

INTEGRATION OF NAQLI AND AQLI KNOWLEDGE IN ENGLISH LANGUAGE SUBJECT IN USIM'S MATRICULATION

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ABSTRACT

The objective of USIM is to advocate and channel Islamic Education into the mainstream of National education. In order to implement Islamic values in teaching, USIM introduced Naqli (Revelation Knowledge) and 'Aqli (Human Knowledge) elements as part of the syllabus. The subjects offered in USIM must be integrated with values of faith and righteousness. This descriptive case study with qualitative research design aims to explore the integration of the Naqli and 'Aqli elements in an English language subject offered at the matriculation level in USIM. Qualitative data collection mainly documentation and observation were used to describe the application of the elements in learning English in such context. It contains the design of the lesson plan, how the integration of activities related to the Naqli and 'Aqli context and the way the students were assessed for achievement and the students' self-reflection from the activity. Results revealed that Naqli and 'Aqli is possible to be embedded in English language classes in specifically planned instructional activities that can help instill values of Islam while learning English language.

Introduction

O Prophet! Indeed We have sent you as a witness, and a bearer of glad tidings and a warner. And as one who invites towards Allah by His command and as a lamp spreading light".
[Surah Al-Ahzaab: 45 & 46]

Universiti Sains Islam Malaysia (USIM) stands as the 12th public university in Malaysia and the objective of USIM is to advocate and channel Islamic Education into the mainstream of National education. In its thrust to nurture the generation of Al-Abrars, USIM introduced the integration of *Naqli* (Revelation Knowledge) and *'Aqli* (Human Knowledge) elements as part of the syllabus. The integration is specifically formed based on the four Mustawa (levels); M1– Al-Nusus (Ayatization), M2 – Al-Muqaranah (Comparative), M3 – Al-Taqyim (Adaptation) and M4 - Al-Tafaquh (Internalising).

In embracing the Naqli and Aqli knowledge, language learning elements will be matched accordingly to the themes of the Mustawa levels (Appendix 1). The paper will highlight the norm of language learning through reading literary components and relate literature to the significance of learning history of prophets' companions (Sirah). English language learning activities are then combined with the theoretical framework of language learning specifically in skills pertaining reading and writing. The background of Language Learning in USIM's matriculation centre will be justified narrowing to the specified subject chosen for the integration. The implementation of integration of Naqli and Aqli in the syllabus are discussed taking in consideration the added value of its implementation. Students' responses on the new activity embedding language learning and re-emphasise Islamic values concurrently are reviewed as a reflection of the outcome of the proposed learning activity.

Learning English Literature

The introduction of learning literature as part of the English teaching and learning emerged in 2001 as the Kurikulum Bersepadu Sekolah Menengah (KBSM) embraced English literature as part of the curriculum. Students have an early exposure to English literature from Form 1 until Form 5 which encompasses the aesthetic use of language as one of the learning outcomes.

"Language for aesthetic purposes enables learners to enjoy literary texts at a level suited to their language proficiency and develops in them the ability to express themselves creatively".
(KBSM English language Curriculum Specifications, 2003)

Placing literature component in the syllabus gives students a chance to improve their language proficiency as well as to develop their creative thinking in expressing thoughts and opinions. In ESL classrooms, literature is taught formally as part of the teaching and learning content. The syllabus covers stories such as 'The Pearl' by John Steinback and 'Looking for the Rain God' by Bessie Head.

Exposing students to literature provides the opportunity for students to enjoy the experience of reading, understanding and responding to literary texts in different periods and cultures (Floyd & Carrell, 1987). Readers can explore human concerns narrated on the story. Amongst soft skills that can be nurtured via these texts are opportunities for students to be responsible and

contribute to the society. Learners are encouraged to express their opinions, feelings and make connections between their own personal and cultural experience and those expressed in the text.

Learning therefore takes place when readers are able to interpret a text and construct meaning on the basis of their experience. Rosli (1995) proposes three main approaches to literature teaching; information-based approaches, personal response-based approaches and language-based approaches. Information-based approach is used to teach knowledge about literature and treat literature mainly as a source of facts or information about a target culture. Teaching methodologies tend to be teacher-centred and reading is largely for information.

On the other hand, personal response-based approach is more student-centred. It focuses on eliciting individual response to a text. The approach is to motivate students to read by relating the themes and topics in the text to his or her-own personal experience. Savvidou (2004) identifies personal growth model as reader-response approach. Its emphasis is on question-discussion methodologies. Language-based approach aims to be learner-centred, activity-based and pays particular attention to the way language is used. The approaches involve standard, widely-used and widely-known procedures for developing language competence and sensitivity. Language-based activities need to fulfil the criterion of being language-based, student-centred, activity based and process-oriented (Ganakumaran, 2002) while Rosli (1995) suggests some teaching strategies that could represent some of the lead up activities for study skills in reading literature such as prediction, summary, forum or debate, retranslation and opinionative questions.

