

THE INTEGRATION OF HOLISTIC VALUES IN HIGH-IMPACT EDUCATIONAL PRACTICES AND KELANTAN RABBANI EDUCATION POLICY

Pengintegrasian Nilai Holistik Dalam Amalan Pendidikan Berimpak Tinggi Dan Dasar Pendidikan Rabbani Kelantan

*Rahim Kamarul Zaman¹, Azizi Umar², Rohaidi Habil³

¹Faculty of Usuluddin and Al-Quran & Sunnah,
Sultan Ismail Petra International Islamic University College (KIAS),
15730 Kota Bharu, Kelantan, Malaysia.

²Centre for University Citra Studies,
National University of Malaysia (UKM),
43600 Bangi, Selangor, Malaysia.

³Centre for Academic Development,
Sultan Ismail Petra International Islamic University College (KIAS),
15730 Kota Bharu, Kelantan, Malaysia.

*Corresponding author's email: abdulrahimkz51@gmail.com

Submitted:	Accepted:	Revised:	Published:
17-Dec-2024	07-Mar-2025	01-Dec-2025	30-Dec-2025

Abstract

Holistic value is a dimension that considers all aspects, including physical, mental, emotional, social and spiritual. The application of holistic elements is very significant in the development of education today. Based on the Malaysian Education Development Plan 2015-2025 (Higher Education), holistic, integrated and constructive curriculum development aspects have been outlined as a main focus. The plan is also supported by high-impact educational practices (HIEPs) to produce holistic graduates with knowledge and values aligned with the national higher education philosophy. However, the holistic element is found to be subjective in helping Higher Education Providers (HEPs) develop an integrated curriculum based on their aspirations. Therefore, this study discusses the potential integration of holistic values between the HIEP and the Kelantan Rabbani Education Policy (DPRK) initiated by the Kelantan State Government in 2018. By applying the thematic content analysis method, this qualitative study examines the parallelism of holistic values across the nine principles of the DPRK, the four core features of HIEP, and the 1st Leap of the Malaysian Education Development Plan 2015-2025 (Higher Education). The study found that the potential for integrating the DPRK's holistic values into the HIEP construct is very significant. The construct of nine DPRK principles that outline 46th best practices strengthened holistic values in HIEP. In conclusion, this study found that DPRK should be recognised as a holistic value empowerment module within the HIEP and officially practised in the national and global higher education systems.

Keywords: Holistic Value, Higher Education, High Impact, Kelantan Rabbani Education Policy

Abstrak

Nilai holistik merupakan satu dimensi yang mengambil kira semua aspek meliputi fizikal, mental, emosi, sosial dan spiritual. Penerapan elemen holistik amat signifikan dengan pembangunan pendidikan masa kini. Berdasarkan Pelan Pembangunan Pendidikan Malaysia 2015-2025 (Pendidikan Tinggi), aspek pembangunan kurikulum yang holistik, bersepadu dan konstruktif telah digariskan sebagai

lonjakan utama. Pelan berkenaan turut disokong Amalan Pendidikan Berimpak Tinggi atau High-Impact Educational Practices (HIEP) bagi menghasilkan graduan holistik yang berilmu dan berakhlak sejajar dengan Falsafah Pendidikan Tinggi Kebangsaan. Namun, elemen holistik berkenaan didapati bersifat subjektif dalam membantu Pemberi Pendidikan Tinggi (PPT) membangunkan kurikulum bersepadu berpandukan aspirasi berkenaan. Justeru, kajian ini dikemukakan bagi membicarakan potensi integrasi nilai holistik dalam HIEP dan Dasar Pendidikan Rabbani Kelantan (DPRK) yang telah digagaskan oleh Kerajaan Negeri Kelantan pada tahun 2018. Dengan mengaplikasi metode analisis kandungan secara tematik, kajian berbentuk kualitatif ini meneliti tahap keselarisan nilai holistik dalam 9 prinsip DPRK, 4 ciri teras HIEP dan Lonjakan 1 Pelan Pembangunan Pendidikan Malaysia 2015-2025 (Pendidikan Tinggi). Hasil kajian mendapati, potensi pengintegrasian nilai holistik DPRK ke dalam konstruk HIEP adalah amat signifikan. Konstruk 9 prinsip DPRK yang menggariskan 46 amalan terbaik didapati berupaya mengukuhkan nilai holistik dalam HIEP. Kesimpulannya, kajian ini mendapati DPRK wajar dimartabatkan sebagai modul pemerkasaan nilai holistik HIEP dan dipraktikkan secara rasmi dalam sistem pendidikan tinggi peringkat nasional dan global.

Kata Kunci: Nilai Holistik, Pendidikan Tinggi, Berimpak Tinggi, Dasar Pendidikan Rabbani Kelantan

1.0 INTRODUCTION

Holistic value is a dimension that considers all aspects, including physical, mental, emotional, social and spiritual. The application of holistic elements is very significant in the development of today's education. Guided by the National Education Philosophy, efforts to develop students' and graduates' individual potential in a comprehensive and integrated manner have become the primary focus. The aspirations of students' potential development have been successfully systematically developed with the result of the Malaysian Education Development Plan 2015-2025 (Higher Education) or MEB (HE), in addition to High-impact Educational Practices (HIEP) 2019 (Ministry of Education Malaysia, 2024; Sirat & Wan, 2022; Ahmad, 2017).

