

Noble Values in the Subject of Usul ad-Din at Religious Secondary Schools in Malaysia: A Preliminary Study

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ABSTRACT

The inculcation of noble values through all subjects including Usul ad-Din is one of the key principles in the national curriculum. The issue of deterioration of values among students nowadays is quite worrying, especially if it involves students from religious schools. Thus, this study aims to identify the factors influencing the inculcation of noble values among Usul ad-Din students and the importance of inculcating those values in parallel with the 16 core values. This study also aims to determine the extent of the problems pertaining to the exposure of noble values to teachers, the textbooks and Arabic language used, facilities and infrastructure, and inculcation methods and techniques for Usul ad-Din students at religious secondary schools. Apart from that, the objective of this study is to analyse the opinions of teachers regarding the extent of the problem pertaining to students' internalisation of noble values. This study is a quantitative study using the survey instrument. A total of 34 teachers teaching the subject of Usul ad-Din, Dini Integrated Curriculum (KBD) at several government-aided religious secondary schools (SABK) were selected as the sample of the study. Data were analysed using basic descriptive statistics consisting of frequencies and percentages. The results of the study show that 85.7% of the KBD teachers agreed that they needed clear and comprehensive exposure regarding the importance, methods, and techniques of inculcating noble values that are in line with the National Education Philosophy (NEP). In addition, among the KBD teachers, 71.4% agreed and 14.3% strongly agreed that their students were still lacking in internalising the noble values in daily practices. The findings of this study have an indirect implication to the government's efforts to produce students that are balanced in physical, emotional, spiritual, and intellectual aspects.

Keywords: noble values, student issues, religious secondary school, Dini Integrated Curriculum Malaysia

1.0 INTRODUCTION

In Islam, good values are mentioned numerous times in the Quranic revelations and Hadiths of Prophet Muhammad PBUH. Noble values are the foundation in establishing a Muslim society imbued with virtuous morals. These values have an indisputable role in the formation

of a civilised society (Adlina Abdul Khalil, Mohamad Khairi Hj Othman, 2020; Azhar, 2013; Ikwana Lubis et al., 2021; Nasarudin Desa @ Man et al., 2018; Rosnijah Arolah, 2019). This is because these values formed an important foundation in propelling the glory of the old Islamic civilisation (Mohd Nawi & Mohd Nor, 2020; Moiden et al., 2020). The glory was a result of inculcating noble values in the society through education in schools (Adlina Abdul Khalil, Mohamad Khairi Hj Othman, 2020; Arsad & Osman, 2019; Khambali, 2020; Sapie Sabilan et al, 2018).

This is parallel with the view of Mohammad Athiyah Al-Abrasy that the aim of Islamic education is closely related to noble values (Zainab Ismail, Wan Ibrahim Wan Ahmad, Salasiah Hanin Hamjah, Rosmawati Mohd Rasit, Hasanah Abd. Khafidz, 2019), as stated below:

“The first and highest goal of Islamic education is moral refinement and spiritual training, and all the teachers must be connected by the moral.” (Zaim, 2019)

Professor Syed Muhammad Naquib al-Attas stated that:

“The aim of education in Islam is to produce a good man... The fundamental element inherent in the concept of education in Islam is the inculcation of adab...as encompassing the spiritual and material life of a man that instils the quality of goodness that is sought after. Education is what the Prophet, peace be upon him, meant by adab when he said: My Lord educated (addabani) me and made my education (ta’dib) most excellent.” (Adlina Abdul Khalil, Mohamad Khairi Hj Othman, 2020)

Furthermore, the goal of the Usul ad-Din subject itself is to produce students who are knowledgeable, faithful, pious (*taqwa*), kind, polite, and with great proficiency and skills guided by al-Quran and Sunnah (Kementerian Pendidikan Malaysia, 2017).

Thus, various efforts have been made by numerous parties in ensuring that students with good moral values can be produced (Ag Kiflee@Dzulkifli et al., 2021; Rekan et al., 2016; Yusoff & Don, 2017). The Curriculum Development Division or CDD (2014), in particular, has included 16 selected noble values as the principles that must be incorporated in all subjects in schools. Thus, basically almost all subjects across the curriculum should inculcate these noble values in students (Bahagian Pembangunan Kurikulum, 2014a). Furthermore, for Muslim students, these noble values should be inculcated directly through the Islam Education subject (CDD, 2014b). This situation demonstrates the seriousness of the MOE in developing students’ character (Salleh & Marya Abd Khahar, 2016) as well as preventing the occurrences of disciplinary cases while students are still schooling (Liana Mat Nayan et al., 2020).

Besides that, in terms of the efforts made by academicians, many researchers have conducted studies and assessments of the principles established by the MOE. For example, research has been done on the internalisation of noble values via several subjects such as History (Ahmad Rahim et al., 2011; Mohamad Khairi, 2016), Bahasa Melayu (Ishak & Wan Mohammad, 2021; Mohamad Khairi Haji Othman, 2014), English Language (Mohamad Khairi, 2016),

Mathematics (Mohamad Khairi, 2016), Science (Arsad & Osman, 2019; Chowdhury, 2016; Zarina et al., 2020), Moral Education (Tham et al., 2020), and Islamic Education (Rosnijah Arolah, 2019; Tamuri, 2007) among secondary school students. In fact, Mohamad Khairi Othman et al. (2013) suggested that all subjects should be assessed in terms of inculcating noble values in students.

This is because, nowadays, criminal offences among adolescents or students are at a worrying level. According to Tan Sri Lee Lam Thye, Senior Vice President of the Malaysian Crime Prevention Foundation (MCPF), a total of 2,784 criminal cases involving adolescents occurred between January and June 2017. The crime cases involved abuse, robbery, and theft among adolescents from the age of 13 to 18 years old (Tham et al., 2020). Moreover, according to the statistics on students arrested due to crime, 1,722 and 1,286 students were detained in 2017 and 2018, respectively (Muhammad Apendy Issahak, 2019). Even though the rates of juvenile cases seem to be declining, crime cases should not occur at all among adolescents or students.

