

Generic Skills from Qur'anic Perspective

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ABSTRACT

Generic skills are defined as a set of skills that are directly related and needed for the working environment. Employers prefer to recruit officials who are competent in interpersonal communication, leadership skill, team work, oral and written skills. They are reluctant to employ graduates lacking certain necessary skills. This reveals the fact that there is a serious gap between the skills that are required by the employers and the skills that the graduates possess. Therefore, this research is focused on five aspects of generic skills namely; communication, team work, problem solving, lifelong learning and self-esteem. From Qur'anic perspective, the same terms have been used except minor differences in using various terms. The thematic approach is used when discussing these aspects from the Qur'an. The findings showed that the ways of effective communication are represented by terms of qawl sadid, qawl ma`ruf, qawl baligh, qawl maysur, qawl karim and qawl layyin. For collective work, ta`aruf and tafahum, as the pre-requisites, should be practiced via ta`awun and takaful. For problem solving, four methods are adapted from the Qur'an such as reflection of the past, observation, demonstration and asking questions. For lifelong learning, the establishment of learning institutions and the self-motivation of learners are two pre-requisites that should be undertaken for its accomplishment. They could be practiced through open learning system, consultation and hands-on learning. Last but not least, for personality development could be built up through physical training, spiritual training and mental training.

Keywords: Collective work, communication, generic skills, lifelong learning, problem solving.

Generic skills were initially introduced by the Canadian Employment and Immigration Commission to identify work behaviours that are fundamental to the performance of a wide range of occupations (Corsini 1999: 951). These skills are identified as an important issue globally, especially in the era where various new kinds of corporations and organizations need a dynamic and versatile team of human resources from universities who are capable of fitting in quickly to meet the challenges and demands of the workplace. In most developed countries, the mastery of generic skills is closely associated with learning as well as graduate's employability.

In relation to that, Allah (s.w.t) has provided guidance towards the development of humanities in the Qur'an and has decreed men as His vicegerents to explore and fully utilize the natural world. In the Qur'an, there are verses which mention the ways of communication, collective work, problem solving, lifelong learning and personality development. All these teachings can be applied not only in social activities or daily life, but also at the workplace and in any organizations. The Qur'an also indicates the significance of both skill and trust as essential elements that Muslims have to acquire in order to be good workers. While both skill and trust are essential at work, the skill should have always prevailed (Jabnoun 1985: 48).

Qur'anic Guidelines for Generic Skills

Islam is a perfect religion and it provides a complete code of guidance in all human activities. Not only does it prescribe beliefs and rules governing man's relationship with his Creator, the Almighty Allah (s.w.t), but it also lays down detailed guidelines regarding the conduct of man in his relationship with his fellow beings (Chaudry 2006: 5). It also has a worldview which projects its vision of reality and truth, and that shapes the spiritual, legal, ethical, and socio-political dimensions of Islam and its ideas and institutions (al-Attas 2007: 1). The same worldview has also been used to interpret and develop the specific generic skills in this research.

In this article, the researcher will discuss ways of communication, collective work, problem solving, lifelong learning and personality development which founded the key role in determining generic skills in Islam. All of these basic concepts would be discussed by using pieces of evidence that are mainly from the Qur'an, *sunnah* of the Prophet Muhammad (s.a.w) and other relevant sources in Islam.

Communication

The word 'communication' in academic usage is *ittisal* from the root word *wsl* which means 'to cause', 'to reach' or 'to bring' (Ghazali 2007: 4), the verbal noun of which is *wasl*. This word is found in the following Qur'anic *ayah*:

Now, indeed, We have caused this word [of Ours] to reach mankind step by step, so that they might [learn to] keep it in mind (28:51).

Beside *wasl*, the Qur'an uses numerous words which carry the meaning 'to communicate' (Mohd. Yusof Hussain 2008: 27). The words include *qala* (speak), *nabba`a* (to inform), *kataba* (to write), *sami`a* (to listen), *qara`a* (to read), *ballagha* (to deliver), *bashshara* (to convey glad tidings), *da`a* (to call), *awsa* (to advise) and *sa`ala* (to ask). Surely the Qur'an explains ways of effective communication. This article will focus on the ways which are represented by terms of *qawl sadid*, *qawl ma`ruf*, *qawl baligh*, *qawl maysur*, *qawl karim* and last but not least, *qawl layyin*.