Nevertheless, several challenges have been identified in implementing the MEB (HE) 2015-2025. Among them are the challenges of addressing the quality of assessment constructs, the quality of innovation and research in higher education, the marketability of graduates, and the difficulty of integrating holistic elements into an integrated curriculum. Among the studies that discuss these challenges, such as Zaman et al. (2024), Jaafar & Zaman (2023), Sirat & Wan (2022), Ijon et al. (2022), Zaman et al. (2022), Esa et al. (2021), Halim et al. (2020), Munusamy & Hashim (2019), Shamsul et al. (2018), Awang et al. (2018) and Ahmad (2017).

In a more specific context, the holistic elements outlined in MEB (HE) 2015-2025 and HIEP 2019 are found to be subjective in helping Higher Education Providers (HEP) develop an integrated curriculum, as they aspire. In 2018, the Kelantan State Government initiated the Kelantan Rabbani Education Policy (DPRK), aligned with the MEB (HE) 2015-2025 aspirations to address the challenge. DPRK has been developed to ensure that the emphasis on the holistic, ethical, and spiritual values of students in the State of Kelantan reaches an optimal level (Zaman et al., 2024; Umar et al., 2020).

The DPRK contains as many as nine (9th) educational principles as well as 46th best practices that the Quran and Sunnah guide. The combination of its comprehensive structure has successfully leveraged the DPRK's potential as the core standard for the formulation of a holistic educational curriculum (Zaman et al., 2022; Umar et al., 2020; Awang et al., 2018; Yusoff, 2017; Mohamad et al., 2016). After all,

the DPRK has the potential to serve as a support policy to address the challenges faced by the MEB (HE) 2015-2025 and the HIEP.

Therefore, this study aims to discuss the potential integration of holistic values into the construction of HIEP and DPRK to advance the goal of producing holistic graduates targeted by MEB (HE) 2015-2025 and to ensure that HIEP is achieved effectively. Through it, knowledgeable and moral graduates can be produced aligned with the National Higher Education Philosophy. For that purpose, this study will analyse the holistic values of the HIEP and DPRK constructs. Through it, proposals for integrating the construct between HIEP and DPRK can be presented. Based on the integration, this study is optimistic that the goal of producing holistic, integrated graduates can be better realised.

Overall, the commitment to developing students' and graduates' identities is a trust and a responsibility shared by all stakeholders in Malaysia's education sector. A network of multi-party efforts, grounded in solid education policies, will help ensure the National Education Philosophy is optimally realised.

2.0 DISCOURSE OF HOLISTIC VALUES IN THE CONSTRUCT OF HIEP AND DPRK

In 2015, the Malaysian Ministry of Education (MoE) outlined holistic, integrated and constructive curriculum development as the primary focus of the MEB (HE) 2015-2025. Technically, the MoE also targeted the development of individual student potential with six main attributes or domains: ethics and spirituality, leadership skills, national identity, thinking skills, language skills and integrated knowledge (MoE, 2015). As a result, holistic and balanced graduates will be born with entrepreneurial characteristics in line with the National Education Philosophy (Sirat & Wan, 2022; Ismail et al., 2021; Munusamy & Hashim, 2019; MoE, 2015).

2.1 Holistic Values in the HIEP Construct

To ensure the goals of the National Education Philosophy are achieved, the Ministry of Education and Culture has set a holistic, integrated curriculum formulation initiative as the primary strategy (Strategy A) in the MEB (HE) 2015-2025. Each Higher Education Institution (HEI) or Higher Education Provider (HEP) is responsible for developing a holistic, integrated curriculum. The curriculum must also be constructively aligned by emphasising High-Impact Educational Practices (HIEP). Conceptually, HIEP emphasises cognitive clarity, entrepreneurial skills, and the priority of learning through experience and innovation, which need to be holistically developed (Sirat & Wan, 2022; MoE, 2015: 81).

In achieving the primary focus of the MEB (HE) in 2019, the MoE, through the Department of Higher Education, published the High-Impact Educational Practices (HIEP) document. This document has been produced as a guide for HEPs to implement holistic, integrated curriculum development initiatives in their respective institutions (Zaman et al., 2024; Sirat & Wan, 2022). Based on its aspirations, the implementation of HIEP aims to produce holistic graduates with knowledge and morals aligned with the National Higher Education Philosophy. Practically speaking, the MoE grants every HEP in Malaysia the freedom of initiative to develop an integrated and quality curriculum guided by the MEB Strategy A (HE) 2015-2025.

In Strategy A, the MoE has set a three-phase action plan for the implementation of the initiative to develop a holistic and integrated curriculum (MoE 2015: 85). The 1st Phase (2015) began by introducing HIEP, learning based on experience and innovation in addition to the application of an entrepreneurial attitude in public and private higher education institutions. On the other hand, in the

2nd phase (2016-2020), MoE will help HEP strengthen the framework for producing general courses across the curriculum. Finally, in the 3rd Phase (2021-2025), the MoE will support each HEP's initiative to develop an integrated curriculum.

To ensure that the HIEP objectives are achieved, the MoE has outlined four characteristics of the HIEP construct that must be applied in developing a curriculum.

Table 1. Four Characteristics of High-Impact Educational Practices (HIEP) Construct.