Learning Sirah

Reading the biography of a person and the journey one takes from one place to another yields concise history that impacts readers. The biography of Prophet Muhammad ﷺ and his prominent companions like Abu Bakar As-Siddiq and Bilal Bin Rabah portrays situations and incidences in their life that help learners face their struggle in their life. When reading about sirah, we indirectly study the history of our religion (Islam). Reading sirah is not merely reading for entertainment. It is part of ibadah as there is a reward (ajr) once we study it as simultaneously readers are worshipping Allah ﷻ by studying the life of Muhammad ﷺ or his companions.

In Surah Ali Imran verse 31, Allah ﷻ said:

“Say if you do love Allah then follow me (i.e. Muhammad ﷺ) Allah will love you and forgive you of your sins. And Allah is Most Forgiving, Most Merciful”.

Readers are taught to know and recognize the life history of the Prophet ﷺ; according to Ab Halim Tamuri (2000), human nature is much impressed with the people who are venerated. The stories influence readers as they try to imitate the way of life, dressing and personal traits and stature for the Prophet Muhammad ﷺ. The lives of the prophets or companions are learnt and the Quran in Surah Al-Bayyinah verse 8 states that *“Allah being pleased with them and they with Him”*.

Sirah teaches learners to emulate traits of the Prophet ﷺ and helps to develop education and religious beliefs. The figures can inspire us with sacrifices, struggles and perseverance. Similar to English literature, Arab literature focuses on own moral values focusing on Islamic moral forms.

USIM’s Matriculation: Tamhidi Centre

Tamhidi Centre, USIM was established in 2004 as a feeder for bachelor programmes in USIM. The term Tamhidi was coined from Arabic language which carries the meaning of preparatory. Its main objective is to supply students to five faculties mainly Faculty of Medicine and Health Science, Faculty of Dentistry, Faculty of Science and Technology, Faculty of Law and Syariah and Faculty of Accounting & Muamalat.

English for Academic Purposes Subjects

Tamhidi is a one year preparatory programme and during the two semesters programme, students are required to attend English for Academic Purposes (EAP) classes. There are four EAP classes (two each semester), ranging from EAP I – Reading & Writing (MUET), EAP II- Speaking & Listening (MUET), EAP III- Reading & Writing to EAP IV- Speaking & Listening. EAP III- Reading & Writing, which is offered in the second semester, will be the focus of this paper as EAP I and EAP II are specifically designed to cater to students’ preparation for the MUET examination. Hence, the reading and writing course in semester II is less exam-oriented and can be structured according to the needs of the management to include the Islamic values.

EAP III focuses on reading and writing with the aims to develop students’ skills in writing sentence structures and exposing them to different reading materials. Reading materials are gathered from authentic sources and students are exposed to other formats of essay writing apart from factual and argumentative writing learnt in the first semester. The breakdown of the coursework percentage for EAP III is as follows:

Items	Percentage
Reading Quiz	10%
Grammar Quiz	10%

Mid-Semester Examination	20%
Group Assignment (Folio Writing)	10%
Group Presentation (Types of Essays)	10%
Final Examination	40%

Table 1: Carrymarks for English for Academic Purposes (EAP) III

The assessment that focuses on Naqli and Aqli integration via written form is in the form of the folio writing group assignment. As the authors are the course coordinators for the English subject, the percentage agreed on for this portfolio writing is 10% from the overall marks. The course coordinator lists the content of the portfolio which serves as compulsory subtopics as part of the folio. During consultation process, lecturers are required to have some background knowledge and training in adapting with the Islamic values and be able to guide students to perform the task reflecting the thrust of integration of Naqli and 'Aqli knowledge on both ends of teaching and learning.

The Folio Writing

The folio writing is a written assignment assigned for all the foundation students for an English class in the second semester. It is a group work assessment whereby students are given about a month to find relevant information pertaining to the personality given, either Rasulullah ﷺ's companion or family member. The purpose of this assessment is to have students inquire, read and investigate about that personality by referring to various types of sources such as encyclopedias, the Internet, books, magazines or even refer to reliable scholars and ask for guidance and information from them. Research at the library to gather the information is also encouraged.

This folio is divided into seven topics, which include the background information of the personality, the history of the place that he was born at, his life story before he came back to fitrah and finally became a Muslim, as well as the comparison of his characteristics before and after he had reverted to Islam (if any), his precious moments with Rasulullah ﷺ, the contributions that he had done for Islam, and the students' opinions and feelings of the personality's story, as well as the lessons that they have learnt from it.

