

MORAL VALUE IN USULUDDIN SUBJECTS: A REVIEW TO THE DINI INTEGRATED CURRICULUM, MALAYSIA PERSPECTIVE

Khairil Izuan Ibrahim¹, Umar Muhammad Noor¹, Mohd Nizam Sahad¹,
Mohd Norazmi Nordin²

¹*School Of Humanities University of Science, Malaysia 11800 USM, Pulau Pinang*

²*Faculty of Education, Universiti Kebangsaan Malaysia*

E-mail Addresses:

khairilizuan@student.usm.my (Khairil Izuan Ibrahim)

umarmnoor@usm.my (Umar Muhammad Noor)

nizamsahad@usm.my (Mohd Nizam Sahad)

norazmi@ukm.edu.my (Mohd Norazmi Nordin)

Abstract

The plunder of values and noble morals is being eroded due to too many dark paths that are the crossroads of life in the world of today's young generation. They are served with an outrageous hedonistic culture, drowning in an ocean of wild lust, the pleasure attraction of alcohol and dangerous drugs, an excess in deifying materialistic life and dominated by evil demons to the point of being completely irresponsible to other humans and nature. Finally, it was born from the heart of today's society, a generation of garbage with a confused identity, barren of character to form a portrait of a society that is not desired, even feared. This crime or moral misconduct is closely related to the education obtained by an individual or a society. This is evidenced through a study that students at high risk of being exposed to moral decay and crime are comprised of students who do not have appropriate support from their primary protectors such as parents, family members, school authorities, religious groups and community members. This study shows how the joint role of family, educational, community and government institutions need to be mobilized as much as possible to ensure that the educational products are high quality and virtuous.

Keywords: Pure Values, Morality, Usuluddin, Dini Integrated Curriculum

Introduction

In Islam, the practice of the pure values outlined in the Qur'an and the Hadith of the Prophet SAW is able to form an Islamic society with noble morals (Choli, 2019; Rubini, 2019). The role and importance of the foundations of religion referred to as Usuluddin in the formation of civilized morals is indeed never disputed in any teaching, as it is a real indicator in assessing the quality of excellence of a civilization (Mohamad Fuad Ishak et al., 2018; Nasarudin Desa @ Man et al., 2018; Omar et al., 2019). Therefore, the Malaysian government through the Ministry of Education Malaysia (MOE), is always vigilant and takes proactive steps in applying noble values to its society through the national

education system. Dini Integrated Curriculum (KBD) is one of the proofs, the latest initiative of KPM (2015) which raised the Azhari Curriculum (KA) which is its original name, as a national curriculum in realizing the Malaysian Education Development Plan 2013-2025 to produce students who are physically harmonious, emotional and spiritual (Bahagian Pendidikan Islam, 2015a, 2015b; Kementerian Pendidikan Malaysia, 2013).

Based on this curriculum, among the subjects taught to students is the subject of Usuluddin. This subject contains five main chapters, namely the Chapter of Tawhid, the Chapter of Tafsir, the

Chapter of Hadith, the Chapter of Sirah wa Tarikh Islami and the Chapter of Akhlak wa Tasawuf (Kementerian Pendidikan Malaysia, 2017). It is taught to students, especially Government-funded Religious School (SABK) for 5 years, from form 1 to form 5. The

implementation period of this KBD has started from the first year of its official implementation in 2015 until today (Bahagian Pendidikan Islam, 2015b, 2015a). Figure 1 below is an example of form four Usuluddin textbook and its chapters:



Figure 1. Form four Usuluddin textbook and its chapters

This curriculum was then further extended to State Government-Owned Religious Schools (SMAN) and Community Religious Schools (SAR) (Muhammad Haron Husaini et al., 2018). Through the teaching of Usuluddin and other KBD subjects, KPM hopes that it will be a continuous effort to impart knowledge, skills and appreciation of Islam based on the Quran and Sunnah. This is aimed at shaping the attitude, skills, personality and outlook on life as a servant of God who has a responsibility to develop himself, society, environment and country towards achieving good in the world and eternal prosperity in the hereafter (Bahagian Pendidikan Islam, 2015a)

Literature Review

Based on the findings of the study of Azhar Ahmad et al. (2013) on the moral appreciation of secondary school students, the existence of the moral appreciation of students depends a lot on the factors of faith and worship practices that become a culture in society. As a result of a poor understanding of faith and deeds of worship, it

affects the tendency towards social problems that are troubling. This situation illustrates the weakness of the application of values of the education system in general and the application of values in specific subjects such as Islamic and Moral Education including Usuluddin in KBD.

If viewed in more depth, the results of the report on the implementation and monitoring of Dini Integrated Curriculum and Tahfiz Integrated Curriculum (KBDKBT) (Islamic Education Sector BPK KPM 2017), twelve percent of study respondents (teachers) are not sure about the application of important elements such as the application of values, Cross Curricular Elements (CCE), the use of teaching aids (BBM) as well as the use of various teaching strategies including the use of Arabic fusha in PdP, even three percent do not understand the application of this important element. This achievement is formulated as not yet reaching the maximum level expected and in need of improvement.