In addition, there are still cases of misconduct involving religious schools, such as the bullying case in Machang in 2019. The case involved four students aged 13 to 15 years old (Nor Amalina Alias, 9 January 2020). Another bullying case took place in a religious school in Pasir Puteh in the same year, involving 14-year-old students. The police arrested 10 students from the school to investigate the bullying case involving their classmate (Mohd Zulkifli Zainuddin, 21 November 2019). In 2016, a video recording went viral, showing a student who acted like a gangster by hitting his friend using his feet, hands, and a chair; the case became a police case (Astro Awani, 6 September 2016). In the same year, a form 1 student suffered from broken ribs and breathing difficulties after he was beaten up by a group of senior students. The student was traumatised by the incident. This case happened at a religious school in Ipoh, Perak (Farah Suhaidah Othman, 30 November 2016).

Such cases should not occur given that those religious secondary school students had gone through a direct process of inculcating noble values at their schools. They studied the subject of Usul ad-Din, which in addition to striving for knowledge mastery, also aims for the values to be internalised in their lives (Zainab Ismail, Wan Ibrahim Wan Ahmad, Salasiah Hanin Hamjah, Rosmawati Mohd Rasit, & Hasanah Abd. Khafidz, 2019). The question that arises is, how can criminal cases that are contrary to the noble values taught at school still occur to the level of causing concerns? Thus, it is necessary to conduct an assessment study regarding the inculcation of noble values at these religious secondary schools. This study is imperative, especially at schools using a new curriculum such as the Dini Integrated Curriculum (KBD) which is richly packed with elements of noble Islamic values, but the schools are still facing issues of deterioration of values and low internalisation of the values among their students. Besides, this curriculum has not been systematically reviewed in this aspect.

Since Usul ad-Din is a core field in the Islamic education system in Malaysia (Aizan binti Ali @Mat Zin & Buchik, 2017; Ismail & Jasmi, 2016; Mohamad Fuad Ishak et al., 2018), and the delivery of teaching in this field must be in line with the requirements of a

standard curriculum complete with the integration of certain elements such as elements of noble value (Mohamad Fuad Ishak et al., 2018), then the field of Usul ad-Din was chosen as the focus of the study in analyzing the noble values in KBD. Thus, the current study aims to identify the factors influencing the inculcation of noble values among Usul ad-Din students and the importance of inculcating these values in parallel with the 16 core noble values. This study also aims to determine the extent of the problems pertaining to the exposure of noble values to teachers, the textbooks and Arabic language used, facilities and infrastructure, and the inculcation methods and techniques for Usul ad-Din students at religious secondary schools. Apart from that, the objective of this study is to analyse the opinions of teachers regarding the extent of the problem of noble value internalisation among their students. It is hoped that the results of this study will form the preliminary findings for the issue of inculcating noble values; the issue needs to be examined to ensure that the inculcation of noble values in secondary schools, especially religious secondary schools, can be improved and monitored in terms of the quality.

2.0 METHODOLOGY

The strength of a study depends on the methodology used in that study. The methodology of this study is depicted and summarised in the flowchart shown in Figure 1 below:



Figure 1. Methodology of the study

2.1 Design of the Study

An effective study can be done by selecting a method or design that is appropriate for the purpose of the study (Konting, 1990). Based on the purposes and problems of this study, a survey study was selected as the study design, using the questionnaire method on Usul ad-Din KBD teachers. The questionnaire instrument was distributed to Usul ad-Din KBD teachers at several government-aided religious secondary schools (SABK) in the district of Kuala Kangsar, Perak.

2.2 Questionnaire Development

The questionnaire is based on the reviewed literature and interviews with several expert teachers. In ensuring that the questionnaire instrument has good validity, the researchers sought the assistance of three experts for content validity and one expert for language validity. Then, to ensure that the instrument could be answered and understood well by the actual research respondents, the researchers obtained two respondents to answer the questionnaire as a preliminary test before distributing the questionnaire to the actual respondents (Hunt & Sparkman, 1982). Consequent to this validity process, the researchers made some corrections for the language and content of the questionnaire.

The survey questionnaire set has four main sections with a total of 23 questions. Section A has six close-ended questions and one open-ended question. Section B has two questions, where one question uses a five-point Likert scale and one question is a close-ended question. Section C has 12 questions, where nine questions use a five-point Likert scale and three questions are close-ended questions (for two of the questions, more than one answer can be selected). Section D has three questions that use a Likert scale. Section A is on the demographic information of the respondents, such as gender, age, teaching experience, the form taught, school name, and school category. This section contains six questions. Section B is about the background in inculcating noble values via the Usul ad-Din KBD subject. The researchers set two questions in this section, where one is on the factors for inculcating noble values in students and another is on the importance for the Usul ad-Din KBD noble values to be in parallel with the 16 core noble values.

Next, Section C is on the issues in inculcating noble values via the Usul ad-Din KBD subject. The researchers set 12 questions in this section. Questions 1 to 5 are on the issues pertaining to and need for noble values in KBD. Questions 6 and 7 are regarding teachers' exposure to noble values. Question 8 is on teachers' mastery of the methods for inculcating noble values in students. Question 9 is on the techniques used by teachers to inculcate noble values in students. Question 10 is on the issues in inculcating noble values via textbooks. Question 11 is on the influence of infrastructure in inculcating noble values. Question 12 is on the influence of Arabic language in inculcating noble values in students. Finally, Section D is on the issue of students' internalisation of noble values, consisting of three questions.

2.3 Data Collection

This preliminary study was conducted at five selected schools in the district of Kuala Kangsar: Madrasah Idrisiah, Maahad Yahyawiyah, Maahad al-Mizan, SAM Maahad Nurul Fazliah, and SMA Ad-Diniah Al-Islamiah. Those schools had a total teaching population of 187 teachers. According to Hunt and Sparkman (1982), the minimum sample size for a preliminary study is 30 people. However, the researchers conducted this study on 34 teachers as the study's sample. Since the researchers distributed the questionnaire during the Movement Control Order (MCO) period in September 2021, the researchers had used the Microsoft Form application to develop the questionnaire and distributed it via the Telegram application to the teachers to avoid face-to-face interactions with them.

