

The Scientific Approach to Divine Parables on Creation (SADPC): Insights into Educational Research Methods, Entrepreneurial Innovations, and Intellectual Developments

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Abstract

The primary goal of this research is to introduce instances of a scientific approach to divine parables on creation SADPC as insights into empirical research, entrepreneurial, and intellectual development. The research also examines the relationship between divine parables' engagement and cognitive science enhancement for the selected case samples of university students in Uganda and Malaysia. The deductive and descriptive correlational analyses were used. On the one hand, the deductive approach used the selected Qur'anic parables as benchmarks for methods, procedures, analyses, and SADPC generalizations. On another hand, the descriptive correlational methods were used to analyze the perceived relationship between divine parables' engagement and cognitive science enhancement using the two samples' statistics in question. The deductive findings demonstrated the novelty, comprehensiveness, and relevance of the divine parables' insights into human scientific cognition. The correlational analyses yielded the rejection of (H₀) and installed a (H_a) that there is a significant relationship between divine parables' engagement and cognitive science enhancement for the selected samples. This research introduced both the Islamic intellectual development model (IIDM) and the Islamic entrepreneurial planning model (IEPM) using SADPC. The SADPC significantly demonstrated an insight into empirical research, entrepreneurial, and intellectual development outlook for future Islamic science research.

Keywords: Creation Divine Parables, Educational Research Methods, Empirical Insights, Intellectual Developments, Entrepreneurial Innovations, Scientific Approach

1. Introduction

1.1 The Need for SADPC

The contemporary world needs a scientific approach to divine parables on the creation SADPC so as to boost insights into empirical research methods, entrepreneurial innovation, and intellectual developments. It is noticeable that divine provisions and scientific knowledge are two indivisible systems aiming at achieving divine goals for various human developments. It is important to mention that Islamic lawmakers, researchers in Islamic variables, and social entrepreneurs need to experience the intellectual benefits embedded in the divine provisions. Thus, the current research introduces SADPC to expand the boundaries of Muslim intellectual

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endeavors to experience the SADPC insights into empirical research methods, entrepreneurial innovations, and intellectual developments beyond common worldly expectations. SADPC is considered a direct response to the Qur'anic provision in Surah As-Sajdah; Al-Qur'an (32:6-7): "He is the knower of the unseen and the visible, the almighty, the most merciful, (6) (Allah) Who made insight-laden everything he created. And he began the creation of the divinely guidable man from 'T̄in' (i.e., from dry earth and water (7))" (Al-Qur'an, 32:6-7). Thus, SADPC not only solves the problem of implementing Islamic empirical research methods and Islamic intellectual development procedures but it also solves the problem of implementing the Islamic entrepreneurial planning measures using direct divine provisions.

The question of whether or not divine parables' engagement reflects human cognitive science enhancement is prone within global Muslim communities. The same issue reflects the divine call for (Al-Tadabbr/ التدبر); and cross over the superficial layered meanings of the Al-Qur'anic provision such as Surah As-Sajdah; Al-Qur'an (32: 7): "He (Allah) Who made "Insight-Laden/ أحسن " everything he created." by applying the cognitive science to reach the real essence of all verses and parables related to creation (Al-Qur'an, 32: 7). The Qur'anic term "أحسن / Insight-Laden" does not superficially mean to do better the way it is interpreted in Arabic wordlists. It is rather a divine term that refers to "Insight-Laden" in the entire Al-Qur'an AL-Kareem. Wherever the Al-Qur'anic term "أحسن / Insight-Laden" is used in the Al-Qur'an AL-Kareem it automatically requires the reader to do (Al-Tadabbr/ التدبر); (apply the cognitive science and Cross Over the superficial layered meanings) so that we can reach the real essence of the verse.

1.2 Cognitive Science Variables

Cognitive science as it is applied in this research refers to the investigatory courage that brings about explorative intelligence and the human mind's innovations. This cognitive science definition comes from the term "cognition," which refers to using various types of thinking, such as decision-making, emotions, language, learning, perception, and problem-solving. The term cognitive science in this research encompasses a wide range of approaches, disciplines, and scientific methodologies that include artificial intelligence (AI), anthropology, computer science, linguistics, neuroscience, philosophy, and psychology. The cognitive science implication makes the application of "إحسان / Insightful understanding" and (Al-Tadabbr/ التدبر) essential to manifest the scientific approach to divine parables on creation (SADPC) as divine insights for empirical research methods, entrepreneurial innovation, and intellectual development. Cognitive science plays a pivotal role in Al-Qur'an's understanding and enhancement of human cognitive behaviors and intelligence along with innovative developments of new educational outlooks and eternal divine connections.

Cognitive science guide Humanity to worship Allah S.W as if they see him the way it is recommended by the Prophet P.B.U.H in Hadith Jibril A.S. "... the Messenger of Allah answered, "إحسان / Insightful understanding" is that you should serve Allah as though you could see Him, for though you cannot see Him yet (know that) He sees you". Reported by Muslim. Narrated on the authority of Umar R.A. (Ibn-Daqq, 2011). The common scopes of cognitive science constructs for various research include artificial intelligence, attention, divine text analyses, research and developments, memory, perception, and consciousness. AI which performs tasks associated with human intelligence. However, AI should be used with caution for divine parable analyses. Using computers or computer-controlled robots to accomplish divine tasks and systems that contain divine processes without human intervention may lead to unintended divine conclusions. It is necessary to learn that the perception as a process of turning humans' thoughts and experiences to form an opinion of various subjects cannot be generalized to wider scopes other than the scope of the selected sample in question (Gay, 1987; Jach Fraenkel and Norman Wallen, 1996).