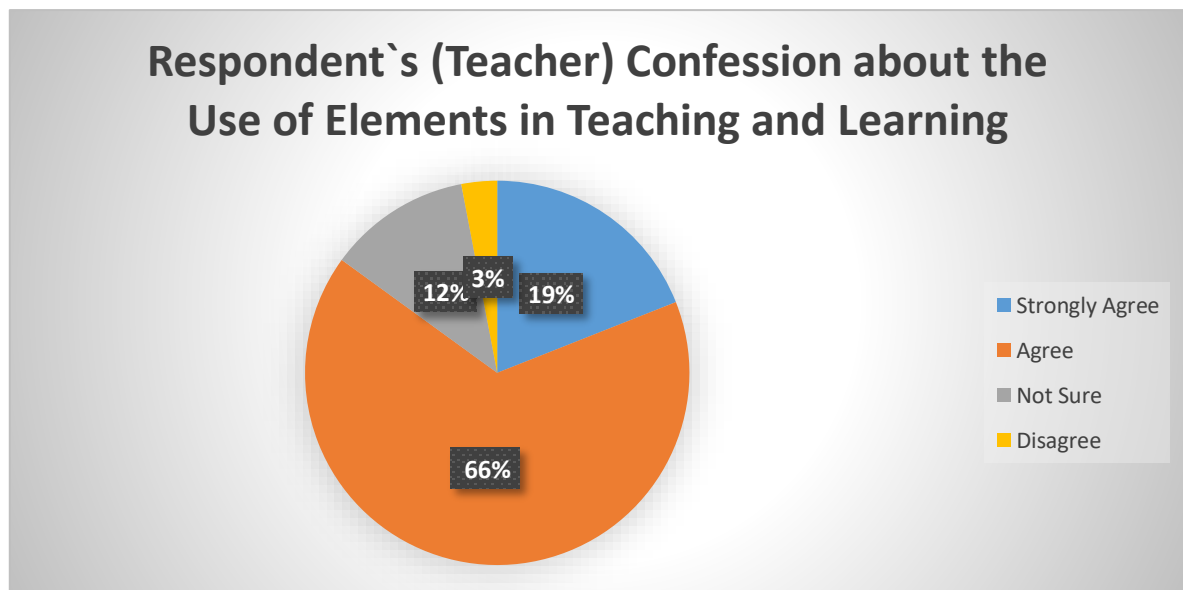


Figure 2. Respondent`s (teacher) confession about the use of elements in teaching and learning

Until now, although many teachers have long ventured into the field of teaching, but there are still many among them who still fail to understand, appreciate or play a role in disseminating and applying the noble values contained in the Philosophy of National Education (FPK). The evidence is based on the study of Habsah Ismail (2007) and Wan Hasmah Wan Mamat (2002) which showed that teachers still do not emphasize the aspect of moral values in teaching and learning in schools. Most teachers fail to understand and appreciate the values in FPK. This actually starts from the faculty training phase again. Not only do they not emphasize the pure values in teaching, they even do not even remember the value element in the FPK (Laporan Jawatankuasa Praktikum, 2016). Because of that, Sapie Sabilan et al (2018) proposed the concept of application of noble values based on FPK and Malaysian Teacher Standard (SGM) applied in the teaching and learning process formally or informally in schools.



Figure 3. The noble values contained in National Curriculum Development Policy based on the Philosophy of National Education (FPK)

In addition, there are other factors that complicate the process of inculcating good values among teachers to students in these KBD schools. Among them are teachers who are less exposed to training, teachers find it difficult to get suitable BBM teaching aids, less use of ICT and multimedia, unable to use the Arabic medium well and teaching methods that are more focused on translation methods. The following is a further discussion of the findings from the researchers on the problems of teachers mentioned. Some consider teachers who teach Sekolah Menengah Agama Rakyat, state Religious Secondary Schools and Sekolah Menengah Agama Swasta as untrained teachers Muhammad Haron Husaini et al. (2018) This is because most of them are not given the opportunity to undergo proper training from KPM.

Moral and criminal issues among teenagers have always been on the chests of the press in our country. The advent of Web 2.0, smartphones as well as social media over the past few years, further highlights the problems and reports that

occur among them. Statistics on juvenile cases and various problems that have been severe before (Azlina Abdullah, 2010), are becoming increasingly challenging with the presence of increasingly sophisticated and too easily accessible technology. In short, just snap a finger, then whatever information no matter good or bad will be easily available. They can easily contact anyone they want. But there is no denying, the presence of a world without borders today actually helps a lot in human life, but beware if it is misused then it will be bad (Jamiah Manap et al., 2016).