The researchers allocated a time frame of two weeks for all the KBD teachers to participate voluntarily in completing the questionnaire. Only Usul ad-Din subject teachers were invited to complete the questionnaire. The Usul ad-Din subject was selected because it is a core subject in Islamic Education, the al-Quran and Hadith components in the subject are from religious sources, and the subject is packed with Islamic noble values. These factors make this subject fit for the topic of this study. All the teachers who completed the questionnaire had more than five years of teaching experience. Teachers who have served between five and ten years can be categorised as expert teachers (Berliner, 2004). They had also carried out teaching and school administration tasks continuously throughout their service. After the two weeks allotted period had ended and the number of respondents had exceeded the required

empirical minimum for the study's sample, the questionnaire forms were collected and ready for analysis.

2.4 Data Analysis

The questionnaire forms collected from the teachers were analysed descriptively using frequencies and percentages. This is because this study aims to determine the level of inculcation of noble values and the extent of the related issues. The formula used for frequency and percentage analyses in this study is as follows:

Where:
% = Percentage
f = Percentage
N = Number of Cases

$$\% = \frac{f}{N} \times 100$$

Figure 2 below is an example of the questionnaire questions analysed in this study:

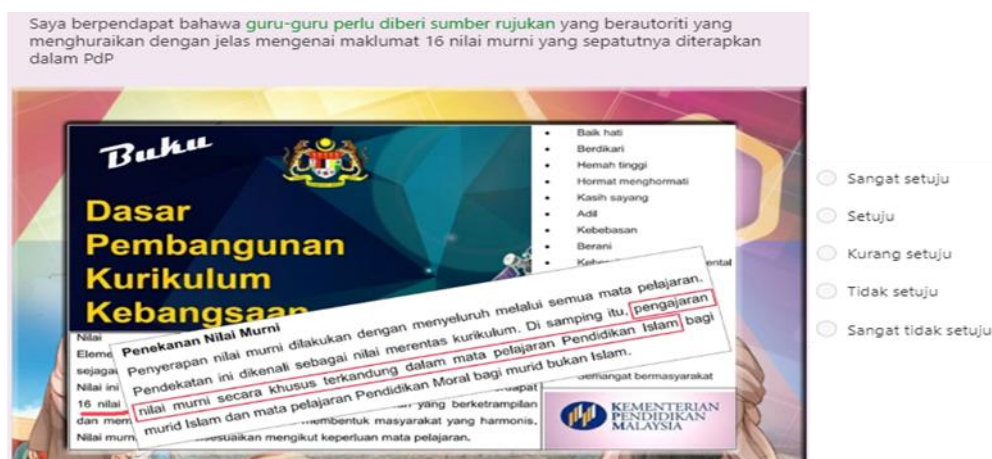


Figure 2. Example of questionnaire questions

3.0 FINDINGS AND DISCUSSION OF THE STUDY

3.1 Factors Influencing the Inculcation of Noble Values among Usul ad-Din KBD Students

In Section B of the questionnaire distributed to the Usul ad-Din teachers, the factors influencing the inculcation of noble values in students were asked first, as per the following statement:

"I think that noble values (good influences) are mainly inculcated in my students through:

- Education in school, especially in religious subjects such as KBD.*
- Upbringing by parents.*
- Good examples set by the society and mosque.*
- Good examples from the television.*

e. *Good examples from the social media.*

f. *Own reading.*”

Factors Influencing the Inculcation of Noble Values among Usul ad-Din KBD Students

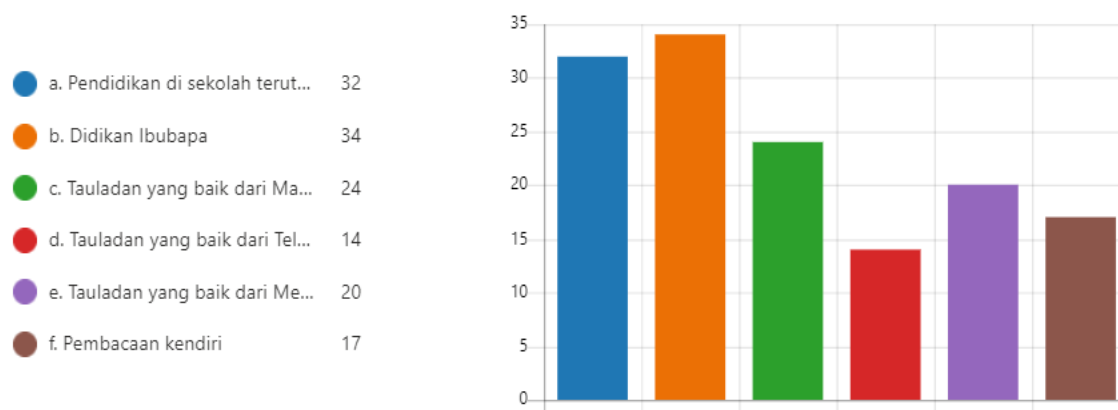


Figure 3. Frequencies of teachers’ perceptions of the factors influencing the inculcation of noble values among students

For this statement, 34 teachers or 100% chose upbringing by parents as the factor influencing the inculcation of noble values in their students. Thus, this factor is the main factor, consistent with the finding of Nooraisah Katmun@Katmon et al. (2014) that there is a significant relationship between students’ discipline at school and the parental factor. In addition, this finding is also in accordance with the saying of Prophet Muhammad PBUH:

“There is none born but is created to his true nature (Islam). It is his parents who make him a Jew or a Christian or a Magian.”

(Sahih Muslim no. 2658)

Next, 32 teachers or 94.11% chose education at school, especially in religious subjects such as KBD, as the second factor influencing the inculcation of noble values in students. Based on this finding, religious teachers, such as Usul ad-Din teachers, play a crucial role in inculcating noble values in their students. This is because teachers not only teach and inculcate noble values during the teaching and learning (PdP) sessions in the classroom but also set an example or become role models to their students. However, it should be noted that Ahmed (2021) found that 75% of private religious school teachers faced challenges in terms of their own personal attitude in inculcating noble values among their students. For example, 83% of those teachers found it difficult to become role models to their students. Thus, this matter requires serious consideration given that teachers play a crucial role and are capable of reducing the disciplinary issues among students at schools (Nooraisah Katmun@Katmon et al., 2014).