No	Characteristics of HIEP	Description
1	Knowledge About Culture and the Physical or Real World	Focus on engaging students in exploring significant, challenging, and contemporary issues.
2	Intellectual and Practical Skills	Across the curriculum in stages through handling challenging projects or cases, and using performance-based assessment standards.
3	Personal and Social Responsibility	Engaged with active participation in a community that is full of diversity and real-world challenges
4	Integrated and Applied Learning	Highlighted through applying knowledge, skills, and a sense of responsibility in addressing complex problems and novel situations.

Source: Department of Higher Education (2019)

Based on Table 1, each HEP must develop an integrated curriculum that aims to cultivate students who are knowledgeable, sensitive, and able to adapt to the realities of today's world challenges (Department of Higher Education, 2019). In line with the objectives of this study, all four characteristics of the HIEP construct were potentially integrated with the holistic values and aspirations of human development in the DPRK. The integration will strengthen the HIEP construct and, in turn, improve the quality of the integrated curriculum targeted by the MoE.

Regarding content, HIEP's first, third, and fourth features discuss the conceptual aspects of human development, whereas the second feature focuses more on performance assessment. Nevertheless, the assessment aspect remains holistic, covering the cognitive, affective, and psychomotor domains stipulated in the learning taxonomy. The construct is also subject to the National Philosophy of Education and national curriculum regulations (MoE, 2017).

Accordingly, the MoE (2017) also stipulates that the planned curriculum development programs should aim to strengthen students' holistic development. In line with the aspirations, the DPRK has presented the principle of becoming a noble person with a more comprehensive concept (Zaman et al., 2023; Jaafar & Zaman, 2023).

In addition, the aspirational quality of the HIEP construct is based on six key attributes outlined in the 1st Leap, MEB (HE). The description of the six attributes is presented in Table 2.

Table 2. Six Main Attributes of Students and Graduates (Higher Education).

No.	Attributes	Description
1	Ethics and Spirituality	Ethical and moral, having a solid spirituality, loving and caring, embracing sustainable development and a healthy lifestyle.
2	Leadership Skills	Effective communicator, emotionally intelligent and able to interact across cultures. Responsible, competitive, tenacious, and confident.
3	National identity	Develop a strong sense of national identity and comprehend the country's aspirations.
4	Language skills	Skilled in Malay and English and eager to learn another global language.
5	Thinking skills	Appreciate diverse opinions, think critically and innovatively, have problem-solving skills, and be entrepreneurial.
6	Knowledge	Mastering the field of choice, able to utilise, connect, and

	Apply the knowledge learned and appreciate art, culture, science, technology, engineering and mathematics (STEM).
--	---

Source: (MoE, 2015)

Referring to Table 2, the MoE has evenly classified the six attributes into two categories. Attributes 1st, 2nd, and third have been outlined to represent the Ethics (Ethics and Morals) category. Attributes 4th, 5th, and sixth represent the knowledge category (Knowledge and skills). These six attributes shape students and graduates holistically and integratively (MoE, 2015).

After all, combining all four (4) HIEP features with its six (6) main attributes aims to form the core of a curriculum that trains students to be knowledgeable, competitive, and committed individuals who contribute to society. This description shows structural similarities and parallels HIEP's aspirations with the DPRK's vision. However, subjective details of holistic values in HIEP can be strengthened by integrating DPRK content.

2.2 Holistic Values in the DPRK Construct

The implementation of DPRK is a manifestation of the state of Kelantan's commitment to being a dynamic Islamic Education Hub. Referring to the explanation of the rationale for the implementation of the DPRK, the Kelantan State Government targets its function in guiding the determination of the direction of national education in the future (Zaman et al., 2024; Zaman et al., 2022; Umar et al., 2020; Mohamad et al., 2016). Based on his philosophy, implementing the DPRK focuses on integrating the scope of Islamic education into community life. Technically, the DPRK aims to officially implement the Rabbani philosophy into Kelantan's entire public education platform (Zaman et al., 2022; Umar et al., 2020).

The DPRK construct has been developed based on nine (9) Rabbani education principles and 46 best practices from the Quran and Sunnah. The combination of its comprehensive structure has successfully leveraged the DPRK's potential as a core standard for formulating a holistic education curriculum (Umar et al., 2020). It aims to support the integrated planning of the Kelantan State administration in strengthening the people's Islamic-oriented way of life. (Umar et al., 2020; Mohamad et al., 2016). Ultimately, the DPRK can be understood in Table 3.

Table 3. List of Principles and Best Practices in DPRK

Principles DPRK			
Principles (P)		Description	Best Practices
P1	Knowledge Purposeful of Allah	The knowledge demanded is based on and directed to God.	1.1 Knowledge belongs to Allah SWT 1.2 Knowledge Sourced from al-Quran and al-Sunna 1.3 Sincerely Knowledgeable for God's sake 1.4 Purposeful for the Hereafter
P2	Priority of Knowledge & Jurisprudence	Education aims to produce individuals who understand the priority level of knowledge and achieve expertise in their field.	2.1 The Priority of Fardhu 'Ain Knowledge 2.2 Studies According to the Sequence of Knowledge 2.3 Faqih Individual Development 2.4 Integration of Aqli and Naqli Knowledge
P3	Becoming a Noble Person	Educate individuals to form a civilised and virtuous personality.	3.1 Love of Knowledge 3.2 Practising Religious Orders 3.3 Noble Personality 3.4 Social Life 3.5 Environmental Concerns