Therefore, a good identity and human capital among adolescents should be nurtured as much as possible by all parties, including educational institutions. This is because the results that come out of this educational institution, will color the pattern of harmonious society or vice versa. The tendency to appreciate good values in life can help improve academic performance and in turn contribute to the well-being of life in the future. In addition, the effect of emphasizing pure values in all aspects of life will give birth to

individuals and communities that are full of blessings (Noor Lela Ahmad, 2008)

Based on a study conducted on day secondary school students in Peninsular Malaysia, the data shows a worrying situation because only three dimensions of noble values out of seventeen noble values are at a high level of appreciation, namely respect, gratitude and patriotism. While the value of community spirit, the value of diligence and the lowest value of self-reliance are the categories of values that are relatively low in appreciation. The level of appreciation of the seventeen noble values of these students as a whole, shows a moderately high level and is only satisfactory (Mohamad Khairi Othman et al., 2013)

The findings show that the appreciation of the value of community spirit is at a moderately high level. The analysis of semi-structured interviews also supports the findings that show that there are respondents who do not appreciate the value of community spirit. In addition, the value of diligence also showed a moderately high level of appreciation among the respondents and among the third lowest pure values appreciated. What is troubling, the lazy nature of reviewing lessons is the lowest item appreciated in this diligence value category. The most annoying appreciation of values is the value of self-reliance, as it is the lowest value appreciated compared to other noble values (Mohamad Khairi Othman et al., 2013)

This study describes a worrying phenomenon because with the rapid development of globalization and the use of information technology, students should have a balanced appreciation of values, in order to be able to maintain a noble identity to form a prosperous society. Furthermore, this appreciation of morals and pure values depicts and shapes the behavior, thoughts, utterances and characters born of one's conscience.

In addition, based on the study of (Harison Md Haifa, 2000), negative behavior persists even in religious secondary schools. The findings are in line with a recent study conducted by Norhisham Muhamad et al. (2017) against students of National Islamic Secondary School (SMKA) in Malaysia, that there are also a handful of students, involved with symptoms of moral decay such as doing things that are against religion. This is further strengthened by the

study of Mohd Ismail Mustari et al. (2004) on 367 Johor government religious secondary school students that the students face moral and religious problems at a high level that is 37% of students who are assertive, 18% of students who are aggressive and 10% are students who are passive.

Next, from the aspect of gender and scores between schools, based on the findings of the study of Sarimah Mokhtar et al. (2011) conducted on secondary schools of the Ministry of Education Malaysia in Selangor from five categories of schools, namely National Islamic Secondary School (SMKA), Fully Residential School (SBP), Government-funded Religious School (SABK), Sekolah Menengah Kebangsaan (SMK) and Sekolah Menengah Technical / Vocational (SMT / V), shows that female students dominate most of the moral appreciation. The findings also clearly describe that students from SMKA and SBP are at the highest score compared to other school categories, namely SABK, SMK and SMT/V.

If we look specifically at the scope of KBD, there is still no specific study done on values and morals, but in terms of student achievement is still at a weak and moderate level. Based on the KBDKBT monitoring report by the Islamic Education Sector of the KPM Curriculum Development Division (Sektor Pendidikan Islam, 2017), the students were not able to follow the KBD properly, especially in the subject of Usuluddin. In fact, almost half of KBD students have not reached the muqarrar (syllabus) and often forget the memorization that they are supposed to memorize. Furthermore, students' scores in some KBD subjects were also found to be low. This situation not only interferes with the process of understanding the content of the lesson, but also the application and appreciation of moral values particularly related to the topics.

Discussion

There is one thing that needs to be taken into account by researchers and teachers so as not to be confused about the difference between students who only understand the values, with students who understand and appreciate the values applied. This is evidenced by Jamilah Mohd Noor (2014), that the Islamic moral practices obtained in her study showed the

lowest level compared to students' understanding. This shows that, many of the students know about morality and acknowledge the laws related to morality, but not many practice such morality well. Thus, the moral teaching that takes place in schools, most likely takes place effectively, yet there are other causes and reasons that lead to the phenomenon of moral decay which is an issue in his study that needs to be reviewed.

Finally, as suggested by Sarimah Mokhtar (2011), she concluded that, many previous studies that touch on issues related to Islamic Education in Malaysia, on average reported weaknesses in terms of appreciation of Islamic Education and appreciation of Islamic students are due to subjects and teachers itself. He added that, it needs to be improved through the subjects and curriculum of Islamic Education itself and through the role of teachers as role models and moral educators to the students.

Conclusion

In conclusion, the scholars' debate on this issue, shows that the appreciation of moral values among students needs to be given attention and continuous research is done to enhance and improve the appreciation of moral values among them. This is all the more worrying with the lack of high appreciation in most of the virtues among students and the presence of values and moral errors among religiously students. Apart from that, no specific study has been done on the appreciation of good values towards students who study in KBD schools, especially those who study Usuluddin subjects. Therefore, this study will unravel the level of appreciation of good values among students as a result of learning the subject Usuluddin KBD in KPM schools.

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