In folio writing, the creative use of language highlights and explores issues and concerns of human interest which can draw lessons by comparison and contrast. The content and learning outcomes of folio writing are listed in the following table:

Language Learning Outcome	Content
To construct meaning from texts and context	Story/text Online articles Use of prior knowledge
To recognise and discuss issues of life in the text	Issues of universal concern i.e.: time and space, gender empowerment, love, sacrifice
To analyse and understand plot	Subplots Sequence of events Reasons for events Results of the events Relationships between events
To describe people and interpret their interactions and relationships with one another	Physical attributes Social position Attitudes and beliefs Personality Kinds of relationship Actions and reactions Interactions with one another Character development
To understand, interpret and analyse the contribution on setting (place and time)	Nature of setting Atmosphere and mood
To identify and interpret literary devices	Figures of speech Figurative language
To communicate an informed personal response to text	Reasons to support one's response to the text Relate the story to one's own feelings and experiences

To produce a piece of work in response to text	Essays Short shorties drawings
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Table 2 : Folio Writing Language Learning Outcome

Integration of Naqli and ‘Aqli Knowledge in English Language Subject

The idea of implementing Islamic Values in education was envisioned by Prof Dato’ Dr. Asma Ismail (former vice-chancellor of USIM) in her New Year Resolution Speech in 2014. The learning of English language is considered to be estranged with the Naqli knowledge as it relies on the influential western culture. However, Dewey (2012) highlights that the most common forms of education result from years of schooling that incorporates studies of a variety of subjects up to the tertiary level. Hence, there seems to be a light in the English language to incorporate the Naqli and ‘Aqli elements as it differs from the normal approach of learning English literature in secondary schools.

When literature components and sirah are combined, they share mutual components. Even though they are known as different identities, the similarities are prevalent in the aspect of literary components and values it brings. The combination of two knowledge disciplines becomes the *i+1* in learning. This reflects the integration of Naqli and ‘Aqli, which, according to Azyumardi (2006), complement each other when it comes to the implementation of the input of reality and the revelation of knowledge.

Islamic values can be explored via learning English reading and writing. Even though until now English has been perceived to be connected to the western culture, elements of learning aspects of religion via the medium of English language generally can still be instilled. Bearing that thought of the aim of USIM to integrate Naqli and ‘Aqli knowledge, Tamhidi Centre introduces the folio writing assessment to be embedded as part of the subjects that envisions to meet the integration of language learning and Islamic essence.

