2- 12/9/2021)

**A3** *"..If in detail, it's not. But if you look at the way people present NAQul Insan how it's like we're applying that thing to our own. Let's see how other people interpret us trying to do that too.."*

(Int- A3- 11/9/2021)

The lack of specific guidelines causes students to face difficulties in the integration as their words:

**S1** *"..When we're going to associate the Quran interpretation with science, it's something that we never thought of knowing, so like we want to relate to that, it's hard to brainstorm like why this is why Allah created it, then what does it have to do with the science.."*

(Int- S1- 14/9/2021)

**S2** *"..Regarding integration guidance and so on, I'm not sure what means to use or should be applied. At first, I seemed a little abstract, but like if you want to say that, it can't be because it's dangerous to say that the Quran verse can be integrated at will.."*

(Int- S2- 15/9/2021)

**S3** *"..From a method point of view like the one I said earlier, it's because there's no clear module to integrate, so we have to find ourselves like we're sometimes doing it in a clear direction like we're just looking at this.."*

(Int- S2- 15/9/2021)

The second challenge is students' ability to integrate memorised Quranic verses with acquired knowledge. T2 and T3 claimed the students have not been able to reach the level of integration they should:

**T2** *"..Still on a level that's not creative enough and less innovative. So we have to get up to the level of thinking so that it's bigger, not just like the stage of ayatisation.."*

(Int- T2- 16/9/2021)

**T3** *"..The students sometimes when we give them a verse, they can only understand that verse in... They interpret the verse according to their understanding. Sometimes they are more likely to ayatisation.."*

(Int- T3- 16/9/2021)

Meanwhile, T1 indicated a difference between students' ability in the integration:

**T1** *"..they have different backgrounds and also different abilities.."*

(Int- T1- 16/9/2021)

Students also acknowledged that the challenge faced is the ability to integrate memorised Quranic verses with acquired knowledge. Among the factors is the source of reference. S1 said the source of interpretation is mainly in Arabic, and it is pretty challenging to understand using their language skills.

**S1** *"..We want to understand that interpretation, and it's hard because sometimes we want to find the source is hard... because if there's a lot on the internet, it's mostly Arabic, so it's a little hard.."*

(Int- S1- 14/9/2021)

S3 and A2 also agreed that limited Arabic language skills make it difficult for students to understand existing references.

**S3** *“..many of these references are in Arabic. That is an obstacle because I feel that the syllabus of Arabic understanding among students to understand the references of the memorisation of the Quran is not enough..”*

(Int- S3- 16/9/2021)

**A2** *“..Actually, the most challenging thing for me is finding the true meaning of the verse because it is a Quran verse, so it is in Arabic. So to align what we understand, not just translate in Arabic into Malay..”*

(Int- A2- 12/9/2021)

Difficulty in data screening is another factor affecting students' integration ability. A3 indicated that the differences in the verse's interpretation in the references confused the student:

**A3** *“..If exactly what I can say (the challenge) is to get access to information about this interpretation. Because we're new to this field of interpretation, so we need a reading of the previous interpretation as a reference. So, when we search online, some interpretations have different meanings. There are also less accurate interpretations. So it's all kind of dizzying for us as new people that I want to start relating between the memorised Quranic verses and the science..”*

(Int- A3- 11/9/2021)

Similar to S3, he mentioned it is a challenge to screen the data from sources on the internet that are not known for their authenticity:

**S3** *“..But the problem with the internet is that sometimes, I can see that even the Quran teachers are concerned about how the resources were taken from. Because sometimes even blogs on the internet didn't list their sources or don't rely on credible scholars or scientists..”*

(Int- S3- 16/9/2021)

According to S1, he tends to take data that is easy for him to present without considering its authenticity.

**S1** *“..Read first then if it's like it's easy to present, or even that thing.. I don't see its authenticity very much..”*

(Int- S1- 14/9/2021)

In addition, students in the fields of religion and science have different tendencies. These tendencies make it difficult for students to integrate individually.