P4	Practice & Spread of Knowledge	Translating knowledge in daily life and spreading it to others.	4.1 Cultivation of Knowledge 4.2 Appreciation of Knowledge 4.3 Knowledge Sharing 4.4 Wide Spread of Knowledge 4.5 The Dignity of Malay Language as a Language of Knowledge and the Improvement of Mastery of Other Languages
P5	Continuous Learning & Study	Improve knowledge and skills, and cultivate study continuously	5.1 Improvement of Potential and Skills 5.2 Application of Science and Technology 5.3 Educator's Human Soul Development 5.4 Cultivation of Teaching Practice 5.5 Implementation of Continuous Research
P6	Development & Community Reformation	Educating individuals towards developing society and doing reform.	6.1 Holistic and Balanced Development 6.2 Discretion Wisely 6.3 Obligation to Implement 'Amar Ma'aruf Nahi Mungkar 6.4 Learning the Local Language 6.5 Skilled in Problem-Solving 6.6. Continuous Scientific Measurement
P7	Shared Responsibility	Individuals who are aware of the nature of responsibility in developing themselves and society together	7.1 Parental Role Priority 7.2 Cooperation between government, private and community institutions 7.3 leadership and competence of educational leaders 7.4 Administration enlivens education 7.5 sustainability of fund management 7.6 strengthening of federal practices
P8	Corresponding to Current Reality	Education that produces individuals who are sensitive to the latest developments that move in line with Islamic patterns	8.1 Sufficiency of Fardhu Kifayah Needs in Life 8.2 Use of the Latest Technology 8.3 Strengthening Current Teaching and Learning Practices 8.4 Understanding the Reality of Life
P9	Sustainability of Knowledge	The quality of education that emphasises the validity of sources, integration and continuous change of disciplines	9.1 Integration of Reason with Revelation 9.2 Integration of Knowledge Disciplines 9.3 The Need to Fulfil Universal Human Nature 9.4 Recognition of Past Scientific Contributions 9.5 Knowledge Documentation 9.6 Quality Control of Educational Institutions 9.7 Guarantee of Source Validity

Source: Umar et al. 2020

Based on Table 1, the combination of the nine (9) DPRK principles and the 46th Best Practices (BP) list, which serve as the core standards for each principle, clearly reflects the DPRK's commitment and consistency with the holistic and integrated human development agenda. (Zaman et al. 2025; Zaman et al. 2023; Zaman et al. 2022; Umar et al., 2020). In this case, the quality of human personality development will not be successfully achieved unless guided by the rules of the Quran and Sunnah (al-Ghazali, 1999; Hawwa, 1984).

Accordingly, each best practice (BP) listed in the DPRK has been documented in detail, covering resource categories, meaning, description of best practices, models that can be emulated and some practical recommendations to achieve the results of implementing the nine (9) principles set (Zaman et al. , 2022; Umar et al., 2020). In conclusion, the systematic combination of nine (9) DPRK principles is highly significant and closely aligned with the aspirations of four (4) HIEP construct characteristics and six (6) attributes of students and graduates in MEB (HE).



3.0 METHODOLOGY

This study addresses the challenge of implementing the holistic aspirations targeted in the MEB (HE) 2015-2025. The practicality of the holistic element in the MEB (HE) 2015-2025 was subjective in helping Higher Education Providers (HEP) fulfil their aspirations. Therefore, this study discusses the potential integration of holistic values into the construction of High-Impact Educational Practices (HIEP) in line with the Kelantan Rabbani Education Policy (DPRK) initiated by the Kelantan State Government in 2018. Through it, the aspiration to produce holistic graduates can be objectively achieved.

Using thematic and coherent content analysis methods, this qualitative research procedure was divided into four stages. The first stage began with a mapping process between the constructs of the nine (9) principles and 46 best practices of the DPRK (Refer to Table 3) with the four (4) core characteristics of the HIEP construction (Refer to Table 1). Each piece of content that was consistent between the DPRK and HIEP was matched to demonstrate the parallelism between the DPRK standards and the HIEP. In conclusion, this procedure is suitable for systematically analysing and interpreting themes from structured data (Lochmiller, 2021; Lester et al., 2020).

In the second stage, the identified coherent values between the DPRK and HIEP principles will be formulated with a focus on the sustainability of spiritual values and the formation of monotheistic and moral individuals in the DPRK. This formulation, based on the DPRK, is believed to strengthen the concept of ethical and spiritual attributes in the MEB (HE) 2015-2025 (Refer to Table 2). Through it, the aspiration to produce holistic graduates, as targeted in the MEB (HE) 2015-2025, is more clearly defined, combining monotheistic values, moral qualities, and intellectual and practical power.

In the third stage, this study also draws on scientific works in human development, including books of Quranic exegesis, hadith lectures, journals, and other relevant primary sources to support the integration initiatives in the first and second stages. In this regard, the reference to religious sources at this stage serves as additional justification for the importance of adapting religious values, monotheism, and the morality that underpin the DPRK in the development of quality human capital.

Finally, at the fourth stage of this study, suggestions for improvement are presented to strengthen the objectivity of holistic elements in HIEP and MEB (PT) 2015-2025 in line with the goals of the National Education Philosophy. The suggestions presented aim to demonstrate that integrating holistic values into the DPRK's education system through HIEP is a significant initiative that aligns with national education standards and the trend toward developing international-quality graduates.