2. Significance of Research

This research contributes to the various SADPC outlooks including adaptation of IIDMs for Islamic intellectual investigations worldwide. The SADPC users can evaluate IIDM levels for various purposes worldwide. Finally, the selected IIDMs for the current research are characterized by flexibility and comprehensiveness, as it enables the user to choose to focus on some of IIDM stages of intellectual development due to selected research purposes or the user can choose all stages of IIDM for the comprehensive scientific investigation. This study contributes to the understanding of the practical application of the selected divine parables on creation. It also responds to the need for more empirical research on SADPC worldwide. This need is based on the fact that most research on divine parables is fond of being descriptive in nature rather than being scientific-based

The Scientific Approach to Divine Parables on Creation (SADPC); (Insights into Educational Research Methods, Entrepreneurial Innovations, and Intellectual Developments)

investigations. (Afsar, 2005; Salehi, 2016; Djamdjuri, Zuriyati & Attas, 2022; Gulzar, Parveen & Fatima, Ulayn, 2023); Kara, 2023; Muhammad Ahmad Ibrahim AlJahsh, 2024). Yet many issues of divine parables' insights call for pragmatic approaches other than theoretical analyses (Miller, Kramer, and Humphreys, 2001). Hence, this research presents SADPC, IIDM, and IEPM as insights for empirical research methods, entrepreneurial innovation, and intellectual developments.

3. Objectives of Research

The primary goal of this research is to introduce SADPC instances for insights into empirical research, entrepreneurial innovation, and intellectual development due to Al-Qur'an (32:6-7). Specifically, this research aimed at introducing an eternal Islamic intellectual development model (IIDM) for the scientific researchers derived directly from the Holy Al-Qur'an; Surah Al-Nuur; Al-Qur'an (24:43), Surah AL-Mu'minuun; Al-Qur'an (23:12-14), and Surah Al-Ruum; Al-Qur'an (30:48). The research further aimed at introducing an Islamic entrepreneurial planning model (IEPM) for the scientific entrepreneurs derived directly from the Holy Al-Qur'an; Surah AL-Mu'minuun; Al-Qur'an (23:12-14). Finally, this research concludes with a comparative field report on the relationship between the level of divine parables' engagement and cognitive science enhancement for the selected case samples of university students in Uganda and Malaysia.

4. Methods and Procedures

The deductive analytical approach was used to extract the scientific research procedures and entrepreneurial planning along with the selected Holy Qur'an verses in this research including Al-Qur'an (23:12-14, 24:43, 30:48, 32:6-7). Descriptive statistics were also used to analyze the data pertaining to the divine parables' engagement and cognitive science enhancement. The research also used a stratified random sample size ($n=122$) which was internationally selected from of university students in Uganda and Malaysia. The 5-scaled Likert questionnaire was further used to collect the data. An overall Cronbach's alpha report for the questionnaire yielded reliability coefficients ranging from (r)=.609 to (r)=.637 for the two samples' statistics. The extensive review of literature supported the notion that the scientific approach to divine parables on creation SADPC provides insights on empirical research, entrepreneurial innovation, and intellectual development.

The Holy Qur'an parables were further used in this research as theoretical background as well as methodological references for the selected research variables, methods, and generalizations. The Holy Qur'an parables in question included Surah Al-Nuur; Al-Qur'an (24:43, Surah Al-Ruum; Al-Qur'an (30:48), and (Surah AL-Mu'minuun; Al-Qur'an (23:12-17) which were used as the scientific basis for both Islamic entrepreneurial planning model (IEPM) and the Islamic intellectual development model (IIDM). The descriptive correlational statistics were also used to analyze the perceived relationship between the divine parables' engagement and cognitive science enhancement for the two sample segments in question.

This study used a total of stratified random sample subjects $n=122$ in which the Malaysian ($n=61$) and the random Ugandan ($n=61$) were drawn for this research using Krejcie and Morgan (1970) sample selection methods. The valid and reliable questionnaires with 5 Likert scales were used to collect the data about the divine parables' engagement and cognitive science enhancement for the two selected samples in question.

5. Statistical Power Analysis

The estimates of the power of statistical analysis used in this research are recommended by Cohen (1977; 1988; 1992); Othman Mohamed (2001). In such a way that if the power of analysis =.80 is used for data analysis, the viable sample size for the significance test of a Pearson product-moment at (r) Sig.2, 0.05, when the population (r) is small, medium or large each group is required to have a sample size $n=783$ to detect the small effects, $n=85$ to determine the medium effects, and $n=28$ to determine the large effects. Putting the above estimates in view of the current research data analysis the power of analysis =.80 was adapted and the stratified random sampling procedure was restricted with the condition that the selected strata should consist of not less than $n=28$ subject per strata to sufficiently determine the large effect size for the relationship between correlated means of divine parables' engagement and cognitive science enhancement for the selected case samples of university students in Uganda and Malaysia.

The Cronbach's alpha analysis was also used to examine the questionnaire's standardized items' reliability coefficients. The following table 1 presents the Cronbach's alpha analysis of the questionnaire yielded

the standardized items' reliability coefficients.

Table 1
Cronbach's Alpha for Standardized Items' Reliability Coefficient

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.609	.637	4

Table 1 shows that Cronbach's alpha analysis of the questionnaire yielded the standardized items' reliability coefficient of (r)=.637 for 4 items. Such standardized items' reliability are remarkably high and reliable for both samples.

6. Deductive Analysis

6.1 Islamic Intellectual Innovation Model (IIDM) extracted from (Surah AL-Mu'minuun 23:12-17)

The researchers applied the deductive analysis to extract the (IIDM) from the following verse of Surah AL-Mu'minuun; Al-Qur'an, (23:12-14):

"وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿23:12﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿23:13﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿23:14﴾"
(سورة المؤمنون 23:12-14).

And before, we had created (i.e., vivified/ recreated) the divinely guidable man from an imperceptible extract (سُلَالَةٍ) from (طِينٍ) (i.e., from a mixture of (أرض) - i.e., static scriptural units - and (ماء) - i.e., divine guidance). And then, later, we rendered (the imperceptible extract) to become a zygote (نُطْفَةً فِي قَرَارٍ مَكِينٍ) (i.e., something formed from a matching pair from feminine and masculine agents), established in the high station in a concealed permanence. Then, later, we created the zygote as a عَلَقَةً (a firmly attached cluster), and then we created the firmly attached cluster into a (مُضْغَةً) (a chewable form like a morsel), and then we created the morsel into (عِظَامًا) (a solid, bone-like frame), and then we fleshed out the solid, bone-like frame with (لَحْمًا) muscle and fat), and then (أَنْشَأْنَاهُ خَلْقًا آخَرَ) we evolved it into other creations. (فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ) And thus Allah, the exclusive insight provider of all (proclaimed) creators, corresponds and reciprocates (to the seekers of knowledge) with incremental blessings. (Surah AL-Mu'minuun; Al-Qur'an, 23:12-14).