In addition, 24 teachers or 70.58% stated that good examples set by the society and mosque influence the inculcation of noble values in students. Meanwhile, 14 teachers (41.17%) stated that good examples from the television, 20 teachers (58.82%) stated that good examples from social media, and 17 teachers (50%) stated that own reading are the factors influencing the inculcation of noble values in students. Based on these findings, even though all those factors are sources for students to gain noble values (Shoba & Karuppaya, 2007), those factors can also be a challenge and a negative influencing factor for them. This scenario would occur if those factors are problematic factors for the students, which could lead to a negative impact on them (Mohamad Khairi et al., 2016).

3.2 The Importance of Inculcating Noble Values in Parallel with 16 Core Noble Values

Next, regarding the importance of Usul ad-Din KBD noble values being given emphasis in parallel with the 16 core noble values set by the CDD, the majority of the teachers strongly agreed with the following statement:

“I understand the noble values that are extensively inculcated specifically via the Usul ad-Din KBD subject need to be emphasised in parallel and unambiguously with the 16 noble values outlined by the CDD for the successful achievement of the FPK goals.”

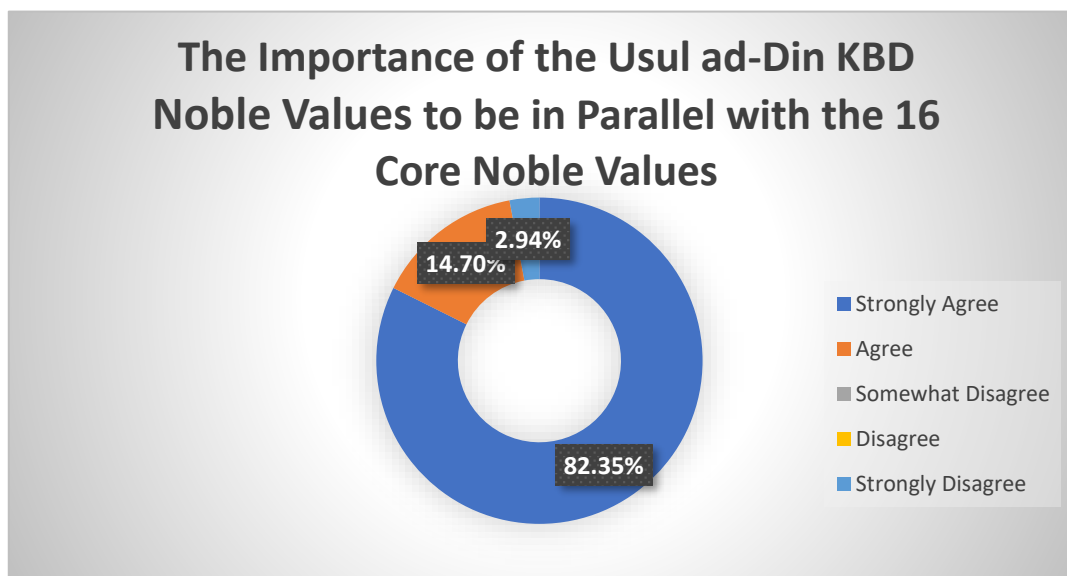


Figure 4. Percentages of teachers’ perceptions of the importance of the Usul ad-Din KBD noble values to be in parallel with 16 core noble values

A total of 28 teachers (82.35%) strongly agreed and five teachers agreed (14.7%) with the statement. Only one teacher strongly disagreed with the statement, with a percentage of 2.94%.

Thus, the combined percentage of teachers who agreed and strongly agreed with the statement is 97.05%. This finding clearly shows that the Usul ad-Din subject, which contains extensive noble values that are specifically inculcated in students, should be emphasised in parallel and unambiguously with the 16 noble values intended in the FPK. This finding indicates that if the subject has more than 16 noble values, then the 16 values should be

explained clearly and in parallel with the intention of the FPK in all aspects including the teaching method, teaching technique, textbooks, courses, material or infrastructure used and all other related matters. This is to ensure that the values to be inculcated are uniform and achieve a common goal, thus producing a society that has a clear and balanced understanding, practice, and culture.

3.3 Issues in Inculcating Noble Values via the Usul ad-Din KBD Subject

In this section, the researchers intend to gain information on the existing issues in certain aspects pertaining to inculcating the noble values via the Usul ad-Din KBD subject. Thus, the respondents were asked to respond to the following statement:

“I think that among the issues pertaining to the noble values in KBD, those that require attention are:

a. KBD teachers need to be given more clear and comprehensive exposure regarding the importance, methods, and techniques of inculcating noble values that are in line with the FPK.

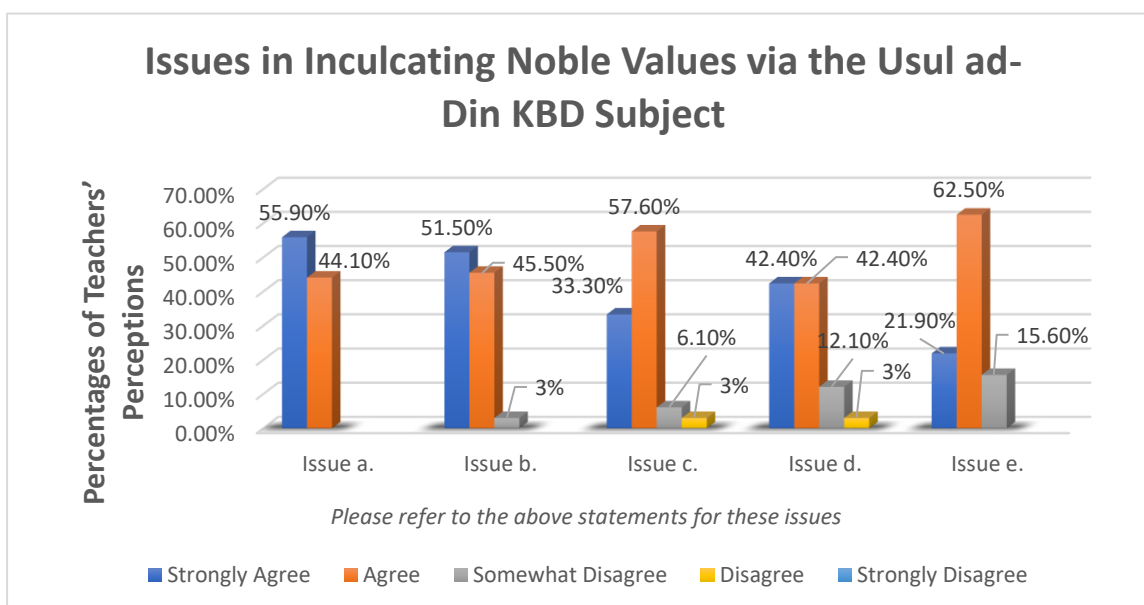
b. The textbooks provided should have elements that clearly relate the learning content to the noble values outlined in the National Curriculum Development Policy.