**S3** *“..From the point of view of the student's abilities, some students in KPI are more inclined toward the field of science, and some are more inclined toward religion. So, when to do this integration individually, it's a little hard..”*

(Int- S3- 16/9/2021)

The third challenge is the preparation and ability of the teacher to integrate memorised Quranic verses with acquired knowledge. The teachers stated:

**T1** *“..In terms of the teacher's ability to integrate memorised Quranic verses with this acquired knowledge, this is a problem that I think is the main problem in integrating memorised Quranic verses with acquired knowledge..”*

(Int- T1- 16/9/2021)

**T2** *“.. First, as a teacher, is to prepare a teacher to teach a subject that integrates memorised Quranic verses with acquired knowledge is very difficult.*

(Int- T2- 16/9/2021)

**T3** *"..My challenge as a teacher. The biggest challenge is that when we're going to teach a student, we have to understand that verse first, we need to learn first about that verse.."*

(Int- T3- 16/9/2021)

Among the factors of this challenge is the limited mastery of only one field, either in the field of revealed or acquired knowledge. The teachers claimed:

**T2** *"..because we as teachers ourselves do not have a proper formal qualification, formal education from both aspects. For example, some of us are in Islamic studies, but there is no solid understanding from the point of view of science and vice versa.."*

(Int- T2- 16/9/2021)

**T3** *"..The biggest challenge is when I don't have a basis in science.."*

(Int- T3- 16/9/2021)

Another factor is that teachers' exposure to the INAQ system does not occur from an early stage, as T1 mentioned:

**T1** *"..This is because the teachers who teach Quranic verses are mostly not exposed to the aqli and naqli integration system in the early stages.."*

(Int- T1- 16/9/2021)

At the same time, the divergent fields of acquired knowledge are also a factor in the teacher's preparation challenge.

**T2** *"..the topic taught to students is a very divergent topic. As I mentioned earlier, maybe this week we will teach about the subject of math, math that has to do with the Quran. Next week the subject is chemistry. Such a vast subject. So it takes a huge challenge to prepare from the point of view of both aspects.."*

(Int- T2- 16/9/2021)

The teachers' approach to facing the challenges of this preparatory aspect is to refer to the experts in the relevant field before starting the lesson, as they mentioned:

**T2** *"..so it is also important for us as instructors to refer to other lecturers in the fields found in the book of Dr. Zaghlal al-Najjar.."*

(Int- T2- 16/9/2021)

**T3** *"..So, I have to refer to the lecturers of science, and we need to know what exactly is in the field of science itself as well.."*

(Int- T3- 16/9/2021)

The fourth challenge is in terms of teaching and learning strategies. All teachers indicated that it is a challenge to diversify the teaching and learning methods:

**T1** *"..The teachers have few problems approaching students, especially students with high IQs or gifted students.."*

(Int- T1- 16/9/2021)

**T2** *"..One of the challenges is that I need to diversify the teaching methods because maybe I think we're still tied to learning in the classroom.."*

(Int- T2- 16/9/2021)

**T3** *"..Now that there is still a problem for the method for us to make students understand.."*

(Int- T3- 16/9/2021)

## **Theme 2: The need to develop a model for integrating memorised Quranic verses with acquired knowledge aqli at Kolej PERMATA Insan**

All the teachers agreed that there is a need to develop guidelines for integrating memorised Quranic verses with acquired knowledge. The teachers' desire is a model that can be developed which emphasises a solid foundation and clear guidelines in implementing the integration:

**T1** *“..I'd like to suggest if there's a model.. as a guideline that can be used as a basic guide for those who want to integrate memorised Quranic verses with acquired knowledge..”*

(Int- T1- 16/9/2021)

**T2** *“..Agree. Because in me, it is vital for us, specifically in KPI to understand the concept of integration of naqli and aqli knowledge, if this is the context of memorised Quranic verses with acquired knowledge in depth..”*

(Int- T2- 16/9/2021)

**T3** *“..Yes, it is necessary for me because for this memorised Quranic verses itself, we need a module from the basic in the first place. For USIM itself, it already has the INAQ model. For the memorised Quranic verses we need a model, a new model for us to know better the journey for the direction for us to get more to the integration of the memorised Quran verse..”*

(Int- T3- 16/9/2021)

Students and alums agreed on the need for a model of integrating memorised Quranic verses with acquired knowledge. The model could guide and standardise the implementation of the integration.