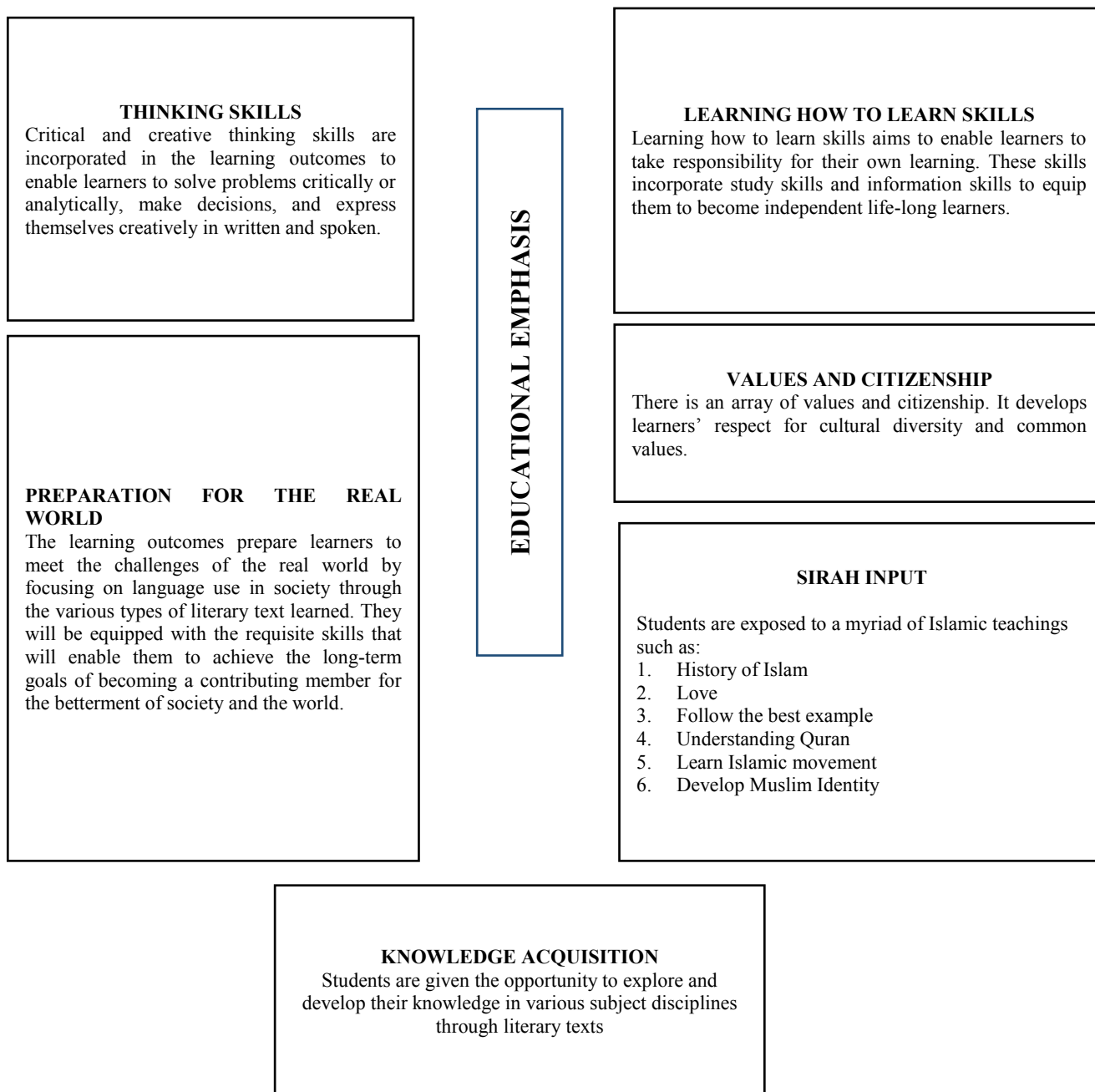


Figure 1: Educational Emphasis of Folio Writing

Before the implementation of Naqli and 'Aqli, the topic of folio writing was "My Idol" that ranged from parents, relatives, politicians, artists to activists. One of the challenges to integrate Islamic values in teaching English was via the reading of Sirah of Prophet Muhammad ﷺ and his companions. In order for students to reflect their reading on the selected 'idol', students would have to produce a folio in written form by constructing their own sentences.

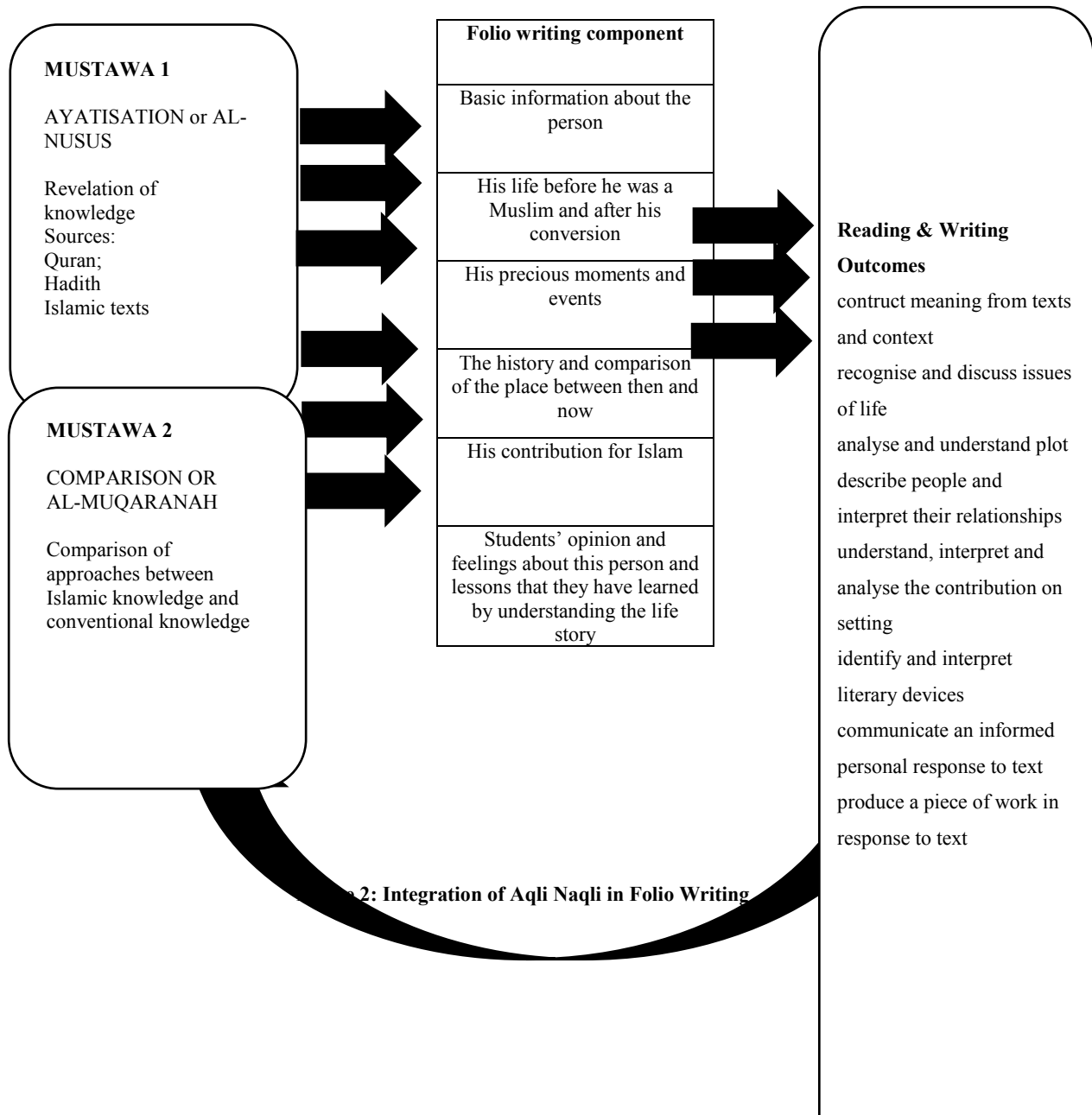
This method of folio writing adapts the folio writing method of writing a bibliography entitled 'My Idol'. Instead of selecting an idol from popular public figures be it a politician, entrepreneur or a celebrity, it is now changed to Rasulullah ﷺ's companions or family members. The selection of the chosen names of the companions needs to be approved by the lecturers before the students embark on their folio writing. Upon deciding on Islamic scholars to replace their generic idols, most students tend to choose prominent ones like Ibnu Sina or even Prophet Muhammad ﷺ himself as their idol.