The Al-Qur'an verses (23:12-14) are divine parables that imply a lot of divine meanings. Apparently, the verses above appear as a biological sequence of embryology developments. However, the cross-over and deeper insights of the verses above reveal an eternal divine empirical research method adaptable to different scientific research worldwide. The concealed divine messages in the above verse reveal that Al-Qur'an verses (23:12-14) were revealed as a model not only for the biological and scientific insights but deeply the Al-Qur'an verses (23:12-14) are unveiling the divine processes of Man's metaphysical creation; the levels of Man's soul vivification by divine correspondence and reciprocation (to the seekers of divine knowledge) with incremental blessings.

However, due to the current research objectives the Al-Qur'an verses (23:12-14) are engaged to achieve various scientific objectives and developments including, intellectual, entrepreneurial innovation, administration, and management developments. Other than the metaphysical divine connections such verses are instances of a scientific approach to divine parables on creation (SADPC). They insight into empirical research, entrepreneurial innovation, and intellectual development as elaborated by the following figures 1-4 of this research including Figure 1: (IIDM) extracted from Surah AL-Mu'minuun; Al-Qur'an (23:12-17); Figure 2: (IIDM) extracted from Surah Al-Ruum; Al-Qur'an (30:48); Figure 3: extracted from the Surah Al-Nuur; Al-Qur'an, (24:43); and Figure 4: (IEPM) extracted from (Surah AL-Mu'minuun (23:12-14). The following Figure 1 presents the (IIDM) which was extracted from Surah AL-Mu'minuun; Al-Qur'an (23:12-17):

The Scientific Approach to Divine Parables on Creation (SADPC); (Insights into Educational Research Methods, Entrepreneurial Innovations, and Intellectual Developments)

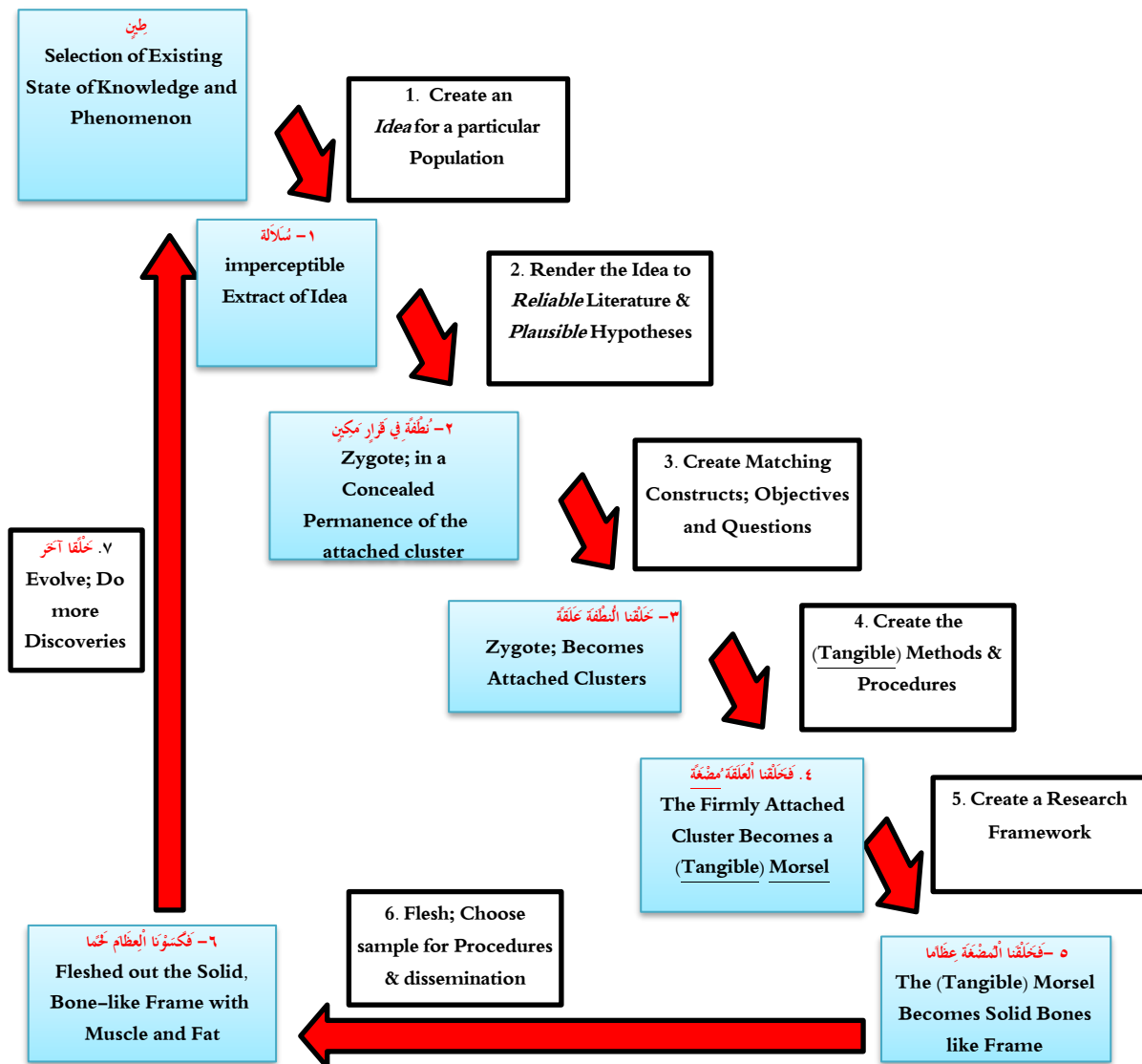


Figure 1:
Islamic Intellectual Innovation Model (IIDM)
Extracted From (Surah AL-Mu'minuun; Al-Qur'an, 23:12-17).
Adaptations from (Hany Atchan, 2023).

6.2 Islamic Model of Intellectual Development (IIDM) Extracted from Surah Al-Ruum; Al-Qur'an (30:48)

The researchers also applied the deductive analysis to extract the (IIDM) from Surah Al-Ruum; Al-Qur'an (30:48).

"اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَيَنزِلُهُ الْوَدْقَ يُخْرِجُ مِنْ خَلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ" (سورة الروم، 30:48).

“It is Allah who drives the triumphs and they excite (سَحَابًا/ Existing state of knowledge); (they form (H0) of new potential discoveries), then (the person) attributes them to the (السَّمَاءِ/ elevated abstract layers of understanding) the way he likes, then he forms (كِسْفًا/ collection) within the (سَحَابًا), then you can see the (الْوَدْقَ/ nearness) to the knowledge comes out through that collection. When He disseminates it to whom He (Allah) will from His worshipers they find a reason to rejoice” (Al-Qur'an, 30:48).

The verse of Surah Al-Ruum; Al-Qur'an (30: 48) is a divine parable that implies a lot of divine

meanings. Apparently, the verse above appears to inform how the rainfall is created; “Allah who loses the (الرِّيحَ) that stir the (سَحَابًا). Then, He spreads them as He will in (السَّمَاءِ) and disperses them so that you can see the (الْوَدْقَ) yields from their midst. When He provides it with whom He will of His (عِبَادِهِ) they rejoice” (Al-Qur’an, 30:48).

However, the cross-over and deeper insights of the verse above expose the divine empirical research method adaptable to different scientific research worldwide. The concealed divine messages in the above verse yield that Al-Qur’an verse (30: 48) was revealed as a parabolic model not only to superficially inform how the rainfall is created but the Al-Qur’an verse (30: 48) deeply unveils the divine processes of Man’s metaphysical creation; exposing the levels of Man’s soul vivification by divine correspondence and reciprocation to (مَنْ يَشَاءُ/ the seekers of divine guidance) then they find a reason to rejoice by Allah’s blessings.

However, due to the current research objectives, the Al-Qur’an verse (30: 48) is engaged to achieve various scientific objectives and developments including, intellectual, entrepreneurial innovation, administration, and management developments. Other than the metaphysical divine connections, such verses are instances of a scientific approach to divine parables on creation (SADPC). They insight into empirical research, entrepreneurial innovation, and intellectual development as elaborated by the following Figure 2. The following Figure 2 presents the (IIDM) which was extracted from Surah Al-Ruum; Al-Qur’an (30:48):

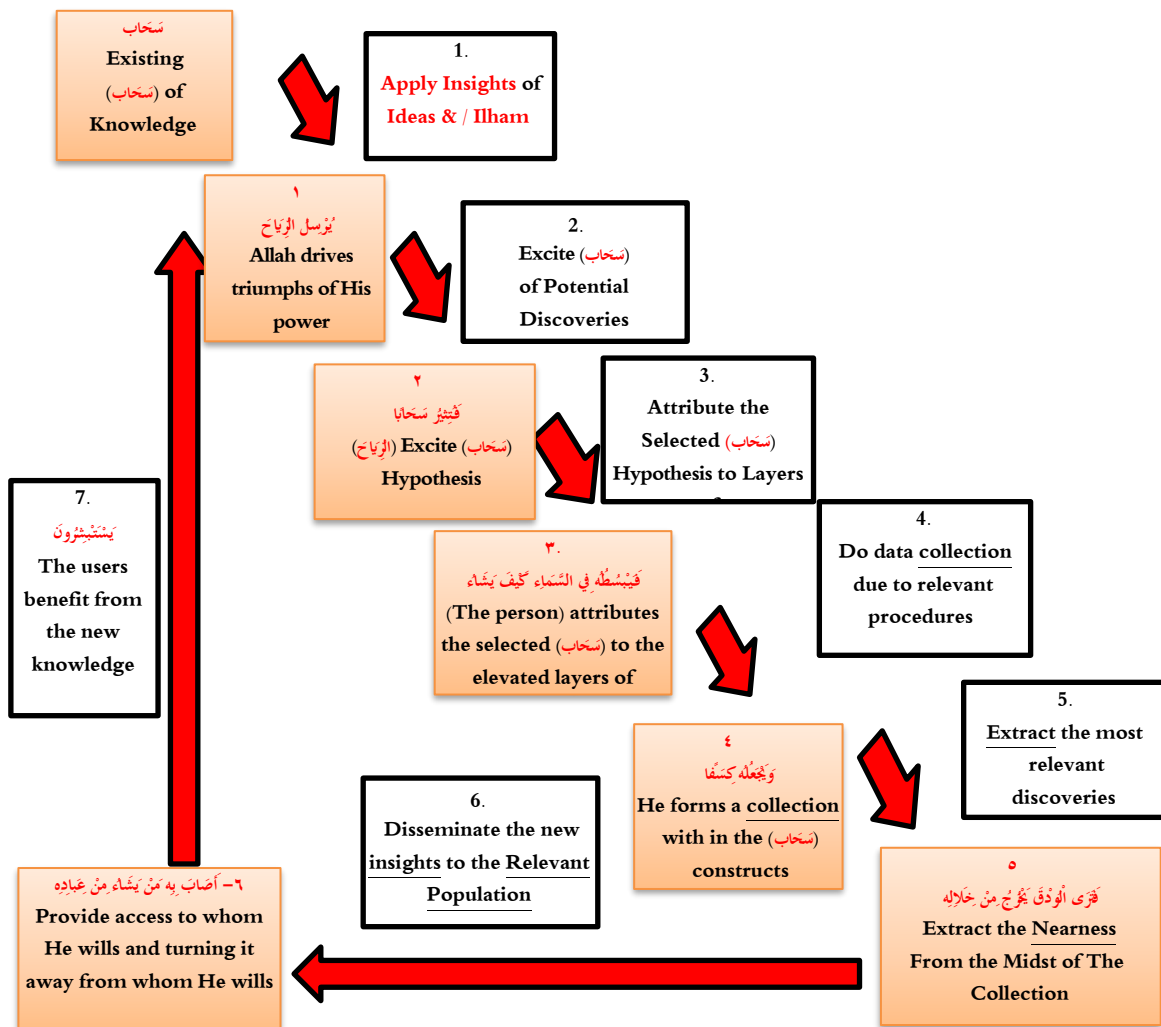


Figure 2:
Islamic Model of Intellectual Development (IIDM)
Extracted from (Surah Al-Ruum; Al-Qur’an (30:48)).
Adaptations from (Hany Atchan, 2023).