**S1** *“..It's always necessary because if we don't have that thing (guide), the integration will be diverse, like a lot of messy. Some are integrating in this way, some integrate this way..”*

(Int- S1- 14/9/2021)

**S2** *“..But perhaps if the correct guidelines are applied, it is not impossible to make better integration, insba' Allah..”*

(Int- S2- 15/9/2021)

**S3** *“.. there's no clear module for integrating, so, we have to find it ourselves like we're sometimes doing it without a clear direction like we're just looking at this..”*

(Int- S3- 16/9/2021)

**A1** *“..Maybe we should provide a guideline, OK this is only the feasible reference, all this time we don't have a specific reference..”*

(Int- A1- 12/9/2021)

**A2** *“..So, I think this thing (guideline) needs to be more profound and specific for how we want to make the naqli and aqli knowledge as a syllabus. So, it is necessary for how the steps and the right ways..”*

(Int- A2- 12/9/2021)

**A3** *“..I also think that it is necessary to expose students to ways to integrate, a method to relate between Quranic verses and science studies..”*

(Int- A3- 11/9/2021)

Both T2 and T3 suggested that the integration of memorised Quranic verses can be extended to areas other than STEM (Science, Technology, Engineering, & Mathematics) to celebrate the diversity of existing fields.

**T2** *“..In my opinion, it may be included subjects other than Science or STEM subjects in this to celebrate diversity..”*

(Int- T2- 16/9/2021)

**T3** *“..That module covers all aspects of life not only to science itself.... Not just when you say INAQ, it's more to science..”*

(Int- T3- 16/9/2021)

Similar to S2, she mentioned that the integration can be extended to other areas according to students' talents.

**S2** *“..But for me actually, he's probably more not into science, maybe more to language. It's a loss if we don't polish for that, especially this is related to the Quran. For example, he is very talented in that field, but because we're just focusing on this one, he can't get the opportunity. But if we focus on this, God willing, he'll bring it up till adulthood..”*

(Int- S2- 15/9/2021)

A1 also stressed the need to state to students that the integration is not limited to *kawaniyyat* verse:

**A1** *“..OK INAQ will be the kawaniyyat verses”, whereas the kawaniyyat verse is only one-fifth of the Quran. We have to be clear that when we're going to do the integration, we have to say that the integration is not limited to that..”*

(Int- A1- 12/9/2021)

Alumni stated that the subject of *tafsir 'ilmī* that was offered in the 4th year of study helped the students integrate verses of the Quran, especially *kawaniyyat* verses, with acquired knowledge.

**A1** *“..we are offered special courses such as for 'ilmī interpretation where students will be exposed to how the 'ilmī interpretation method and the interpretation of the kawaniyyat verse..”*

(Int- A1- 12/9/2021)

**A2** *“..We are exposed to the fundamentals of interpreting, which is the way to interpret the verses of the Quran. Then we relate it with science..”*

(Int- A2- 12/9/2021)

**A3** *“..at KPI, we were exposed to the subject of tadabbur, tafsir al-Quran, and Tafsir Ilmi. So this 'ilmī interpretation is Ustaz exposes us ways to interpret the kawaniyyat verses... the 'ilmī interpretation was introduced when we were at Form 4..”*

(Int- A3- 11/9/2021)

A1 and A3 suggested that the subject of *tafsir 'ilmī* be taught earlier to expose students to integration methods.

**A1** *“..I think it's necessary to (learn) 'ilmī interpretation first..”*

(Int- A1- 12/9/2021)

**A3** *“.. in my view, tafsir 'ilmī needs to be introduced a little early so that students know how to integrate acquired knowledge with naqli..”*

(Int- A3- 11/9/2021)

At the same time, teachers also agreed that a deep understanding of memorisation verse is crucial before integration with acquired knowledge is done. The justification is to obtain a clear and accurate meaning of a verse while unravelling the implied meaning.

**T1** *“..I agree that a deep understanding of the memorised Quranic verses is important in integrating the verse with acquired knowledge. Why? Because this deep understanding will trigger either the explicit or the implicit meaning of the verses..”*



(Int- T1- 16/9/2021)

**T2** “..It’s very agreeable because I think we need to understand what the verses are about first, not from our point of view of understanding. We can read, and we can memorise and see the translation. But, a deep understanding of what the scholars say, it is important to know and study before we go up to the step before we proceed to step for integrating with aqli because we are afraid that what is delivered is not synchronise nor in line with the acquired knowledge...”