c. The facilities and infrastructure at my school should be improved to facilitate in inculcating the noble values outlined.

d. The level of Arabic language used in the textbooks (Usul ad-Din) is quite high and should be improved so that it will be easier for the students to understand the learning content and noble values.

e. Students still lack a good internalisation of the noble values in their daily practice.”

Figure 5. Percentages of issues that require attention in inculcating noble values via the Usul ad-



Din KBD subject.

For the statement on issues in inculcating the noble values, 19 teachers (55.9%) strongly agreed that “*a. KBD teachers need to be given more clear and comprehensive exposure regarding the importance, methods, and techniques of inculcating noble values that are in line with the FPK*” is an issue that requires attention. Another 15 teachers (44.1%) agreed with the statement. None of the teachers somewhat disagreed, disagreed, or strongly disagreed with the statement. For the next statement, 18 teachers (51.5%) strongly agreed that “*b. The textbooks provided should have elements that clearly relate the learning content to the noble values outlined in the National Curriculum Development Policy*” is an issue that requires attention. Another 15 teachers (45.5%) agreed with the statement, and one teacher (3%) somewhat disagreed with the statement. None of the teachers disagreed or strongly disagreed with the statement.

For statement “*c*”, 11 teachers (33.3%) strongly agreed that “*The facilities and infrastructure at my school should be improved to facilitate in inculcating the noble values outlined*” is an issue that requires attention. Another 20 teachers (57.6%) agreed with the statement. However, two teachers (6.1%) somewhat disagreed and one teacher (3%) disagreed with the statement. None of the teachers strongly disagreed with the statement. For statement “*d*”, 14 teachers (42.4%) strongly agreed that “*The level of Arabic language used in the textbooks (Usul ad-Din) is quite high and should be improved so that it will be easier for the students to understand the learning content and noble values*” is an issue that requires attention. Another 14 teachers (42.4%) agreed with the statement. Four teachers (12.1%) somewhat disagreed and one teacher (3%) disagreed with the statement. None of the teachers strongly disagreed with the statement. For the last statement in this section, seven teachers (21.9%) strongly agreed that “*e. Students still lack good internalisation of the noble values in their daily practice*” is an issue that requires attention. Another 21 teachers (62.5%) agreed with the statement. Five teachers (15.6%) somewhat disagreed with the statement, and none of the teachers disagreed or strongly disagreed with the statement.

For the five problems stated by the researchers, the majority of the teachers chose the answers of “strongly agree” or “agree” to all the statements. These findings show that all the problems require the utmost attention from the relevant parties. The findings also indicate that the problem that requires the most attention based on the teachers’ answers is statement “*a*” followed by statements “*b*”, “*c*”, and “*d*” and lastly, statement “*e*”. It means that statement “*a*”, which is “*KBD teachers need to be given more clear and comprehensive exposure regarding the importance, methods, and techniques of inculcating noble values that are in line with the FPK*”, requires serious consideration by the relevant parties. If this matter is not given due attention, it will cause a detrimental impact on students’ internalisation of noble values. Besides, teachers are the second most important factor in influencing students to internalise those values. Based on these findings, all the problems stated and agreed to by the teachers require more in-depth research and scientific discussions to find appropriate solutions for the problems.

3.4 Exposure of Usul ad-Din KBD Teachers to Noble Values

Next, for the exposure of Usul ad-Din teachers to noble values, the following statement was posed to the respondents:

“Regarding comprehensive exposure to the methods and techniques for inculcating the noble values, I:

- a. obtained it when attending the course at Teachers College or Institute of Teacher Education.*
- b. obtained it when attending the course organised by PPD or JPN at the school.*
- c. obtained it from the LADAP course sharing held at the school.*
- d. mastered it on my own, despite not being given comprehensive exposure.*
- e. know only a little about it.*
- f. know nothing about it.”*