6.3 Islamic Model of Intellectual Innovation Extracted from the Surah Al-Nuur; Al-Qur'an 24:43)

The researchers further applied the deductive analysis to extract the (IIDM) from the following verse of Surah Al-Nuur; Al-Qur'an (24:43):

"أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنزِلُ مِنْ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأُنْصَارِ" (سورة النور ٤٣: ٢٤).

"Have you not seen how Allah drives the clouds, then gathers them and converts them into a mass, then you see (الْوَدْقَ/ nearness) coming from the midst of them, And He sends down out of (السَّمَاءِ/ elevated abstract layers of understanding) of compositions in which there is divine messages, then Allah distributes it to whom He will, and turning it away from whom He will. The insight of His loaded messages almost snatches away their hurried superficial Knowledge" (Al-Qur'an, 24:43).

The Al-Qur'an verses of Surah Al-Nuur; (24:43) is also a divine parable that implies a lot of divine meanings too. Apparently, the verse (24:43) also above appears to inform how the rainfall is created; "Have you not seen how Allah drives the clouds, then gathers them and converts them into a mass, then you see (الْوَدْقَ) coming from the midst of them? And He sends down out of (السَّمَاءِ) mountains in which there is hail, pelting with it whom He will, and turning it away from whom He will. The flash of its lightning almost snatches away the sight" (Al-Qur'an, 24:43).

However, the cross-over and deeper insights of the verse (24:43) above expose the divine empirical research method adaptable to different scientific research worldwide. The concealed divine messages in the above verse yield that Al-Qur'an verse (24:43) was revealed as a parabolic model not only to superficial information on how the rainfall is created but the Al-Qur'an verse (24:43) is deeply unveiling the divine processes of Man's metaphysical creation; exposing the levels of Man's soul vivification by divine correspondence and reciprocation (مَنْ يَشَاءُ/ the seekers of divine guidance) then the insight of His loaded messages snatches away their hurried superficial knowledge.

However, due to the current research objectives, the Al-Qur'an verse (24:43) is engaged to achieve various scientific objectives and developments including, intellectual developments, administration, and management. Other than the metaphysical divine connections, such verses are embedded instances of a scientific approach to divine parables on creation (SADPC). They insight into empirical research, entrepreneurial innovation, and intellectual development as elaborated by the following Figure 3. The following Figure 3 presents the (IIDM) which was extracted from Surah Al-Nuur; Al-Qur'an (24:43):

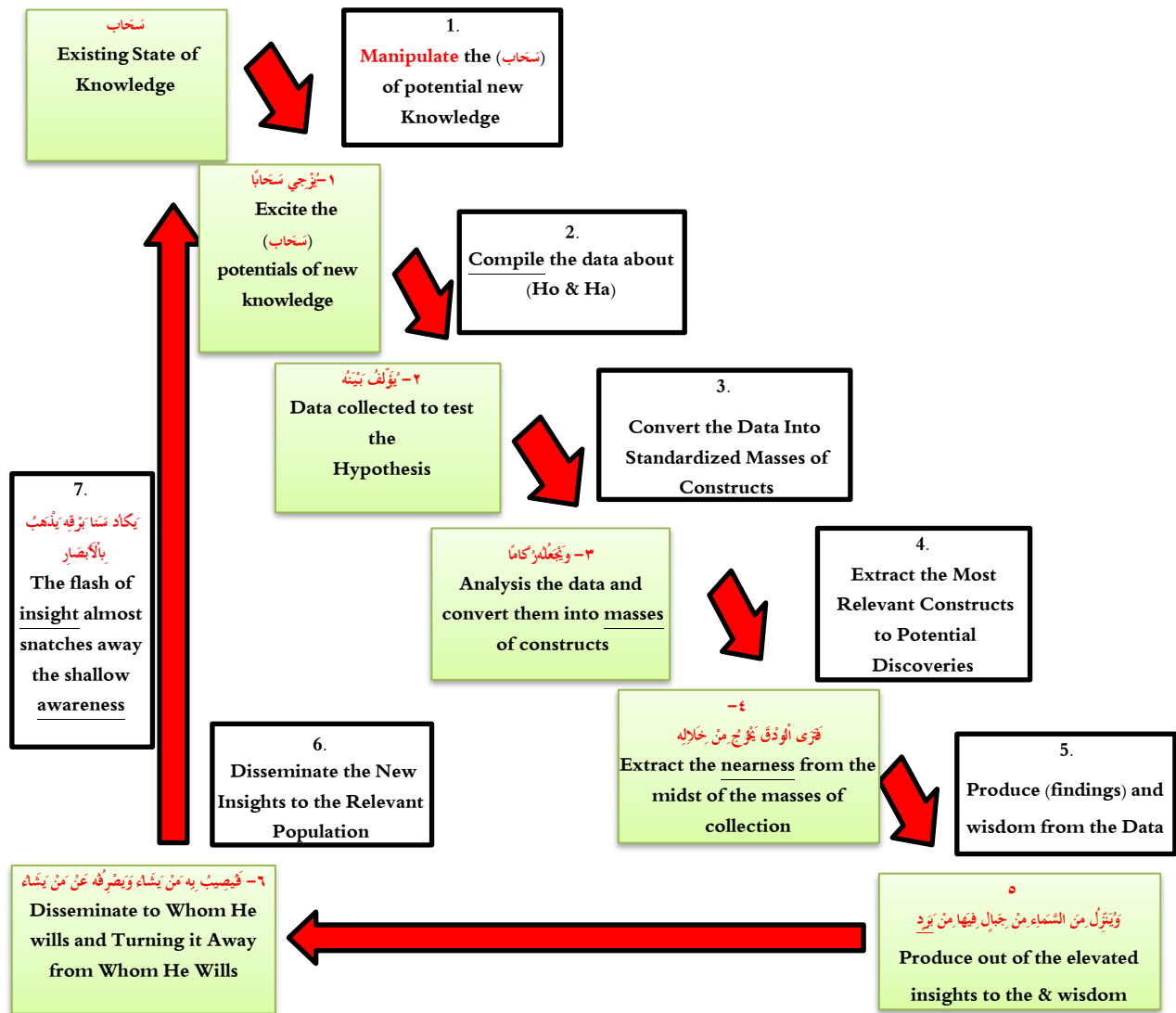


Figure 3:
Islamic Model of Intellectual Innovation
Extracted from Surah Al-Nuur; Al-Qur'an ٢٤:43).
Adaptations from (Hany Atchan, 2023).