The ultimate aim of the folio is not only to educate but also to instil faith. From the first holy verse that was revealed, Al Alaq: 1-5 which simply means 'read', the order of learning in Islam is to read the Al-Quran first and then to do what has been read. The process of producing the folio requires the students to conduct pre-reading tasks, data collection and search for input for them to complete the chapters required in the portfolio. Reading (prior knowledge) in writing is needed as the students need to familiarize themselves with the content, as compared to previous topics such as 'My idol, my father' which did not require intensive and extensive reading for input. Hence the implementation of the topic of Prophet Muhammad ﷺ's companions for the folio encourages students to read for input collection.

In order to standardize the rubrics for marking, the course coordinator has outlined the subtopics for the development of the folio for consistency. The details are as follows:

- Subtopic 1 : Basic information about the person. (his name; what people call him; tribe that he comes from)
- Subtopic 2 : The history and comparison of the place that he comes from (in the past and now)
- Subtopic 3 : His life before he was a Muslim and after his conversion (if applicable)
- Subtopic 4 : His precious moments and events with Rasulullah ﷺ.
- Subtopic 5 : His contribution for Islam.
- Subtopic 6 : The students' opinions and feelings about this person and the lessons that they have learned by understanding the life story of this person.
- Subtopic 7 : List of references

In short, the integration of naqli and 'aqli knowledge of the folio writing assessment is portrayed in the figure below:



Why is the topic Prophet's Companions?

There are many recommendations for Muslims to get to know and to learn about sirah and the life story of Rasulullah ﷺ's companions. In the approach of tarbiyyah (educating) his sahabah or companions, Rasulullah ﷺ is the best muallim compared to any other Islamic scholars or ulama in the previous and the modern era, as he is called as *Qudwatan Hasanah* which is defined as the best example or the best role model of mankind personality. Prophet Muhammad ﷺ's companions are among those who directly received guidance from every revelation that Allah ﷻ bestowed on Rasulullah ﷺ. They were among the first ones who contributed and participated in every effort in spreading Islam during the the initial phase when Rasulullah ﷺ was revealed to be an apostle. Thus this is the factor that contributes to a very strong and sincere faith among the companions on every revelation by Allah ﷻ via his beloved messenger ﷺ. This is evident in the Quranic verse below:

Surah Al Maidah: Verse 83

"And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses".

Thus, this has made them become like the stars that give guidance in showing the right path of success in the world and the hereafter. As Rasulullah ﷺ said in the hadith

*"The best man was in my generation, then the next, then the next generation."
(Narrated by al-Bukhari, no. 3651 and Muslim, no. 2533)*

As a muslim, we should encourage ourselves and our next generation to learn, getting to know, to respect and to love the companions of Prophet Muhammad ﷺ. To seek knowledge about the companions of Prophet Muhammad ﷺ is very crucial and important in the process of strengthening our iman and to achieve victory in this world and the hereafter. Thus, to strengthen and support this conviction the below hadith is the best to look at:

*Ibn Umar reported: Umar ibn Al-Khattab delivered a sermon to us at Al-Jabiya and he said,
"O people! Indeed, I have stood among you as the Messenger of Allah ﷺ stood among us and he said: "I enjoin you to follow my companions, then those after them and those after them.."
Sunan At-Tirmidhi 2165*

In implementing the Naqli and 'Aqli approach in English teaching subject, introducing the text on sirah nabawiyah and the life of the sahabah are the two methods that can be included. Using the sirah nabawiyah and the life story of sahabah of Rasulullah ﷺ could be the replacement or substitute for the Medieval English Literature resources. Via understanding the life of the sahabah of Prophet Muhammad ﷺ, the usage and function of English Language will be extra widely used without any limitation of the purely Medieval English Literature only. There are many among the sahabahs who are considered as very popular characters in the sirah nabawiyah. They are highly recognized by Rasulullah ﷺ as the back bones that had sacrificed a lot during the time before hijriyyah year.

The most important name is Sayyidina Abu Bakr as he was the man who accompanied Rasulullah ﷺ almost in every battle and mission of da'wah. Learning the characters of Sayyidina Abu Bakr is one of the listed names in the folio writing as the Prophet ﷺ had highly recognized Abu Bakr as the one who will enter the paradise without any account, as according to hadith:
It was narrated by Ibn al-Jawzi in al-'Ilal al-Mutanaahiyah (1/190) via Dawood ibn Sagheer who said: Katheer an-Nuwa' narrated to me that Anas ibn Maalik said:

The Messenger of Allah ﷺ said: I said to Jibreel when he took me on the Night Journey (al-Isra') up to heaven: "O Jibreel, will my ummah be brought to account?" He said: All of your ummah will be brought to account except Abu Bakr as-Siddeeq. On the Day of Resurrection, it will be said to him: O Abu Bakr, enter Paradise. He will say: I will not enter it until those who loved me in the previous world enter it with me.