Qawl Sadid, Qawl Ma`ruf, Qawl Baligh, Qawl Maysur, Qawl Karim and Qawl Layyin,

The word '*sadid*' (33:70) refers to a person who is straightforward (*mustaqim*), the one who has the value of *istiqamah* which means of honesty. Therefore, the term *qawl sadid* means that all information must be delivered straightforwardly and honestly (Izutsu 1959: 89). It contains the element of truth speaking. Muslims are not allowed to exaggerate information available to them or to fabricate something in order to please someone. Instead, they have to be responsible, sincere, truthful, impartial and accurate in delivering all information, reports or news they receive.

Ma`ruf is derived from *`urf* which means 'known to people'. Technically, *qawl ma`ruf* is inviting people to all that are good, enjoining what is right and forbidding what is wrong. Al-Tabari (2005: 539), in interpreting '*ayah* 5 in *surah* al-Nisa', said that the phrase *qawl ma`ruf* refers to all words which encourage and lead people to all that is commanded and to avoid all that is forbidden. This apparently shows that Muslims are moulded as persons who are always calling people to the Right Path, doing welfare and charity, and preventing others from doing wrong.

Qawl baligh (4:63) means any words that give the deepest meaning into the heart of the listener. The effective way of communication is when someone can give a talk that would later lead the listener to carry out the right action sincerely. This way of communication can be in the form of advice, warning or motivation which can affect the soul of the listener with the message delivered by the speaker.

Maysur means something which is within easy reach or easily done (Wehr 1980: 1107). In situations where a Muslim has to reject or is unable to help others, he has to inform them by using gentle and pleasant words (17:28). This is better than giving false promises to help but later on refuses. In some circumstances, he has to train himself to say "no" to negative ideas but with a proper reason and in an appropriate manner (Farah Dina Abd. Manaf & Huzaimah Hj. Ismail 2007: 43-45).

Karim refers to anything which is noble (Wehr 1980: 822). A person is called noble, distinguished, eminent or noble minded if he is a man of nobility, or *karim*. Muslims are encouraged to be humble and modest when communicating with one another especially their parent (17:23). A true Muslim is a humble person and therefore, he does not look down upon others. Teachings from the Qur'an that fill his heart and soul, warn him of the danger of being arrogant which would prevent him from receiving blessings of Allah (s.w.t) on the Day of Judgment (28:83). However, the way to communicate would also depend on the different role, status, age and background of the listener. Hence, a Muslim should be able to adapt himself in different situations and be able to speak to another accordingly (Ahmad 2003: 152-154).

Layyin refers to anything which is soft, tender or gentle (Wehr 1980: 887). Therefore, *qawl layyin* refers to any gentle and kind words towards people. Kindness and gentleness in communication are qualities which Allah (s.w.t) loves in His faithful servants as they cause people to be loveable to each other. It is in line with the command of the Qur'an to replace evil communication with something that is better. As a result, the enmity between one another will be transformed into friendship. However, it can be granted only to those who are patient in adversity and able to accept any disagreement. Surely, they would be endowed with the greatest fortune (41:34-35).

Collective Work

'Amal jama'iy is defined as an action which is done by a group of people collectively (Wehr 1980: 645). This *'amal jama'iy* or collective work is known to modern researchers as teamwork. In Islamic jurisprudence, the duty of a Muslim is divided into two; individual duty (*fardu 'ayn*) and collective duty (*fardu kifayah*) (al-Ghazali 1936: 25). It could be concluded that collective work in Islam is collective responsibility that should be undertaken by all to ensure the success of the *ummah*. To achieve collective work in Islam, there are two essential pre-requisites to be fulfilled. These are *ta'aruf* and *tafahum*. Both could only be manifested via two practices. They are *ta'awun* and *takaful*. All these aspects are considered basic elements in establishing collective work among Muslims from the Qur'anic perspective.

Pre-requisites for Collective Work

There are two pre-requisites which are required to establish mutual understanding in collective work among Muslims. They are as follow:

Ta`aruf and Tafahum

Ta`aruf means an act of knowing each other (Wehr 1980: 710). It brings people closer and help build respect for one another (al-Banna 1980: 373). *Ta`aruf* also helps people familiarise with each other's background, hobby, difficulty, custom and culture which could help build mutual understanding among them. Allah (s.w.t) has created human beings into nations and tribes with different qualities such as colours, races, cultures and languages (49:13). This concept of *ta`aruf* leads to a deep and true meaning of brotherhood or *ukhuwwah* in Islam. Brotherhood in this context means love, respect, sincerity, sympathy and mercy for those who share the Islamic belief (Murad 2005: 1). The foundation of this brotherhood is not a mere relationship joined by blood or race, but formed with the rope of *`aqidah* (49: 10).