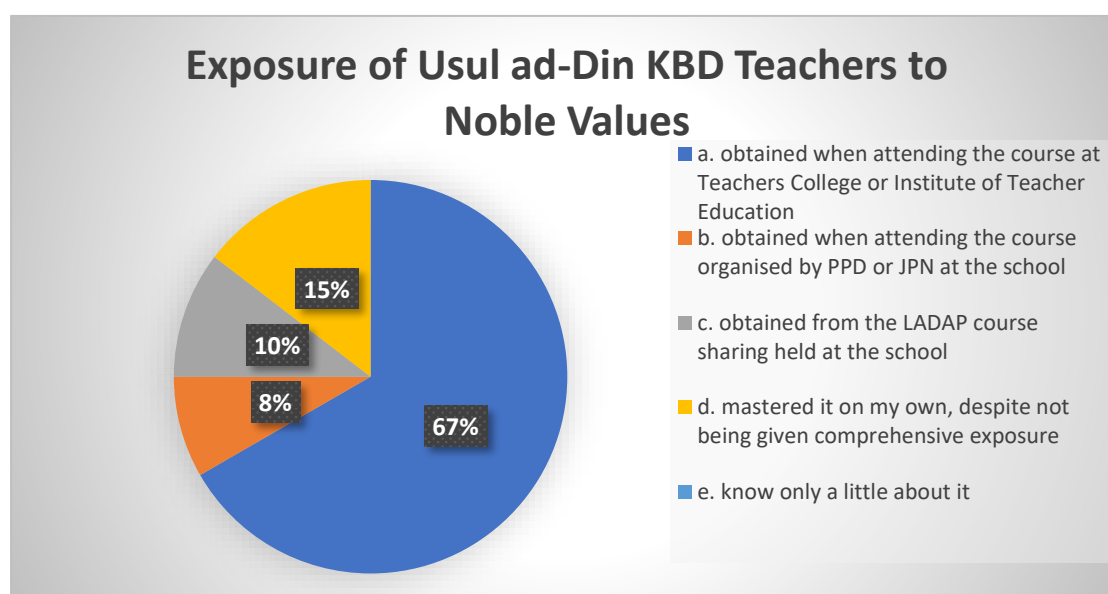


Figure 6. Percentages of teachers’ answers regarding exposure to noble values.

Based on the findings, the researchers found that the majority of teachers (18 teachers or 67%) gained exposure to the methods and techniques for inculcating noble values while they were studying at Teachers College or Institute of Teacher Education. This finding indicates that teachers have received early exposure, which is to be expected. The findings also show that none of the teachers stated that they knew nothing or very little about the matter. This shows that none of teachers is left behind regarding the exposure to the methods and techniques for inculcating the noble values. However, four teachers (8%) stated that they gained the exposure while attending a course organised by PPD or JPN at their respective schools. Further, five teachers (10%) informed that they gained the exposure from the LADAP course sharing held at their respective schools. Seven teachers (15%) claimed that they did not receive comprehensive exposure, but they obtained the information and mastered it by themselves through their own initiatives.

The researchers view the seven teachers (15% of the respondents) who did not gain comprehensive exposure to this aspect as representing a substantial percentage, indicating the need for improvement in this area. Even the self-mastery that they claimed to have achieved through their own initiatives did not go through a specific and comprehensive assessment process. Thus, the extent to which they mastered the noble values is unknown and should be assessed.

In addition, the respondents were asked another question on the exposure of teachers to noble values, namely:

“I think that teachers should be given an authoritative source of reference that clearly elaborates on the information regarding the 16 noble values that should be inculcated in PdP.”

In total, 20 teachers (58.82%) strongly agreed, 12 teachers (35.29%) agreed, and two teachers (5.88%) somewhat disagreed with the statement. These findings show that the majority of the teachers thought they needed suitable reference sources that explain in detail about the 16 noble values. The references should be issued by an authoritative party so that the elaboration provided is valid and accurate. This is crucial for the purpose of providing teachers with references that can help them explicate the noble values correctly and in parallel with the intention of the FPK and the government.

3.5 Teaching Methods used by Usul ad-Din KBD Teachers

To determine the teaching methods used by the Usul ad-Din KBD teachers, the researchers posed the following statement:

“I use the following methods to inculcate the noble values in my students:

(You may select more than one answer)

- a) The teacher mentions the noble values in the topic taught.*
- b) The teacher emphasises and explains the noble values included in the teaching and learning content or text used.*
- c) The teacher relates the noble values in the topic taught to daily life practices.*
- d) The teacher emphasises the differences of each noble value during teaching and learning sessions.*
- e) The teacher is dressed neatly and presents a good image.*
- f) The teacher shows examples of good behaviour.*
- g) The teacher carries out various group activities to foster noble values.*
- h) The teacher advises on the students' good or naughty behaviour.”*

Teaching Methods Used by Usul ad-Din KBD Teachers

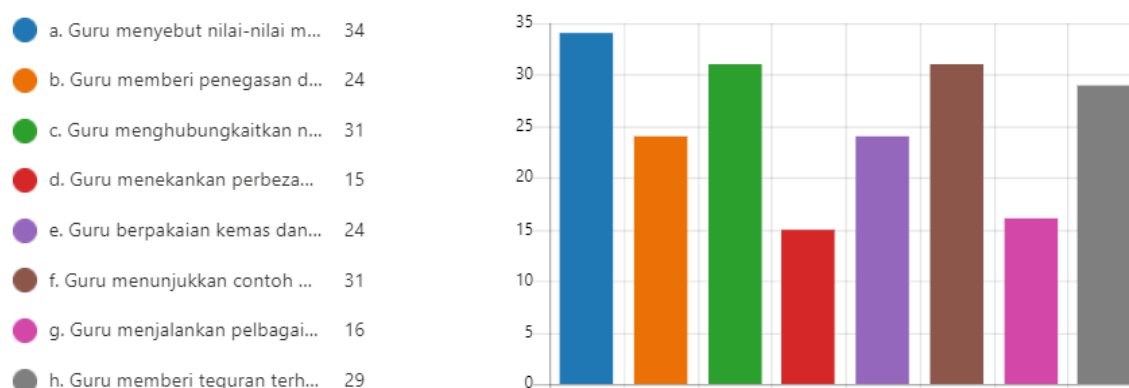


Figure 7. Frequencies of the teaching methods used by Usul ad-Din KBD Teachers.

The teachers were allowed to select more than one answer from the eight answer choices given. The findings show that 34 teachers (100%) used method “*a. The teacher mentions the noble values in the topic taught*”. Also, 31 teachers (91.17%) used method “*c. The teacher relates the noble values in the topic taught to daily life practices*”. Next, 31 teachers (91.17%) used method “*f. The teacher shows examples of good behaviour*”. Moreover, 29 teachers (85.29%) used method “*h. The teacher advises on the students’ good or naughty behaviour*”. Further, 24 teachers (70.58%) used method “*b. The teacher emphasises and explains the noble values included in the teaching and learning content or text used*”. Also, 24 teachers (70.58%) used method “*e. The teacher is dressed neatly and presents a good image*”. Meanwhile, 16 teachers (47.05%) used method “*g. The teacher carries out various group activities to foster noble values*”, followed by 15 teachers (44.11%) who used method “*d. The teacher emphasises the differences of each noble value during teaching and learning sessions*”.