Other than Abu Bakr, there are many other companions who are also included in the list as they were also mentioned by Rasulullah ﷺ since they played important roles in the Islamic Da'wah process. Those names are Sayyidina Umar Al- Khattab, Sayyidina Uthman Ibn Affan, Sayyidan Ali bin Abi Talib, Sayyidina Talhah ibn Ubaidullah, Sayyidina Zubair Al- Awwam Sayyidina Sa'ad ibn Abi Waqqas, Sayyidina Zaid bin Harithah and Sayyidina Abu Ubaidah bin Al-Jarrah. Those personalities mentioned above were chosen, as in a very beautiful hadith of Rasulullah ﷺ:

Abdur Rahman ibn Awf reported: The Messenger of Allah ﷺ said,

*"Abu Bakr is in Paradise, Umar is in Paradise, Uthman is in Paradise, Ali is in Paradise, Talha is in Paradise, Az-Zubair is in Paradise, Abdur Rahman ibn Awf is in Paradise, Sa'ad is in Paradise, Zaid is in Paradise, and Abu Ubaida is in Paradise."
Source: Sunan At-Tirmidhi 3747 Grade: Sahih (authentic) according to As-Suyuti*

The heart sobbing story of Sayyidina Bilal ibn Rabbah is also included in the list as the life story of this special character was full of tragic and conflict of slavery and iman. He was known as a slave for the Quraish as he came from Africa. The famous story of Sayyidina Bilal can motivate the students to be more willing to sacrifice for the sake of Islam. He was the first African slave who converted to Islam.

Those personalities listed above are the ones who have interesting life story to be chosen as the literature text in implementing the Naqli Aqli approach in an English classroom. Thus the beautiful stories of the companions of the Prophet ﷺ are not just stories that only teach languages, but also the stories of motivation, faith, struggle and sacrifices, high level of values, moralities and the best stories throughout the ancient and modern civilization of human being. Above all, they are not stories of myth or fiction. They are stories of truth.

Reflections of the Folio Writing

As the folio focuses on a Muslim scholar's life story, there are several reflections that can be taken into account by the students. The reflections are not based on a particular chapter of the students' opinions and feelings of the personality's story per se, but the whole process of completing the task. Hence, the reflections of this assessment can be divided into the headings below:

a) Challenges

When the students search for the life story of a personality, for instance, they learn about the challenges and trials that he had to go through before he reverted to Islam, and how strong he was in enduring all the physical tortures and emotional turmoil for the

sake of Islam. Hence, the students can relate this to their own life. As a student, they can never run from facing the challenges in their studies. They have to be strong physically, mentally and emotionally in shouldering all the burdens while pursuing their dreams. They will learn that the obstacles that Rasulullah ﷺ's companions and family members had gone through were very much harder and torturing than theirs, but because of their high spirit, all of those difficulties made them love Allah ﷻ and Rasulullah ﷺ even more.

This is in line with the Quranic verses where Allah ﷻ says:

'On no soul doth Allah place a burden greater than it can bear' (Al-Baqarah:286)
'He (Allah) created death and life that He may test you, to see which of you is the best in deeds.' (Al-Mulk:2)

'Be sure We shall test you with something of fear, and hunger, some loss in goods, or lives, or the fruits (of your toil); but give glad tidings to those who patiently persevere. Who say when afflicted with calamity: "To Allah we belong and to Him is our return." They are those on whom (descend) blessings from Allah and Mercy; and they are the ones that receive guidance.' (Al-Baqarah:155-157)

Allah ﷻ has promised that any trials and hardships that one has to face is something that they can really endure. For instance, if the students are assigned to do a research on the life story of Bilal bin Rabah, they will learn that he was one of the loyal companions of Rasulullah ﷺ who was tortured severely by his master, Umayyah ibn Khalaf, was bound, dragged around Mecca, mocked by children, whipped and beaten while spread-eagled upon the Arabian sands under the desert sun, his limbs bound to stakes, and a hot boulder placed on his chest. Nonetheless, all these ruthless torments did not stop him from holding firmly to his faith, as he continuously said "Ahad Ahad". He was willing to undergo the miserable tortures because he believed in the rewards in the hereafter. Therefore, students should be able to reflect this in their life, that despite the hurdles that they are experiencing, they should be patient and strong enough to face them as there are many lessons that they can learn, as well as the rewards that await them in the future are even greater.

b) Friendship/Brotherhood

In Islam, friendship is regarded as something very precious and treasured greatly, and this is evident and mentioned in numerous Quranic verses, such as:

'And hold fast, all of you together to the rope of Allah, and do not separate'
(Ali-Imran:103)

'And the believers, men and women, are protecting friends of one another, they enjoin the right and forbid the wrong' (Al-Taubah:71)

'The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy' (Al-Hujraat:10)

In addition, we can also find a number of hadiths on the importance of friendship and brotherhood:

'The Prophet ﷺ said 'The right of a Muslim upon a Muslim are six' It was asked what are they? He replied
' When you meet him, salute him
when he calls you, respond to him
When he seeks advice , give him advice
When he sneezes and praises Allah, respond to him
When he falls ill, visit him
When he dies, follow him (the funeral bier)' (Muslim)