The concept of *tafahum* refers to the habit of mutual understanding on or about something which originates from unity of thought (*wihdah al-fikr*) (al-Banna 1980: 373). When everybody in a group understands their goal, objectives and duties, they can generate ideas and act accordingly to achieve them. In Islam, the central element in mutual understanding must be based on the religion (*din*) or accord (*`ahd*), the core of which is of course belief in Allah (*iman*) (3:103). Sayyid Qutb (1986: 22-24) said that there are two fundamental bases which Muslims must build their life on, and set out their social system; *iman* and brotherhood. If any of them collapses, the whole community will also collapse. This brotherhood in the cause of Allah (s.w.t) alone can genuinely unite the hearts of man, stimulate them high above the tribal animosities and various racial distinctions, and collectively place them under the banner of Allah (s.w.t).

Practices for Collective Work

As mentioned before, mutual understanding among people leads them to act together to achieve their goal. This action causes them to have mutual cooperation and mutual responsibility. It is almost impossible for someone to work for a goal individually. From the Qur'anic point of view, they are known as *ta`awun* (5:2) and *takaful* (3:37).

Ta`awun and Takaful

Ta`awun means helping each other (al-Zabidi 1886: 285) that leads to the concept of cooperation. Therefore, it is strongly believed that this concept also consists the meaning of collaboration, group effort, support and mutual aid (Wehr 1980: 772). In the Qur'an, this concept can be found in all efforts that are associated to achieving goodness and piety as well as avoiding sin and enmity in society (5:2). Undoubtedly, *ta`awun* has an element of *taqwa* that brings about a strong moral and spiritual encouragement to people to cooperate in spreading goodness, consideration and justice in society (Rahman 1989: 163). It is an effective force in encouraging people to strengthen the bonds of love and affection among themselves. It puts the society on a more secure and durable function. It is a pointer to the fact that *taqwa* is the central issue and the sole purpose of all forms of *'ibadah*. Without it, *'ibadah* and all other elements of human society would fail to create a healthy atmosphere of goodness, piety and justice.

Mutual cooperation among Muslims is also based on mutual responsibility towards each other. This concept of sharing responsibility is emphasized in Islam as the concept of *takaful*. *Takaful* means solidarity, joint liability or responsibility (Wehr 1980: 834). This concept proposes the protection agreed by Muslims to guarantee and help each other in

cases of difficulty, insecurity or oppression. Although this concept seems similar to *ta'awun*, it consists an element of empathy rather than sympathy. This concept of empathy, described by the Prophet (s.a.w), is that the Believers are like one body; when any part of the body is in pain, it will cause the whole body to be painful (Muslim 1985: 110). It means that sharing responsibility in Islam is not only accomplished physically, but also spiritually.

Problem Solving

The right decision requires the existence of *dhaka'* which is defined as the ability to overcome difficulties in new situations. The term *dhaka'* which stands for acuteness of mind does not occur in the Qur'an. However, it is important to note that the mental processes which are the products or components of intelligence occur in numerous *'ayat*; such as remembrance (*tadhakkur*) (6:152), reflection (*tadabbur*) (3:82), thinking (*tafakkur*) (2:219) and understanding (*tafaqquh*) (6:65). Moreover, several terms are used in the Qur'an in reference to the faculty that enables the individuals to reason and acquire facts such as *'aql*, *lubb*, *qalb*, *fu'ad*, *hilm*, *hijr* and *nuhyah*. In the Qur'an, there are several methods used in order to encourage man's thinking in the process of solving problem such as reflection of the past, observation, demonstration and asking questions.

Reflection of the Past

One of the methods of problem solving is by analyzing the chronology of any event which also technically refers to the background of problem. From that point, one could find the factors beneath the issues and their consequent outcomes. By analyzing them, one can make any decision to solve the problem under consideration based on those factors and their results. In the Qur'an, understanding stories of past nations (*qasas*) (al-Nihlawi 1983: 56) is a kind of reflection which Allah (s.w.t) regularly uses. This method is usually used in tandem with the process of getting lessons (*al-ibrah wa al-maw'izah*) demonstrated by men who has power of understanding (*'ulu al-albab*) (3:13). From the stories, Muslims can get guidance and lessons in making the right choices or decisions.