4.0 FINDINGS

Based on the combination of HIEP and DPRK's aspirational discourse, this study identified the first feature of HIEP, which emphasises knowledge of culture and the reality of the physical world, as contained in several BPs under P1, P2, P5, P6, and P8 DPRK. The second feature of HIEP, which focuses on intellectual and practical skills, is contained in part of BP under P2, P5, P6 and P9. Meanwhile, the third feature of HIEP, which focuses on aspects of personal and social responsibility, was found to have parallels with BP in P3, P4, P6 and P7. Finally, the fourth feature of HIEP, which concerns integrated and applied learning, aligns with several BPs in P5, P6, P8, and P9.

The details of the HIEP construct's parallelism with the principles of the DPRK can be understood based on its mapping in Table 4.

Table 4: Mapping DPRK Principles to the Four Characteristics of the HIEP Construct

No.	The Characteristics of High-Impact Educational Practices	DPRK Principles (P)								
		P1	P2	P3	P4	P5	P6	P7	P8	P9
		Best Practice (BP)								
1	Knowledge About Culture and the Physical or Real World	1,3,4	3,4			1,5	1,4,5		3,4	
2	Intellectual and Practical Skills		2,3,4			1,2,5	1,5,6			6,7
3	Personal and Social Responsibility			1,2,3,4,5	1,2,3,4		2,3	1,2,3,4		
4	Integrated and Applied Learning					1,2,5	1,2,5		2,3,4	1,2,3
Total BP Parallel to HIEP Construction		3/4	3/4	5/5	4/5	3/5	6/6	4/6	3/4	5/7
Percentage (%) of BP Potentially integrated with the HIEP Construct		75	75	100	80	60	100	67	75	71

Source: Researcher Analysis

Based on Table 4, all nine (9) Principles (P) of the DPRK, in addition to the 36th of the 46 Best Practices (BP) of the DPRK, were found to be potentially integrated as elements of HIEP's construct of empowerment and aspirations. The empowerment potential is determined by matching BP's DPRK principles with the description of the four characteristics of HIEP. The parallelism and matching potential are evident in the "Total BP Parallel to HIEP Construct" and "Percentage of Integration Potential" columns. For example, P3 shows that all five-fifths (5/5) of BP contained in P3 are parallel and suitable for integration with the third feature of the HIEP construct. Likewise, in P6, all six-sixths (6/6) of BP can be applied to empower four (4) HIEP construct features. In this regard, P3-Creation of Noble People and P6-Development of Society have recorded 100% parallelism and integration potential with HIEP.

In a different context, the first feature of HIEP shows the most significant potential for empowerment, with a level of parallelism covering five (5) DPRK Principles and 12 Best Practices (BP). This is followed by the third feature of HIEP, which has a degree of parallelism covering the four (4) Principles of DPRK and 15 BP. Meanwhile, the fourth feature has a degree of parallelism covering four (4) P and 12 BP. Last is the second feature of HIEP, which is potentially empowered through four (4) P and 11 BP.

Accordingly, this study found that the high parallelism between DPRK and HIEP stems from both being developed based on the National Education Philosophy. In addition, the combination of seven (7) goals of the DPRK also demonstrates its commitment, parallel to MEB (HE) 2015-2025, and six (6) main attributes in the HIEP construct. Briefly, the goals of the DPRK consist of 1- Commitment to creating a pattern of knowledge based on revelation; 2- Instilling divine elements in the education process; 3- Developing a curriculum that is holistic and futuristic; 4- Increasing the consistency of the educator's professionalism; 5- Systematic smart sharing between educational institutions and 6- Creating a conducive learning environment and applying critical, creative and innovative skills in teaching and learning. Thus, given the realities of the ideas and goals at issue, the DPRK has consistently operated in parallel with the national education development agenda.

Overall, this study found that the potential integration of all nine (9) principles and 46th best practices of the DPRK into the four features of the HIEP construct was

78.1 per cent. Therefore, this study is optimistic that integrating HIEP constructs with DPRK content will help each HEP improve the objectivity of the holistic, integrated curriculum development process, in line with the National Education Philosophy and MEB (HE) 2015-2025 aspirations.

5.0 DISCUSSION

All Malaysians are responsible for making the nation's educational ideals and aspirations a success. Without the commitment of all levels of society, the aspirations of MEB (HE) 2015-2025 and HIEP to produce quality, holistic graduates for Malaysia will be challenging to achieve. Accordingly, the successful implementation of the MEB (HE) 2015-2025, as witnessed today, is the result of the commitment and cooperation of all parties.

5.1 Proposal for the Integration of Holistic Values of HIEP and DPRK

Throughout the nearly 10 years of MEB (HE) 2015-2025 implementation, various support initiatives are required to strengthen the quality of its aspirational achievements. Support initiatives, whether in the form of integration or intervention, are encouraged under the National Education Philosophy.

Therefore, this study proposes to strengthen the HIEP construct as a marker of commitment to making the national education development agenda successful, in line with the demands of the National Education Philosophy. This empowerment proposal is developed by integrating HIEP and DPRK constructs that emphasise holistic elements. Ultimately, this integration aims to increase the objectivity of each HEP in developing a holistic, integrated curriculum. The details of this proposal are presented in Table 5.