'You will see the believers in their mutual kindness, love and sympathy just like one body. When a limb complains, the whole body responds to it with wakefulness and fever' (Muslim and Bukhari)

'Prophet Muhammad ﷺ said:

"You shall not enter Paradise until you believe; and you will not believe until you love one another. Shall I not guide you to a thing? Which when done , will make you love one another: Spread the greeting of Salam among you"- (Muslim)

'The Messenger of Allah ﷺ said: A muslim is a brother to a Muslim: Neither he wrongs him, nor hands him over (to another). And whoso comes in need of his brother , Allah ﷻ comes in his need ;and whoso removes a calamity of a Muslim, Allah ﷻ will remove a calamity from the calamities of the Resurrection Day, and whoso conceals the faults of a Muslim, Allah ﷻ will conceal his sins on the Resurrection Day' (Bukhari and Muslim)

From the folio writing, students will learn how much love Rasulullah ﷺ's companions had towards him. They were willing to sacrifice everything including their position in the society, wealth, property and even themselves because of Allah ﷻ and Rasulullah ﷺ. Rasulullah ﷺ's companions like Saidina Abu Bakr As-Siddiq, Saidina Umar al-Khattab, Saidina Uthman ibn Affan and Saidina Ali bin Abi Talib are among his closest friends that loved him endlessly.

For example, Saidina Abu Bakr was commonly known as *As-Siddiq*, meaning *'The Truthful'*. He became the first openly declared Muslim outside Rasulullah ﷺ's family. He was the one who whole-heartedly trusted Rasulullah ﷺ when everyone else denied him. He was willing to spend his property and freed many slaves including Bilal bin Rabah, all in the name of Allah ﷻ and Rasulullah ﷺ.

Thus, the students can actually reflect this story in their life. They should love their friends because of Allah ﷻ, and not due to power, wealth or even looks. However, choosing the right kind of friends is very important as it will somehow influence the way someone thinks and carries himself. Friends are people other than our family members who know us best. Therefore, friends should always support each other, like what is portrayed through the beautiful friendship between Rasulullah ﷺ and his companions that the students can definitely see when they write the folio writing.

c) Family relationship

Family is indeed our best supporters and stick with us through thick and thin. While completing this task, students will be able to discern that family is the pillar and backbone of a personality. Family undoubtedly understands us best, despite whatever differences there are. In fact, Rasulullah ﷺ once said:

'There are three things that continue to benefit you while you are in the grave: beneficial knowledge you leave behind; the continuously beneficial acts of charity; and a child who prays for you.'

This shows how important a family ties is, as it is one of the only three things that can still benefit us when we have passed away. As an example, there are many lessons that can be learnt about family relationship from the life story of Fatimah Az-Zahraa, Rasulullah ﷺ's beloved daughter. She is the object of love and respect of all Muslims, as she was the child closest to her father and supported him in his difficulties, as well as the supporter and loving caretaker of her own husband and children. For Muslims, Fatimah is an inspiring example. Through the assignment, students will learn the values that they should have in order to be a good son or daughter, husband or wife, brother or sister. The hardships that Prophet ﷺ's family members had gone through had indeed strengthened their bond and love towards each other.

d) Role Model

In this modern era of globalization, teenagers are very much influenced by Western scholars and ideologies, along with Western artists and music to the extent that they even regard those figures as role models. It is undeniable that they might be some good values that they learn from these Western personalities, but the harmful ones might be even worse that might influence the thinking of these young youths.

Rasulullah ﷺ is indeed the best role model that should be followed by all. The below verse contains an important principle for all Muslims that is to follow the Messenger of Allah ﷺ in all his words and deeds:

'Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much'
(Al-Ahzab: 21)

In this verse, Allah ﷻ presents His Messenger ﷺ's life as an absolute model for the Muslims to follow on the day of Al-Ahzab, with regard to patience, striving and waiting for Allah ﷻ to provide a way out of the challenge that he was in. The verse demands that Muslims should take the Holy Prophet ﷺ's life as a model for themselves in every affair of life and should mould their character and personality according to it. This, therefore, means that those who claim to be the believers and Muslims and followers of Rasulullah ﷺ, should see how he conducted himself on the occasion.

Rasulullah ﷺ set the best example in leadership. He endured along with others every toil and labor that he asked others to endure, and endured better than others; there was no trouble which others might have experienced and he himself did not. He was among those who dug the trench, and endured hunger and other afflictions just as the common Muslims did. He did not leave the battlefield even for a moment during the siege nor retreated an inch. The Prophet ﷺ's own family had also been exposed to danger just as the families of other Muslims. He did not make any special arrangement for his own and his family's protection. He was always in the forefront to offer maximum sacrifices for the great objectives for which he was constantly asking others to make sacrifices.