Observation

The concept of observation from the Qur'anic perspective is not only seeing, looking or watching, but also paying full attention, supervising and thinking deeply about something. It can be applied by a person who has power of observation or vision (*'ulu al-absar*) and power of understanding (*'ulu al-albab*). By using this kind of observation, one could get lessons from what he sees and subsequently facilitates himself with creative and innovative ways of thinking which are needed in the process of problem solving. This kind of observation is also always dealt in the Qur'an by giving metaphors or similes (*amthal*) (Abdullah 1982: 184). Tangible objects are always used to facilitate the understanding of the concept under consideration. For instance, in *surah al-'Ankabut* (29:41), the infidels who took the protectors other than Allah (s.w.t) are like the spider which builds the flimsiest house. By observing these observable things, they give explanation to the abstract concepts which then help form a perception or worldview in understanding the issues at hand. This worldview would assist man to evaluate the problem and obtain its solution.

Demonstration

Demonstration is another method in the Qur'an to solve man's problems. This method involves the visual approach to examining processes, information, and ideas (al-Nihlawi 1983: 66). Generally speaking, man has the potential (*taqah*) to follow what is demonstrated by others. This kind of demonstration can be used to illustrate procedures or points efficiently as well as providing a model for the solution. This kind of demonstration can also be applied to relieve doubt by providing strong pieces of evidence. As the saying goes, seeing is believing. By giving demonstration, it is a simple way to put him at ease and as an answer to his puzzlement (2:260).

Asking Questions

Asking questions is a method in the Qur'an which can be used to define a problem and to look for an answer or solution for it (Abdullah 1982: 180). It can be used in response to a problem statement or it may serve as a starting point in finding an explanation. In some cases, the answer to the question may resolve the problem. In other situations, the question is considered as a step which leads to a dialogue and finally guides to the discovery of the solution. The technique of asking questions sometimes leads to the process of deduction. By asking questions, the conclusion or underlying principle is reached after several facts have been presented. The general principle is reached when the common elements in the different facts are isolated. This process of deduction allows someone to compare and formulate concepts in order to discover the general principle as well as to reach the solution to the problem.

Lifelong Learning

Lifelong learning refers to any learning activities which reach out to a wide community of learners throughout or at any stage of their lives. It provides an access to opportunities for enhancing knowledge, skills, intellectual and personal growth. It also gives learners the opportunities to choose whatever subjects, institutions or time that suit them and their capability to learn. These opportunities will benefit the individual and society as well as improve performance at the workplace.

Historically speaking from an Islamic perspective, the idea of non-stop learning can be found in the continuous revelation of the Qur'an from Allah (s.w.t) to His Messenger over a period of 23 years. The first revelation calls attention to the importance of learning (96:1-5). The Prophet (s.a.w) was guided by Allah (s.w.t) theoretically and practically, until the end of his life. This demonstrates that learning is a continuous process as long as the breath of life remains in a body. It also shows that the process of learning is not an ad-hoc process, but must be well-planned throughout all life. That is why the Qur'an is revealed to the Prophet (s.a.w) in gradual manner, not all at once. Human beings prefer to learn bit by bit so that they could absorb and have a full understanding of the knowledge. They should continue to read and study, increasing their knowledge day by day in accordance with the words of the Qur'an. Therefore, lifelong learning is one the nature of Qur'anic teachings.

Pre-requisites for Lifelong Learning

There are two pre-requisites that should be undertaken for the accomplishment of lifelong learning process; infrastructure and psychological factors. The infrastructure factor means

the establishment of learning institutions whilst the psychological factor refers to the self-motivation of learners.

Learning Institution

The early educational venue in Islam that promotes lifelong learning can be found at one corner of the Prophet's Mosque which was named as Suffah (Azmi Omar 1993: 55-56). This place is not solely meant for those who migrated to Madinah without family or friends, but also as a place for those who were interested in learning knowledge from the Prophet (s.a.w). As a matter of fact, there were companions who attached themselves with this centre. The most prominent of them was Abu Hurayrah (r.a) who later became the most famous *hadith* narrator. This reveals that a learning institution, be it formal or informal, is a must to provide a good and conducive atmosphere for lifelong learners.