Based on these findings, the least used method among the teachers is method *d* and followed by method *g*. Method *d*, which is “*The teacher emphasises the differences of each noble value during teaching and learning sessions*”, is essential to prevent confusion among students, improve their understanding, and enable them to differentiate among those values. Similarly, method *g*, which is “*The teacher carries out various group activities to foster noble values*”, is also important. Group activities not only play a crucial role in fostering collaboration but also nurture students to be responsible, respectful of each other, and hardworking, among others. Neglecting to use these methods will impair the teachers’ ability to inculcate the values via practical methods

3.6 Teaching Techniques used by Usul ad-Din KBD Teachers

To determine the teaching techniques used by the Usul ad-Din KBD teachers, the researchers posed the following statement in the questionnaire:

“I use the following techniques to inculcate the noble values in my students:

a. Positive reinforcement: The teacher praises and encourages students when they act according to school regulations.

b. Negative reinforcement: The teacher reprimands students who are noisy in class so that the situation remains calm.

c. Simulation/Re-enactment: The teacher carries out re-enactment activities on noble values in daily lives during the teaching session.

d. Model: The teacher shows good examples to students in terms of behaviour.

e. Lectures/Discourses: The teacher inculcates noble values by explaining the meaning and elucidation of noble values.

f. Discussion: The teacher carries out various group activities that can foster a cooperative attitude among students.”

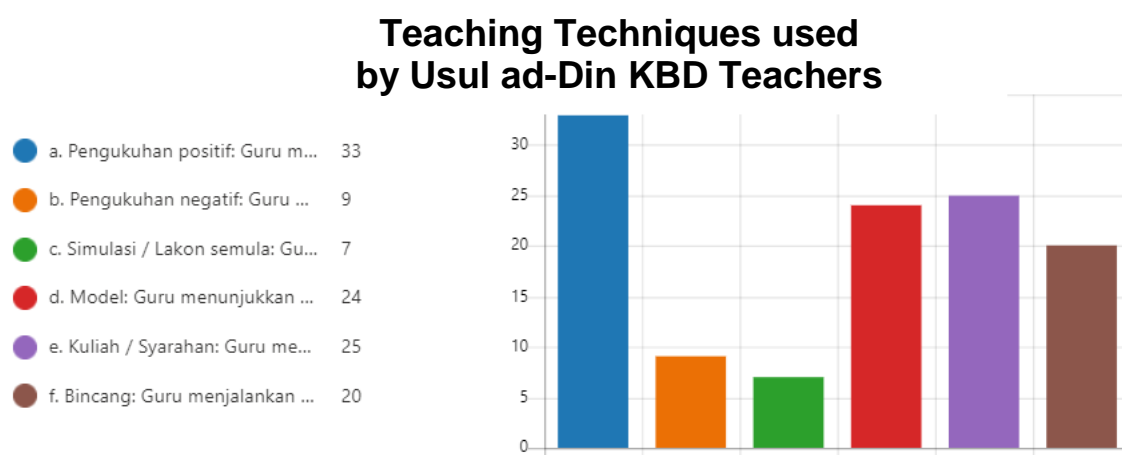


Figure 8. Frequencies of the teaching techniques used by Usul ad-Din KBD teachers.

The teachers were allowed to select more than one answer from the six answer choices given. The findings show that 33 teachers (97.05%) admitted that they used the positive reinforcement technique in teaching their students. Also, 25 teachers (73.52%) used the lectures/discourses technique. Further, 24 teachers (70.58%) used the model technique in inculcating the noble values in their students. In addition, 20 teachers (58.82%) used the discussion technique in inculcating the noble values. Only nine teachers (26.47%) used negative reinforcement and seven teachers (20.58%) used simulation/re-enactment in inculcating the values. Based on the findings, simulation/re-enactment is the least used technique and followed by negative reinforcement. Simulation/Re-enactment is a technique that can provide an illustration of a particular situation to describe a given noble value. This technique can give students good understanding of the noble values. Meanwhile, negative reinforcement is very useful for reminding students about their mistakes to prevent them from repeating such mistakes. This technique can avert the students from continuing to commit

certain misconducts. Omitting this technique might compromise the ability of the guilty students or other students from focusing on the ongoing PdP.

3.7 Classification of Noble Values in Textbooks

Regarding the classification of noble values in textbooks, the respondents were asked to respond to the following statement:

“KBD is richly packed with moral values and noble values, but I think it would be better to classify the noble values clearly (e.g.: via footnotes) in the textbooks (Usul ad-Din) used to be in parallel with the 16 noble values outlined by the Curriculum Development Division (CDD).”

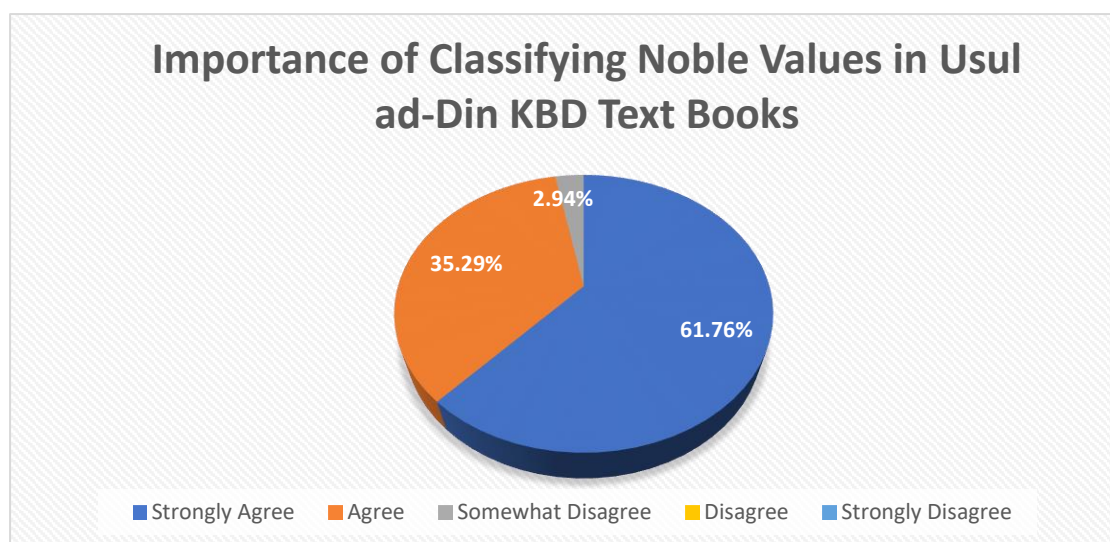


Figure 9. Percentages of importance of classifying noble values in Usul ad-Din KBD text books.