Table 5. DPRK-Based HIEP Construct Empowerment Proposal

No	The Characteristics of HIEP	Description
1	Knowledge About Culture and the Physical or Real World	Original Description: "Focus on engaging students in exploring significant, challenging, and contemporary issues." Integration Recommendations: "Focusing on engaging students in discussing the solution of contemporary issues related to societal benefit through a continuous research approach, integrating reason and revelation, and aiming for the pleasure of Allah SWT." (DPRK source: P1-BP 1,3,4; P2-BP 3,4; P5-BP 1,5; P6-BP 1,4,5; P8-BP 3,4)
2	Intellectual and Practical Skills	Original Description: "Across the curriculum in stages through handling challenging projects or cases and using performance-based assessment standards." Integration Recommendations: "Across the curriculum, knowledge is prioritised, and challenging projects are implemented by integrating revelation and logic, using technology and continuous scientific measurement standards." (DPRK source: P2-BP 2,3,4; P5-BP 1,2,5; P6-BP 1,5,6; P9-BP 6,7)
3	Personal and Social Responsibility	Original Description: "Engaged actively in a community full of diversity and real-world challenges." Integration Recommendations: "Focusing on developing a noble personality committed to applying knowledge for the betterment of the community in a holistic and balanced manner." (DPRK source: P3-BP 1,2,3,4,5; P4-BP 1,2,3,4; P6-BP 2,3; P7-BP 1,2,3,4)

4	Integrated and Applied Learning	Original Description: "Highlighted through applying knowledge, skills, and a sense of responsibility in addressing complex problems and novel situations."
		Integration Recommendations: "Focusing on utilising knowledge and skills to conduct continuous research to address universal human life challenges by integrating reason and revelation." (DPRK source: P5-BP 1,2,5; P6-BP 1,2,5; P8-BP 2,3,4; P9-BP 1,2,3)

Source: Researcher Analysis; Zaman et al. 2022; Umar et al. 2020

Based on Table 5, the proposed integration of all four features of the HIEP construct is presented with a combination of the 36th BP formulations contained in the nine (9) principles of the DPRK. For that purpose, this study has formulated each relevant BP to align with the original descriptions of the four HIEP characteristics. BP combinations used in the formulation process are stated under the term "DPRK Sources" after the integration proposal. Finally, relevant BP combinations are listed in Table 4.

Referring to the integration proposal in Table 5, combining holistic elements in the DPRK with HIEP is a comprehensive approach. It aligns with the concept of Islamic education, which prioritises continuous improvement. In this regard, the DPRK's emphasis on holistic values prioritises Quranic and hadith sources over rationality. Therefore, any effort to address the challenges of today's life, guided by the source of revelation and Islamic principles, is believed to yield optimal benefits for the individual's identity. (Zaman et al., 2023; Jaafar & Zaman, 2023; Ahmad, 2019; Lubis et al., 2019; Othma, 2017).

Overall, the integration proposal in Table 5 aims to improve the quality of the human capital development framework based on Rabbani's concept. Technically, Rabbani's concept emphasises that every consideration, choice and action in human life should be based on the goal of obedience to Allah SWT (Zaman et al., 2023). Its dimensions include the development of knowledge, strengthening of faith, empowerment of worship, the demand for preaching to defend Islam, and the development of an outstanding generation (Zaman et al., 2025; Zaman et al., 2022; Ismail et al., 2020; Duruzah, 1964; al-Qawsi, 2006).

Accordingly, the integration above also meets the criteria of human capital development from an Islamic perspective. This is demonstrated by the integration aspiration above, which contains three main approaches to human capital development. First is the consolidation of knowledge based on revelation. Second, the implementation of education builds self-identity and strengthens faith. Third, preaching activities and imparting knowledge to ensure the sustainability of the spread of Islamic understanding and form organisational skills (Hawwa, 1984). Through these three approaches, responsible, trustworthy and consistent attitudes will be born in every Muslim individual's life (Tamuri, 2021; Hamid & Fauzi, 2018; al-Ghazali, 1999; Hawwa, 1984).

In conclusion, the efforts to integrate the aspirations of HIEP and DPRK presented in this study are part of the commitment to empowering the human capital development agenda, oriented towards Islam's divine and spiritual values. In addition, this research initiative shows that educational policies and curricula that align with the understanding of the Quran and Sunnah will produce a more qualitative, holistic personality. Finally, all educational authoritative parties should examine this small business to ensure that the vision and mission of the country's education are successfully achieved.



6.0 CONCLUSION

The results of comprehensive research on the development discourse of graduates and students, with primary focus on MEB (HE) 2015-2025, and the four (4) features of the HIEP construct demonstrate its empowerment potential through the DPRK. The empowerment initiative aligns with the National Education Philosophy, which demands the commitment of all parties to the development of quality education for the benefit of Malaysia. Accordingly, the empowerment construct presented in this study is an important agenda that requires strong commitment from all parties. It must be acknowledged that holistic human capital development efforts will be more robust and compelling when supported by education policies grounded in the Qur'an and Sunnah, as in the DPRK. Overall, the integration of constructs between HIEP and DPRK should be recognised and dignified in the development agenda for holistic, integrated education to produce Rabbani-like human capital that society and the country need. Finally, hopefully, this initiative can be developed and implemented in line with the Ministry of Education (HE) 2015-2025 aspirations and the National Education Philosophy.

7.0 CONFLICT OF INTEREST

This study does not contain any conflict of interest.

8.0 ACKNOWLEDGEMENT

This manuscript is part of the results of a collaborative research study by members of the DPRK Implementation Task Force at the Sultan Ismail Petra International Islamic University College (KIAS) and the DPRK Drafting Expert Panel. This joint venture is also conducted as part of a high-impact education development study at KIAS, focusing on the DPRK.