Self-Motivation

Another pre-requisite for lifelong learning is self-motivation which represents strong willingness that influences the learner to engage in the process of lifelong learning. This willingness to learn is forced by a set of attitudes and values (Knapper & Cropley 1991: 44). 'Ali ibn Abi Talib (r.a), a companion who was referred to by the Prophet (s.a.w) as the Key of Knowledge (al-Hakim 1990), would be sad if he did not get any new knowledge each day that he lived. He added that there are no good deeds except to seek knowledge. Thus, this self-motivation should come from the consciousness of the importance of knowledge and Allah's rewards for those who always pursue it (58:11).

Practices for Lifelong learning

In this discussion, three kinds of approaches in lifelong learning will be discussed such as 'open learning' system, consultation and hands-on learning.

Open Learning System

From the Islamic point of view, this kind of approach has been applied since the time of the Prophet (s.a.w) (al-Azami 2000: 4). As mentioned before, the mosque has been used as the centre for Muslim activities including seeking knowledge. To follow the *sunnah*, mosques are, until now, used as a centre of informal education (al-Azami 2002: 40). In addition, the open learning system was also used in the early Islamic school (*madrrasah*). In Malaysia, this kind of lifelong learning can be observed in the early 'pondok' educational institutions which are widely found throughout the northern and eastern coast states of Malaysia during the pre-war decades. These institutions are open to all people who are interested to learn about Islam as well as other knowledge (Che Omar Haji Awang 1996).

Consultation

Constantly consulting and interacting with scholars and experts is another way to enhance and enrich intellectual ability (al-Attas 2007: 98). Muslims are urged to regularly consult authoritative scholars and experts. Those eminent people are called *ahl al-dhikr*. It can be done by updating oneself with the latest development and information through current literature, seminars, conferences, dialogues and other knowledge-sharing forums. In the

Qur'an, the story of Prophet Musa in seeking knowledge is an example of this type of consultation. It is an evidence for Muslims that learning is an endless process and one should always be up to date with current knowledge to be a good learner. It also illustrates that Allah (s.w.t) urges all men to consult with authoritative scholars and experts (refer to *ahl al-dhikr*) in all matters that they do not know.

Hands-on Learning

From the Islamic point of view, learning is not merely obtaining a new knowledge but it must also be practiced regularly, so that Muslims will be accustomed to this knowledge (al-Mawardi 1987: 57). There are several levels that a learner should experience the process of learning such as consulting (*al-talaqqi*), understanding (*al-fahm*), blending (*al-hadm*), emulating (*al-tamthil*) and practicing (*al-tatbiq*). The more one practices it, the more knowledge one would get. Furthermore, Allah (s.w.t) does not like those who simply advise someone to do something but they themselves are indifferent to it. These facts indicate that living in Islam itself is a lifelong learning process. That is why the Prophet (s.a.w) was guided by the revelations of Allah (s.w.t) until the end of his life.

Personality Development

The significance of personality development is to produce a well-balanced person, physically, spiritually and mentally, one who is used to facing any challenges and difficulty in any circumstances. Nowadays, only persons who are hard-working, self-motivated and ambitious would lead any business or company to success and go forward. Therefore, during the interview session, there are employers who prefer candidates who have good personality besides of their qualification. Good personality, as a consequence, becomes one of the main criteria of employee selection.

Methods of Personality Development

The balanced growth of an individual should develop at physical, mental and spiritual being of the individual. Therefore, personality can be developed through methods which correspond to those aspects, namely spiritual training (*tarbiyah ruhiyyah*), physical training (*tarbiyah jismiyyah*) and intellectual training (*tarbiyah fikriyyah*) (Mahmud 2000: 114).

Spiritual Training

One of the aims of Qur'anic teaching is to purify human soul. It must go in line with its nature. Nature here refers to its covenant with Allah (s.w.t) that He is human Creator, Cherisher and Sustainer. This nature of human beings can only be acknowledged if his soul is pure and uncorrupted. Therefore, Allah (s.w.t) has sent prophets to call all human to worship Him alone and to behave according to His will. One of the mechanisms to purify the human soul is by turning to Allah (s.w.t) with sincere repentance (*tawbah nasuha*). By performing it, Allah (s.w.t) will remove all the evils and harms from his soul. Consequently, He would purify his soul and grant him His divine grace (*tawfiq*) which leads him to the Right Path and closer to Him.