6.4 Islamic Entrepreneurial Planning Model (IEPM) Extracted from Surah AL-Mu'minuun; Al-Qur'an (23:12-14)

The researchers further applied the deductive analysis to extract the (IEPM) from the verse of Surah AL-Mu'minuun; Al-Qur'an (23:12-14). As mentioned earlier the Al-Qur'an verses (23:12-14) are divine parables that imply a lot of divine meanings. Apparently, the verses above appear as a biological sequence of embryology developments. However, the cross-over and deeper insights of the verses above reveal that Al-Qur'an verses (23:12-14) imply Islamic entrepreneurial planning model (IEPM) adaptable to different industrial plants worldwide. The concealed divine messages in the above verse reveal that Al-Qur'an verses (23:12-14) were revealed as a model not only for the biological and scientific insights but among the deeper implications of the Al-Qur'an verses (23:12-14) are the divine processes of Man's metaphysical creation and the levels of Man's soul vivification by divine correspondence and reciprocation (to the seekers of divine knowledge) with incremental blessings.

However, due to the current research objectives the Al-Qur'an verses (23:12-14) are engaged to

The Scientific Approach to Divine Parables on Creation (SADPC); (Insights into Educational Research Methods, Entrepreneurial Innovations, and Intellectual Developments)

achieve various scientific objectives and developments including, intellectual, entrepreneurial innovation, administration, and management developments. as it has been metioned earlier besides the metaphysical divine conections such verses are instances of a scientific approach to divine parables on creation (SADPC). They insight into empirical research, entrepreneurial innovation, and intellectual development as elaborated by all figures of this research. The following Figure 4 presents the (IEPM) which was extracted from Surah AL-Mu'minuun; Al-Qur'an (23:12-17):

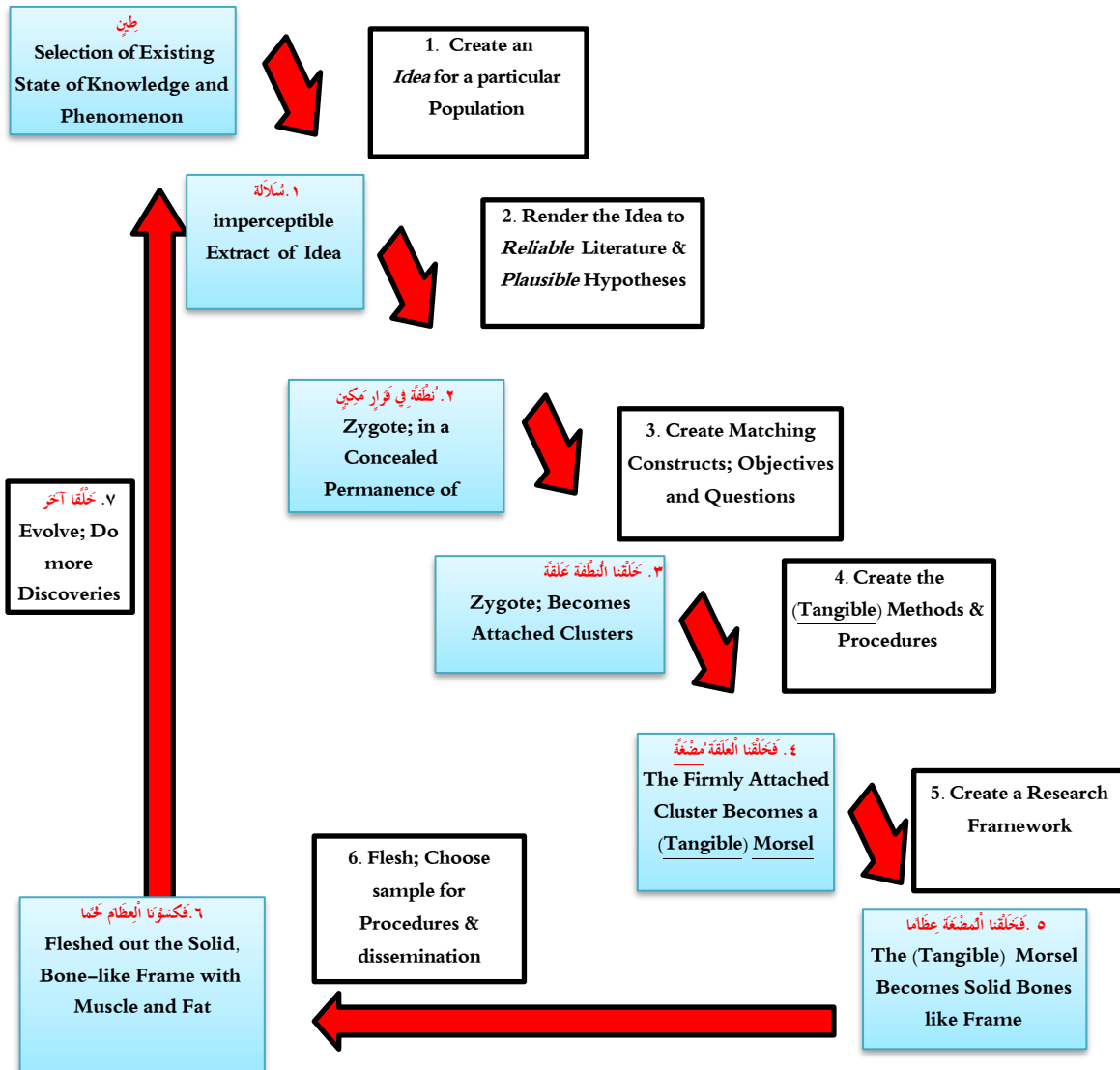


Figure 4:
Islamic Entrepreneurial Planning Model (IEPM)
extracted from Surah AL-Mu'minuun; Al-Qur'an (23:12-14)
Adaptations from (Hany Atchan, 2023).