9.0 AUTHOR CONTRIBUTIONS

Concept, original idea and production of draft manuscript, Rahim Kamarul Zaman. Library data collection and literature review, Azizi Umar and Rohaidi Habil. Methodology and data compilation, Rahim Kamarul Zaman. Language style review and compilation of reference sources, Rahim Kamarul Zaman and Azizi Umar. All authors have read and agreed to the published version of the manuscript.

10.0 REFERENCES

- Ahmad, H. H. (2017). An overview of the Malaysian higher education issues and challenges. *MOJEM: Malaysian Online Journal of Educational Management*, 2(1), 10–19.
- Ahmad, S. (2019). Qur'anic Guidelines for Personality Development and Collective Work. *Islamiyyat: International Journal of Islamic Studies*, 41(1).
- Al-Ghazālī, A. H. (1999). *Iḥyā' Ulūm al-Dīn*. Kaheerah: Dār al-Fajr Li al-Turāth.
- Al-Qawsi, M. S. (2006). *Dirasāt Fi al-Niẓām al-Khuluqī Bayna al-Islām wa al-Nuẓum al-Waḍ'iyah*. Cet. 2. Riyadh: Dār Imām al-D'awah.

- Awang, I., Yusoff, H., Jusoh, N. & Daud, S. Z. M. (2018). *Kompilasi Dan Analisis Dokumen Penubuhan Dan Perkembangan KIAS*. Kota Bharu: Kolej Islam Antarabangsa Sultan Ismail Petra.
- Baba, S. (2006). *Pendidikan Rabbani: Mengenal Allah Melalui Ilmu Dunia*. Shah Alam: Alaf 21
- Duruzah M. I. (1964). *Al-Tafsīr al-Ḥadīth (Ḥasb Tartīb al-Nuzūl)*. Kaherah: Dār Iḥyā' al-Turāth.
- Esa, M. S., Ationg, R., Othman, I. W., Mohd Shah, M. K., Yusoff, M. S., Ramlie, H. A., & Abang Muis, A. M. R. (2021). Evolusi Kursus Teras Universiti: Dari Sejarah Pembentukan Bangsa Malaysia ke Penghayatan Etika dan Peradaban. *International Journal of Education, Psychology and Counselling*, 6(39), 166-181.
- Halim, A. A., Othman, N., Yusof, A. N. M., Majid, A. A., & Azri, N. (2020). Keberkesanan Mooc Titas dalam pembentukan sikap mahasiswa universiti awam. *Jurnal dunia pendidikan*, 2(1), 40-48.
- Hamid, A. F. A., & Fauzi, A. (2018). Islamic education in Malaysia. *Handbook of Islamic Education. International Handbooks of Religion and Education*, 7, 745-761.
- Ḥawwa, S. (1984). *Iḥyā' al-Rabbāniyyah 5. Al-ljābāt*. Kaherah: Dār al-Salām.
- Hussin, H., Amran, N. N., Rahman, N. F. A., Ismail, A., & Zakaria, Z. (2021). Amalan pentaksiran alternatif dalam program pengajian Islam di Universiti Kebangsaan Malaysia dalam mendepani cabaran pandemik COVID-19. *Islamiyyat*, 43(1), 3-14.
- Ijon, R., Abd Latif, S. F., Razak, A. A., & Shaari, A. A. H. (2022). *Pembangunan Insan dalam Mata Pelajaran Umum: Kajian Terhadap Pelajar Universiti Malaysia Kelantan*.
- Ismail, M. S., Siwok, S. R., & KZ, A. R. (2020). The Relationship Between Assertive Behaviour and Islamic Work Ethics Among Support Staff in Malaysia. *Jurnal Kemanusiaan* 18(1).
- Ismail, N., Abd Aziz, M. K. N., Arsani, Z., & Harun, M. H. (2021). National Education Philosophy: A Review of Its Application in Malaysia's Education System. *ZAHRA: Research and Thought Elementary School of Islam Journal*, 2(2), 99-111.
- Jaafar, S. N. F. & Zaman, R. K. (2023). *Pembangunan Pelajar Era Endemik Berdasarkan Prinsip Kemenjadian Insan Mulia Dalam Dasar Pendidikan Rabbani Kelantan*. In *Proceeding of Multidisciplinary International Conference*, 4(1), 6-14.
- Jabatan Pendidikan Tinggi (2019). *Buku Panduan Amalan Pendidikan Berimpak Tinggi (High-Educational Practices-HIEPs) Dalam Matapelajaran Pengajian Umum*. Putrajaya: Kementerian Pendidikan Malaysia.
- Kamri N. Nilai dan etika dalam pengurusan Islam (Disertasi Ijazah Kedoktoran, Jabatan Syariah dan Pengurusan, Akademi Pengajian Islam, Universiti Malaya). 2002:56.
- Kementerian Pendidikan Malaysia (2015). *Pelan Pembangunan Pendidikan Malaysia 2015-2025 (Pendidikan Tinggi)*. Putrajaya: Kementerian Pendidikan Malaysia.
- Kementerian Pendidikan Malaysia (2017). *Dasar Pendidikan Kebangsaan (Edisi Keempat)*. Putrajaya: Firdaus Press Sdn. Bhd.
- Lester, J. N., Cho, Y., & Lochmiller, C. R. (2020). Learning to do qualitative data analysis: A starting point. *Human resource development review*, 19(1), 94-106.
- Lochmiller, C. R. (2021). Conducting thematic analysis with qualitative data. *The qualitative report*, 26(6), 2029-2044.
- Lubis, M. A., Taib, S. H., & Ismail, M. A. (2019). The Basic Philosophy And Policy In Integrated Islamic Education: Experience Of Malaysia. In *International Conference on Islamic Educational Management (ICIEM) (Vol. 1, No. 1)*.