In relation to that, performing night prayer (*tahajjud*) in the latter part of the night is one way to maintain heart on the Right Path (al-Qaradawi 2004: 26). This night school with the arrangement of worship, prayers and reciting Qur'an are soup for the soul. The

school could provide Muslim with strength and honesty. It is evident by the passion and strength of the Prophet and companions who had undergone the difficulties during the Meccan era (73:1-5). This method of spiritual development can also be observed in the life of the companions of the Prophet (s.a.w) and the great followers of Islam. They were given a title as the hermits of night and crusaders of day (al-Qaradawi 2004: 24). As a matter of fact, night prayer is a source of great spiritual energy.

Physical Training

Physical development in Islam is to take care of human body and organs to the best of his abilities (Qutb 1986: 213). It is also meant to have a balanced life which comes from living through the rigors of everyday life, working hard, playing routinely and eating minimally. Weakness and laziness are blameworthy traits. To obtain physical health, the Qur'an urges Muslim to eat food which are lawful and good. This kind of food could prevent him against all kinds of diseases as well as to make him more energetic in performing all his daily duties. Even though preventing diseases or illnesses are often out of one's control, there are many conditions brought on or made worse by lack of attention to one's eating diet ('Ulwan 1978: 213). On the other hand, habits that are dangerous to one's health such as remaining awake till late at night, smoking and excessively eating are to be avoided (al-Qaradawi 2004: 25). These habits could make him to be tired, addicted and laziness.

Intellectual Training

One of the ways of mental training is to thrive his minds through involvement in study circle (*usrah*). This kind of training would enrich Muslim with the current information, knowledge and development. Frequently, members of each study circle would exchange their views with others concerning Islamic affairs. According to Manuty, the study circle is an organic education unit that encompasses studying and analyzing Islamic knowledge, strengthening the spirit of brotherhood, undertaking spiritual domains, planning future agenda and the like (Sidek Baba 1991: 37). The content and subject matter which are taken into consideration are not only based on religious issues but also educational, political and economic issues.

Another way to train Muslim mind is to understand the life around him by involving himself with their activities and people (al-Qaradawi 2004: 41). As a start, he should get acquainted with the small society of the particular village or town in which he abodes. Later, he should gradually become familiar with the wider society as well as getting acquainted with the geographical, societal, economical and political situations of his own country. All these experiences could expand his worldview and enrich him with knowledge which cannot be learned in classroom.

There are many terms which also refer to generic skills such as essential skills, core skills, key skills, common skills, key competencies and employability skills. Even though these skills are related to the working environment, the researcher identifies that these skills have already been underlined by the Qur'an, directly or indirectly, for all noble purposes especially for calling people to the straight path as well Allah's vicegerent on this earth. As all these skills are embedded in Qur'anic teachings, the outcomes therefore should be praiseworthy. Regarding communication skills, the ways of effective communication are represented by terms of *qawl sadid*, *qawl ma'ruf*, *qawl baligh*, *qawl maysur*, *qawl karim* and *qawl layyin* which portray three main elements; effective method of communication, selection of persuasive and suitable words and the adaptation of situation. For collective

work, *ta'aruf* and *tafahum*, as the pre-requisites, should be practiced *via ta'awun* and *takaful* which could generate the multiple efforts of many people. Furthermore, they are the fruit of the concept of brotherhood in Islam with full of love, respect, sincerity, sympathy, empathy and mercy. For problem solving, four methods are adapted from the Qur'an such as reflection of the past, observation, demonstration and asking questions. All these methods are manifestation of the full utilization of all the senses and faculties that Allah (s.w.t) has endowed to men such as sight, hearing and understanding. For lifelong learning, the establishment of learning institutions and the self-motivation of learners are two pre-requisites that should be undertaken for its accomplishment. They could be practiced through open learning system, consultation and hands-on learning. The nature of the Qur'an itself is as an eternal guidance for human beings which promotes lifelong learning as one of its divine teachings. Last but not least, for personality development, the Qur'an emphasizes not only on his physical and mental growth, but producing a well-balanced person. In fact, the more importantly is to develop his soul to worship to Allah (s.w.t) alone and implement the Qur'anic teachings which were demonstrated in the conduct of the Prophet (s.a.w). These aspects of development could be built up through physical training by merging their diet and nutrition with exercise, through spiritual training by purifying their soul *via tahajjud* and mental training by participating in *usrah* and acquainting with the reality of current society.

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