(Int- T2- 16/9/2021)

**T3** “..Yes, I agree. The reason is that the Quran is our main source, and to avoid our misinterpretation of the verse, we need to refer to other interpretations as well..”

(Int- T3- 16/9/2021)

Similar to A2, he indicated that it is essential to know the meaning of a verse to be integrated.

**A2** “...So to align what we understand, not just translate Arabic into Malay. So, we need to ask a lot of sources to find the true meaning of the verse..”

(Int- A2- 11/9/2021)

## DISCUSSION

### **Theme 1: The challenges in integrating memorised Quranic verses with acquired knowledge in KPI.**

The first challenge in integrating memorised Quranic verses with acquired knowledge at Kolej PERMATA Insan is the lack of specific guidelines. This aligns with Hilmi et al. (2017), who maintained that no guidelines are explicitly outlined in integrating memorised Quranic verses with acquired knowledge. However, the teachers and students used the *tafsir ‘ilmi* approach in the integration. This is in line with Ali et al. (2021), who stated that the *tafsir ‘ilmi* (science-oriented interpretation) is one of the components of Quranic education in KPI where students elaborate on selected verses using *the tafsir ‘ilmi* approach.

The second challenge is students’ ability to integrate memorised Quranic verses with acquired knowledge. Quran teachers claimed the students have not yet achieved the proper level of integration. This is in line with the findings of Ibrahim et al. (2017) that religious school leavers have not been able to master INAQ despite being exposed to a curriculum that is almost the same as Kolej PERMATA Insan (in terms of revealed and acquired knowledge). This shows that the integrated curriculum between revealed and acquired knowledge does not necessarily enable students to integrate revealed and acquired knowledge. Integrating revealed and acquired knowledge must occur clearly in every subject or course, as highlighted by Mamat et al. (2020) and Mohd Zarif et al. (2018)

In addition, there are differences among students regarding their ability to integrate. This finding aligns with Coleman and Cross (2021) that gifted and talented students are likely to be gifted in one particular field based on Gardner and Sternberg’s theory that emphasises the strengths and weaknesses of gifted and talented students. This finding thus rejects the notion that gifted and talented students can master all areas. In fact, among the characteristics of gifted students is having an extensive and detailed memory, especially in the field of interest (Johnsen, 2018).

The students also acknowledged that the challenge in the integration is their ability; among the factors is the reference. The references in integrating memorised Quranic verses with acquired knowledge are mainly in Arabic, especially Quranic exegesis. The students admitted that limited Arabic language skills make it challenging to understand the references. This finding is in line with what was stated by Alias et al. (2019), that the main issues faced by students in reading skills in Arabic as a second language are poor mastery of language components, limitation in the knowledge and use of Arabic language reading strategies, and low level of understanding of the Arabic text.

Another factor is the difficulty in data screening. The differences in the verse’s interpretation in the references confused the student. According to Zainol and Majid (2012), the difference of views in the Quranic

interpretation is common and has occurred since the time of the companions RA. These differences became more widespread when the interpretation of the *al-ra'y* (opinion) approach was practiced. Thus, scholars have outlined the conditions of exegetes, the methodology, and the conditions in interpretation using *al-ra'y* (opinion) so that the interpretation becomes a trustworthy (*al-mahmūd*) interpretation and acceptable. (Al-'Ak, 1986; Al-Dhahabī, 2000)

In addition, students also faced difficulties in verifying data from the internet. This finding coincides with Moktar et al. (2019), which showed confusion about the essence of information obtained online among users. It is more troubling regarding religious knowledge, where users are encouraged to interpret the information based on their perceptions and opinions. At this point, Islam emphasised that the teacher must do learning and teaching. Having a more knowledgeable teacher can overcome misunderstandings of information among the students.

Another factor is the different tendencies in religion and science among students, which makes it difficult for students if integration is done individually. As mentioned earlier, gifted and talented students will likely be gifted in one field (Coleman & Cross, 2021). Therefore, group assignments considering the strengths and weaknesses of the group members are seen to overcome this challenge.

The third challenge is the teachers' preparation and ability to integrate memorised Quranic verses with acquired knowledge. The factors are limited mastery of one field (either revealed or acquired knowledge), non-exposure to the INAQ system from the beginning, and divergent areas of acquired knowledge. In overcoming the challenge, the teachers referred to experts in related fields. The findings align with Miedijensky (2018) that teachers of gifted and talented students must be experts in the subjects taught, knowledgeable in multiple disciplines, open-minded, and flexible. This is also supported by Kitsantas et al., (2017) findings that gifted and talented students tend to get detailed and in-depth teacher explanations.