7. Findings

Other than the above presentations of deductive analyses the following section uses the descriptive approach to analyze the quantitative data pertaining to the relationship between the divine parables' engagement and cognitive science enhancement in the quest of examining the null hypothesis (H0) that there is no relationship between divine parables' engagement and cognitive science enhancement for the selected case samples in question. The following Table 2 presents a summary of descriptive statistics of divine parables' engagement and cognitive science enhancement for the selected case samples of university students in Uganda and Malaysia.

Table 2
Descriptive Statistics of Divine Parables’ Engagement, and Cognitive Science Enhancement for the Selected Case Samples of University Students in Uganda and Malaysia N=122

Descriptive Statistics		
	Mean	Std. D.
Engaging Divine Scriptures Malaysian	4.5574	.61980
Improving Divine Cognition Malaysian	4.6230	.61003
Engaging Divine Scriptures Ugandan	4.4262	.71784
Improving Divine Cognition Ugandan	4.3115	.80707

Table 2 above shows that the averages of divine parables engagement and cognitive science enhancement for the selected case samples of university students in Uganda and Malaysia are significantly high. The descriptive statistics in Table 2 further show that there are no significant differences observable throughout the sample statistics of the selected case samples of university students in Uganda and Malaysia about the mean scores of the above-selected variables. These data imply that the Muslims of the selected case samples of university students in Uganda and Malaysia agree on the reality that divine parables’ engagement and cognitive science enhancement are important and necessary for divine requirements and intellectual progress. The following Table 3 presents the correlational statistics between divine parables’ engagement, and cognitive science enhancement for the selected case samples of university students in Uganda and Malaysia.

Table 3
Correlational Statistics between Divine Parables’ Engagement, and Cognitive Science Enhancement for the Selected Ugandan versus Malaysian Sample

Correlations				
N=122 , (r) Sig. (2),05. power =.80	divine parables engagement Malaysian	divine parables engagement Ugandan	cognitive science enhancement Malaysian	cognitive science enhancement Ugandan
	Divine Parables Engagement Malaysian	1		
Divine Parables Engagement Ugandan	-.131	1		
Cognitive Science Enhancement Malaysian	.741**	-.046	1	
Cognitive Science Enhancement Ugandan	-.086	.515**	.039	1
	.315	.727	.763	.508

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

The significantly observed natural relationships in Table 3 above range from (r) Sig.2, 0.05, 0.000 to (r) Sig.2, 0.5, 0.315. this data contributes to the existing knowledge within the scope of research that the natural relationship between divine parables’ engagement, and cognitive science enhancement for the selected case samples of university students in Uganda and Malaysia is generally significant at (r) Sig.2,.05, *df.* 30 to 35, power =.80 irrespective of any empirical manipulation incurred (Cohen,1977; 1988; 1992); (Othman Mohamed, 2001).

The deductive findings have showed that the SADPC provides a divine scientific research framework and insights into empirical research methods, entrepreneurial innovation, and intellectual development outlook, and future Islamic scientific research using Al-Qur’an, (32:6-7). The deductive findings also demonstrated the novelty, comprehensiveness, and relevance of the divine parables’ insights into human thoughts and scientific cognition.

Using SADPC, the research has introduced three (iii) different Islamic intellectual development models (IIDM) derived directly from the Holy Al-Qur’an; Surah Al-Nuur; Al-Qur’an (24:43), Surah AL-Mu’minuun;

The Scientific Approach to Divine Parables on Creation (SADPC); (Insights into Educational Research Methods, Entrepreneurial Innovations, and Intellectual Developments)

Al-Qur'an, (23:12-14), and Surah Al-Ruum; Al-Qur'an, (30:48). The research has introduced One (i) Islamic entrepreneurial planning model (IEPM) derived directly from the Holy Al-Qur'an; Surah AL-Mu'minuun (23:12-14) using SADPC.

The correlation analyses yielded the rejection of (H₀) that there is no significant relationship between divine parables' engagement and cognitive science enhancement for the selected case samples of Ugandan versus Malaysian. Then the research has installed an (H_a) that there is a significant relationship between divine parables' engagement and cognitive science enhancement for the selected case samples of Ugandan versus Malaysian at the range of (*r*) Sig.2, 0.05, 0.000 to (*r*) Sig.2, 0.5, 0.315. finally, the findings have provably demonstrated that the Qur'anic parables are strong divine benchmarks for empirical research methods, entrepreneurial innovation standards, and intellectual development procedures.

8. Discussion

The introduction of IIDM by the current research enhances the understanding of divine integration in the scientific research management. In such a manner, Islamic jurisprudence inductions and fatwa legislations are warranted to embed more explicit scientific approach to divine provisions (Al-Tuwsii Al-Ghazali, 1971; 1937; 1971). Its unfortunate to mention that on one hand some of Islamic research findings are too objective and numbers centered, relying much on statistical figures in isolation from divine inferences. Yet on another hand some researchers report the subjective divine points of views which makes their replication procedures almost impossible due to lack of methodological transparency which makes it difficult to ascertain what the researcher did to arrive at their conclusions. Thus, this research provides a scientific gateway to extend the divine integration with scientific research curricula so that humanity can manage their empirical research procedures in a clear divine sense.

This research findings encourage the researchers worldwide to follow the scientific procedures that result in reliable findings. Though it is common that some of the scientific research findings might not show statistically significant relationships or differences between variables, which tricks the beneficiaries into feeling that those results are not viable. However, the researchers in Islamic jurisprudence, fatwa and Islamic legislations must realize the difference between the secular and divine effect. Unlike the secular manners, the small effect sizes in the divine sense do not necessarily mean weakness of the observed relationships or differences between variables in question. On contrary they may rather imply the strength of relationships or differences between variables. What matters divinely is the divine relevance to the effects but not the size of the effects itself (Al-Maqdisii Al-Dimashqi, 1984; Al-Hiti Al-Eiraqi, 1986).

Hence, there is a necessity to extend the divine integration scope to involve the scientific research curricula. It is further necessary to activate the use of meaningful Islamic research findings even if they are yielded by the so-called small (ES)s. This research asserts that the integration of divine in the scientific research management opens a wider space for valid research findings and implications. Even if some of Islamic research (ES)s apparently appears to be slightly small they are still viable and meaningful in divine points of observation if they are yielded by the valid divine methods and proper statistical procedures. The current researchers stress that the majority of small (ES)s are divinely considerable in their relevant circumstances, especially in phenomena where the effects are rarely obtainable between the selected variables. Then, it is deemed necessary for Islamic jurisprudence and fatwa legislators to consider the importance of small (ES)s between variables in such appealing divine situations (Ahmadi, 1974; Al-Kubiu, 1981; Shalabi, 1947).