Because of this reason, Rasulullah ﷺ's companions resembled closely the conduct and character of Rasulullah ﷺ. They consistently did every good thing in the hope of receiving Allah ﷻ's grace and His favours, as they were mindful that the Day of Judgment is real. Their characters and *akhlak* are truly a reflection of Rasulullah ﷺ's *akhlak*, as they are the closest friends to him. Hence, there are many companions that the students can take as role models, such as Bilal bin Rabah, Saidina Abu Bakr and Saidina Umar al-Khattab. If the students are assigned to find information about Saidina Umar for instance, they can see that his rule, which lasted for ten years, was full of accomplishments, for example the establishment of Public Treasury, Police Department, and Land Revenue Department and so many other numerous achievements. He would deal with many matters quickly even before they could arise. It was the sharpness of his personality and austerity that solved many of the troubles that would face his successors. Therefore, students should be proud that Muslim scholars like Rasulullah ﷺ's companions and family members are the best role models that should be followed next after Rasulullah ﷺ himself.

Limitations of the Study

Implementing the collaboration of Naqli and Aqli in English Language classroom has its own necessities which are crucial and mostly important to be considered before coconducting it in the classroom. When implementing this folio of sahabah of the era of Rasulullah ﷺ, the lecturer conducting the class needs to be someone who has adequate knowledge about those characters of the sahabahs of Rasulullah ﷺ. Like many English lecturers who commonly have some basic knowledge about the Medieval English Literature, this folio project also demands the lecturer to make some research about the information and the story line of sahabah listed in the project. The students will always consider the lecturer as someone who is very knowledgeable in every aspect of the

classroom subject, therefore if the English lecturer is not able to guide the students in the aspect of finding relevant and reliable information which is based on the true history record about the companions of Rasullullah ﷺ, then the objective of this folio project cannot be achieved.

As we know, there are not so many English language lecturers who are experts and have adequate knowledge in al-hadith of Rasullullah ﷺ. Thus, many English language graduates are only equipped with the knowledge of the Medieval English Language Literature as it is one of the subjects offered in the university before they graduated and teach the English language in school and universities in Malaysia.

Another limitation is that not so many English teachers have the committed interest and high appreciation towards the story of the companions of Rasullullah ﷺ. Some teachers might find this project as very boring and dull and might probably question why we must study about those characters, the majority of whom were Arabs, communicated totally in Arabic language and lived in the Arabian Desert continent, which has totally nothing to do with the English background and culture at all. This project really demands the lecturer to have interest in the related subject matter as the lecturer has the responsibility to encourage and boost up the students' interest to get to know and research more about those listed companions via English language as the medium of instruction. As a conclusion, if the English lecturers themselves lack of knowledge and are not highly motivated to introduce the topic of the companions of Rasullullah ﷺ, then the objective of the project could be difficult to achieve.

The other limitation of the project is that it is only conducted in the Tamhidi level in USIM and it is not to be implemented for bachelor degree students who are studying in other faculties. This is because the English Language curriculum and syllabus in Tamhidi level is totally different compared to the syllabus of English Language in the faculty level for bachelor degree students. Furthermore, this folio project can only be conducted for one semester, as it is only suitable to be one of the coursework assignments for the English Language subject in the second semester. This limitation occurs because the Tamhidi students must first be prepared for the Malaysian University English Test (MUET) which is normally scheduled around the first semester of the Tamhidi Academic Session yearly.

This folio writing project has only been conducted in the English Reading and Writing class and has never been implemented in the English Listening and Speaking class as it requires the teachers to have a certain level of expertise if it is to be implemented as a speaking activity in the Listening and Speaking classroom.

Recommendations

With the aim to become a Global Reference University in 2025 and pioneers Islamic Science and spearheading the knowledge of *Naqli* (Revelation Knowledge) and *Aqli* (Human Knowledge), the process of Islamization via the intergration highlights the attributes that a learner would feel submissive to Allah ﷻ with better understanding of the Islamic values.

There is a way to implement *Naqli* and *Aqli* knowledge in English language classroom as it encompasses the positive values of honesty and kindness related to learning literature components instilled in writing. Through students' personal reflections on the folio writing activity, it could support the development of human civilization similar to the aims of tertiary level education which is to develop students holistically in persona and academic fields.

We would like to recommend that this folio writing project should be suitably improvised and modified for the English Listening and Speaking classroom as one of the classroom presentation activities or as a Post Writing activity, where the students are given the chance to present and talk about their appreciation and respect towards the character of the companions of Rasullullah ﷺ that they have researched and written about. Thus, we believe that after the students have gone through the research and the writing process they would have encountered many wonderful characters of human being and learned to appreciate the beautiful stories of *jihad* via this project. Therefore, we should give the students an opportunity to express and share all the good stories among their friends via the Speaking Presentation Activity in the English Listening and Speaking Classroom. Thus, their friends who listen to their stories of companions of Rasullullah ﷺ can get an aspiration in moulding their human softskills characters in order to become a better *khalifa* in this world, now and in the future.

Hopefully, other activities which integrate *Naqli* and *Aqli* context in relation to language learning can be explored so long as they can be embedded in English language classes in specifically planned instructional activities that can help instill values of Islam while learning English language.

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USIM's Model of Integration of Naqli and Aqli Knowledge in Teaching-learning