The fourth challenge is in terms of teaching and learning methods. KPI students are the selected gifted and talented students who need different learning approaches to suit their giftedness. The approach to teaching gifted and talented students is something essential. In this context, Miedijensky (2018) suggested that the curriculum model of gifted and talented students should promote and enhance the development of high-level thinking skills. The diverse teaching strategies best suited for gifted and talented students must also be used, such as team teaching, inquiry-based learning, and independent tasks for students.

**Theme 2: The need to develop a model for integrating memorised Quranic verses with acquired knowledge in KPI.** The findings of the interview with the Quran teacher showed that there is a need to develop guidelines for integrating memorised Quranic verses with acquired knowledge. The teachers' intention is a model that emphasises a strong foundation and clear guidelines in the integration. Students and alums agreed on developing a model to guide and standardise the integration implementation.

‘The lack of clear guidance in integrating the Quran and acquired knowledge in the context of Quranic exegesis will cause the Quran to be misunderstood and misinterpreted. (Al-'Ak, 1986) The Quran is a Kalamullah with its discipline and cannot be understood and interpreted as pleased. Scholars of Quranic exegesis have put a specific methodology in interacting with the Quran using the opinion. (Al-Dhahabī, 2000) Human intelligence is subject to truth and error, but the Quran is undoubtedly true (Fuadi, 2013). Humankind can be spared confusion and error by revelation. At the same time, using the mind can strengthen humankind's faith in revelation (Sidik, 2007).

Quran teachers believed that integrating memorised Quranic verses can be extended to areas other than STEM (Science, Technology, Engineering & Mathematic) to celebrate the diversity of existing fields. Students are also taught that the integration can be extended to other areas according to the students' talents. This proposal aligns with al-Ghazālī (1985) and al-Suyūfī (1974) as they stated that the Quran is a source of exploration of various knowledge and sources of knowledge development. The limitation of integrating Quranic verses and the *kawwānīyyat* verses alone is a loss, given that the number of *kawwānīyyat* verses is almost one-sixth of the Quran (Al-Najjār, 2007). Hence, the remaining five-sixths of the Quran should be given the same attention as the *kawwānīyyat* verses.

In addition, KPI alums mentioned that the offer of the subject *tafsīr 'ilmī* in the 4th year of study helped the students integrate the Quranic verses with acquired knowledge, especially *kawānīyyat* verses. Thus, it is recommended that the subject of *tafsīr 'ilmī* be taught early to expose students to the integration methods. Based on the interview results, the *tafsīr 'ilmī* approach has been used by the Quran teachers in Tadabbur class. Yet the approach is general and not as detailed as in the subject of *Tafsīr 'Ilmī*. If the *tafsīr 'ilmī* approach is used comprehensively in the Tadabbur subject, there is likely no longer a need for offering the subject of *tafsīr 'ilmī* specifically.

At the same time, teachers also agreed that a deep understanding of memorised Quranic verses is a crucial aspect before integrating them with acquired knowledge. The justification is to obtain a clear and accurate meaning of the verses while unravelling the implied meaning. This finding aligns with al-Dhahabī's (2000) and al-Khālīdī's (2008) opinions, emphasising correct understanding before interpreting the Quran.

## CONCLUSION

The integration of Quranic memorisation verse with memorisation in KPI has been implemented, but specific guidelines in that context have not been established. The results showed some challenges faced in the implementation and the urgent need to develop models to guide teachers and students.

The absence of clear guidance in integrating the Quran and acquired knowledge in the context of interpretation will cause the Quran to be misunderstood and misinterpreted. The Quran is a Kalamullah with discipline and cannot be understood and interpreted at will. The scholars of the Quran have put a specific methodology in interacting with the Quran using common sense. Human intelligence is subject to truth and error, but the Quran is undoubtedly true. Revelation keeps people from confusion and error. At the same time, using human intellect to understand revelation can strengthen human faith.

Subsequent studies should focus on developing a model of integration of memorisation sentences with acquired knowledge, as this study analyses the development needs of the model.

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