It is noticeable throughout the current research procedures that the collected data provided here are not meant for Al-Qur'an verification purposes but they are just for corroboration purposes. Otherwise, the Al-Quranic parables are self-supported; they do not need any human verifications whatsoever; Al-Quranic parables are embedded with all divine evidence and knowledge sufficient for all-round human development. However, the it has been clearly elaborated that an (*r*) examinations yielded a significant relationship between divine parables' engagement and cognitive science enhancement implies that the rejection of the null hypothesis (H₀) of no relationship between divine parables' engagement and cognitive science enhancement for the Muslims of the selected case samples of university students in Uganda and Malaysia. This rejection of (H₀) was based on the strength of (*r*) coefficients ranging from (*r*) Sig.2, 0.05, 0.000 to (*r*) Sig.2, 0.5, 0.315. It should be noted that when a p-value is reported as $p = 0.000$, it means that the actual p-value in support of a null hypothesis is too small for the software to display. This is interpreted as strong evidence against the null hypothesis; A p-value simply tells you about the strength/ weakness of evidence available to support the null hypothesis.

Since the p-value of (r)= 0.000 in the above analysis of Table 3 is less than the significance level of .05 then it means that the (H_0) is very weak and the coefficients of the relationship are very strong. Therefore, we rejected the null hypothesis (H_0) that there is no relationship between divine parables' engagement and cognitive science enhancement for the selected case samples of university students in Uganda and Malaysia. Hence, the alternative hypothesis (H_a) that there is a significant relationship between divine parables' engagement and cognitive science enhancement for the selected case samples of Ugandan versus Malaysian Higher Education Muslims is accepted.

9. Implications of Findings

9.1 Implications for Divine Parables Researchers

The findings of this research appeal to Islamic researchers and educators to be aware of alternative scientific approaches to divine parables on creation that bring about insights for empirical research initiatives, innovations, and intellectual developments.

9.2 Implications for Intellectual Development

The introduction of IIDMs by the current research implies the enhancement of the Islamic intellectual development framework. IIDMs further encourage scientific research, intellectual investigations as well as empirical observations. The practical implications of the presented IIDMs are manifested in more than just connecting Al-Quran original knowledge on the superficial Qur'anic text of embryology and rainfall stages. Al-Quran original knowledge is rather related to divine physical and meta-physical development framework of human spiritual, intellectual, and empirical research outlooks. IIDM contributes to the literature on Islamic intellectual development by embedding Islamic intellectual development features into pragmatic intellectual procedures applicable to all humanity worldwide. The innovation of IIDM is an introduction to the original Islamic research conceptual framework for intellectual development, divine reflections, as well as scientific research designs and procedures.

9.3 Implications for Entrepreneurial Development

The introduction of IEPM by this research enhances the scientific understanding of the Islamic entrepreneurial planning framework. IEPM can potentially bring about innovation, reinvention, and intervention in the traditional Islamic entrepreneurial planning models. The practical implications of IEPM are manifested in connecting Al-Quran original knowledge of embryology development with an entrepreneurial planning framework. IEPM contributes to the literature on Islamic entrepreneurial planning by exploring entrepreneurial features applicable to all humanity worldwide. The basic features of IEPM offer the original conceptual framework for the Islamic entrepreneurial planning model as a novel initiative for future entrepreneurial research and practice.

10. Conclusion

This study aimed to provide examples of applications of the divine parables on nature and creation as insights for scientific innovation, intellectual development, and entrepreneurship. The research elaborated on instances of the universal verses in the Holy Qur'an that provide principles and scientific procedures for educational research and development using the Islamic intellectual development model. (IIDM) which is derived directly from the Holy Al-Qur'an (24:43;30:48).

It is predictable that researchers around the world need SADPC for insights into empirical research, entrepreneurial innovation, and intellectual development. It is noted that there is a need to consider the divine provisions and secular knowledge as an indivisible system aimed at achieving divine goals. Moreover, the SADPC provides a framework for scientific and intellectual development based on divine knowledge. It also demonstrates blessed novelty and the comprehensiveness of divine revelation to all positions of human thought.

Qur'an parables in question included Surah Al-Nuur; Al-Qur'an (24:43), Surah Al-Ruum; Al-Qur'an (30:48), and Surah AL-Mu'minuun; Al-Qur'an (23:12-17) which were used as the scientific basis for both Islamic entrepreneurial planning model (IEPM) and the Islamic intellectual development model (IIDM). The descriptive correlational statistics were also used to analyze the perceived relationship between the divine parables' engagement and cognitive science enhancement for the two sample segments in question.

The Scientific Approach to Divine Parables on Creation (SADPC); (Insights into Educational Research Methods, Entrepreneurial Innovations, and Intellectual Developments)

The research used a stratified random sample size (n=122) which was selected from Uganda versus Malaysia. The 5-scaled Likert questionnaire was also used to collect the data. An overall Cronbach's alpha report for the questionnaire yielded the reliability coefficients for the two samples' statistics ranging from (r)=.609 to (r)=.637. The review of literature asserted that the scientific approach to divine parables on creation SADPC provides insights into empirical research, entrepreneurial innovation, and intellectual development.

This research enhances the understanding of the Islamic intellectual development framework (Al-Qur'an, 23:12-17).. It also leads to the revision of the fundamentals of traditional Islamic intellectual development models and frameworks. The significance of SADPC is further manifested in linking the Qur'anic knowledge about Islamic embryology to the framework of human empirical research, entrepreneurial innovation, and intellectual development (Al-Qur'an, 23:12-14). It also contributes to the literature on Islamic intellectual development by exploring the divine scientific framework for empirical, entrepreneurial, and intellectual activities applicable to all of humanity worldwide (Al-Qur'an, 24:43). Finally, this research has presented 4 original and creative conceptual Islamic frameworks using the SADPC as insights into empirical research, entrepreneurial innovation, intellectual development, as well as a new scientific outlook for future Islamic research and practice.

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