- Mohamad, S., Adnan, M. A. M., & Yusoff, M. A. (2016). Aplikasi Maqasid Syariah dalam pentadbiran kerajaan Kelantan dari tahun 1990 hingga 2013: Satu analisis. *ALBASIRAH JOURNAL*, 6(1), 141-155.
- Munusamy, M. M., & Hashim, A. (2019). Internationalisation of higher education in Malaysia: Insights from higher education administrators. *AEI Insights*, 5(1), 21-39.
- Othma, M. K. H. (2017). Pembentukan akhlak pelajar menerusi aplikasi teknik-teknik penerapan nilai dalam pengajaran. *O-JIE: Online Journal of Islamic Education*, 4(1), 58-70.
- Shamsul, M. A. S., Zulkepli, N. H., Manan, M. R. A., Azman, N. H., & Ali, N. A. (2018). Peranan Program Berimpak Tinggi Dalam Mencapai Aspirasi Pelajar Pelan Pembangunan Pendidikan Malaysia (Pendidikan Tinggi) 2015-2025. *Sistem, Sumber Manusia Dan Organisasi Cemerlang* 231-240. ISBN:978-967-0829-97-5
- Sirat, M., & Wan, C. D. (2022). Higher education in Malaysia. In *International Handbook on Education in South East Asia* (pp. 1–23). Singapore: Springer Nature Singapore.
- Suhid, A. (2007). Pengajaran adab & akhlak Islam dalam membangunkan modal insan. *Jurnal Pengajian Umum Bil*, 8(1), 167.
- Tamuri, A. H. (2021). Pendidikan berteraskan ulul albab dalam membangun generasi Muslim yang cemerlang, berpengetahuan dan berakhlak. Dalam *Proceeding 4th International Islamic Heritage Conference 2021 (ISHEC 21)*, 1-7
- Umar, A., Musa, N., Ibrahim, M., Awang, M. H., Som, H. M., Mamat, A., ... & Mohamad, S. (2020). Dokumen Rujukan Dasar Pendidikan Rabbani Kelantan. Kota Bharu: Jawatankuasa Pembangunan Insan, Pendidikan, Pengajian Tinggi, Sains dan Teknologi, Kerajaan Negeri Kelantan.
- Yusoff, Y. (2017). Dasar Pendidikan Rabbani Kelantan. In *Proceedings of the International Conference on Islam, Development and Social Harmony in Southeast Asia*, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia & Academy of Islamic and Arabic Studies, Princess of Naradiwas University.
- Zaman, R. K., Jaafar, S. N. F., Saleh, M. M., Ab Hamid, N. S., & Umar, A. (2025). Usrah Rabbani as a Model for Strengthening Muslim Identity and Morality. *Akademika*, 95(2), 22-40.
- Zaman, R. K., Leman, F., & Habil, R. (2022). Development of the Program Learning Outcomes based on the Rabbani Kelantan Education Policy: Its Importance in Human Capital Development In *Proceedings of the 5th UUM International Qualitative Research Conference (QRC 2022)*: 73-81.
- Zaman, R. K., Saleh, M. M., & Ab Hamid, N. S. (2022). Penerapan Dasar Pendidikan Rabbani Kelantan dalam Pembangunan Strategik di Institusi Pengajian Tinggi Islam Swasta: Satu Kajian Awal di KIAS: The Implementation of Rabbani Kelantan Education Policy in Strategic Development in Private Islamic Higher Education Institutions: A Preliminary Study at KIAS. *RABBANICA-Journal of Revealed Knowledge*, 3(2), 1-16.
- Zaman, R. K., Saleh, M. M., & Hamid, N. S. A. (2022). Manifestasi Dasar Pendidikan Rabbani Kelantan Dalam Pembangunan Pendidikan di Kolej Universiti Islam Antarabangsa Sultan Ismail Petra (KIAS). *Proceedings ICTE (2022)*. Vol, 1, 143-152.
- Zaman, R. K., Saleh, M. M., Ab Hamid, N. S., Ibrahim, M., & Umar, A. (2024). Pemerkasaan Konstruk Amalan Pendidikan Berimpak Tinggi Berteraskan Dasar Pendidikan Rabbani Kelantan: The Empowerment of High-Impact Educational Practice Construct Based on Kelantan Rabbani Education Policy. *RABBANICA-Journal of Revealed Knowledge*, 5(2), 185-202.
- Zaman, R. K., Saleh, M. M., Ab Hamid, N. S., Mokhtar, K., & Jaafar, S. N. F. (2023). Pemetaan Modul Usrah Rabbani KIAS dan Kepentingannya dalam

Pemantapan Jati Diri Siswa: The Mapping of Usrah Rabbani KIAS Module and Its Importance In Strengthening Students' Self-Identity. RABBANICA-Journal of Revealed Knowledge, 4(2), 51-71.