A total of 21 teachers (61.76%) strongly agreed with the statement. Another 12 teachers (35.29%) agreed with the statement. Only one teacher (2.94%) somewhat disagreed with the statement. None of the teachers disagreed or strongly disagreed with the statement. Based on these findings, the Usul ad-Din KBD teachers welcomed improvements to the Usul ad-Din textbooks in terms of making a clear classification of the noble values, particularly pertaining to the 16 noble values outlined by the CDD. This move will help teachers and students identify and master the noble values in the textbooks.

3.8 Influence of Infrastructure in Inculcating Noble Values

Next, regarding the influence of infrastructure in inculcating noble values, the respondents were asked to respond to the following statement:

“The facilities and infrastructure at my school should be improved to facilitate in inculcating the noble values outlined.”

A total of 18 teachers (52.94%) strongly agreed with the statement. Another 13 teachers (38.23%) agreed with the statement. Three teachers (8.82%) somewhat disagreed with the

statement. Meanwhile, none of the teachers disagreed or strongly disagreed with the statement. Based on these findings, although most of the teachers responded that facilities and infrastructure affect the effort to inculcate noble values, the 8.82% of the teachers who somewhat disagreed with the statement indicates that this problem did not occur in all the schools. In fact, several teachers were satisfied with the facilities and infrastructure provided in their respective schools. Possibly their schools had sufficient allocations for facilities and infrastructure, or the school administration teams managed to procure the facilities and infrastructure on their own initiatives. Besides, it is also possible that the infrastructure and facilities at the schools were similar, but the teachers had different perceptions of the issue.

3.9 Influence of Arabic Language in Inculcating Noble Values

Regarding the influence of Arabic language in inculcating noble values, the following statement was posed to the respondents:

“The level of Arabic language used in the textbooks (Usul ad-Din) should be improved according to the ability of the students in Malaysia so that they can absorb the learning content and noble values.”

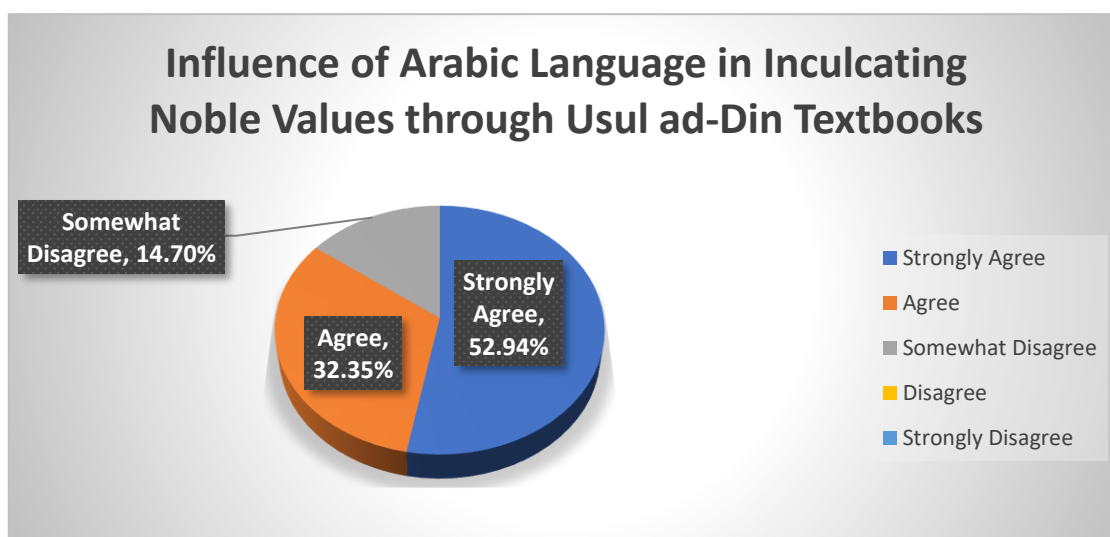


Figure 10. Percentages of the influence of Arabic language in inculcating noble values via Usul ad-Din KBD textbooks.

A total of 18 teachers (52.94%) strongly agreed with the statement. Another 11 teachers (32.35%) agreed with the statement. However, five teachers (14.7%) somewhat disagreed with the statement. None of the teachers disagreed or strongly disagreed with the statement.

Based on these findings, although some teachers somewhat disagreed with the influence of Arabic language in inculcating noble values, the majority of Usul ad-Din KBD teachers agreed or strongly agreed that the level of Arabic language in Usul ad-Din textbooks should be improved to suit students' capabilities. These findings are consistent with the results of Riffin and Taat (2020) which showed a significant relationship between Arabic language mastery and student attitude. Moreover, since the respondents of this study taught students from different forms, their perceptions could be based on the Usul ad-Din textbooks used for

their respective forms. Therefore, the findings indicate that some teachers were satisfied while others were dissatisfied with the level of Arabic language used in the textbooks. Nonetheless, attention should be given to the majority view that generally, the textbooks require improvements in this aspect. Thus, further research should be done to identify the textbooks for which forms that should be improved.

3.10 Problems in Internalisation of Noble Values among Usul ad-Din KBD Students

Finally, for the problems in internalising noble values among students, the respondents were asked to respond to the following statement:

“The following are the problems related to internalisation of noble values among Usul ad-Din KBD students:

a. I am aware and convinced that the problems of misconduct and no civic awareness inside and outside the school are the result of a lack of internalisation of noble values.

B. My students are still committing misconduct and have no civic awareness in their daily practices.

c. I am convinced and aware that a more robust approach to inculcating noble values can elevate my students to the first-class mindset that is balanced in terms of humanness, in line with the national education philosophy.”

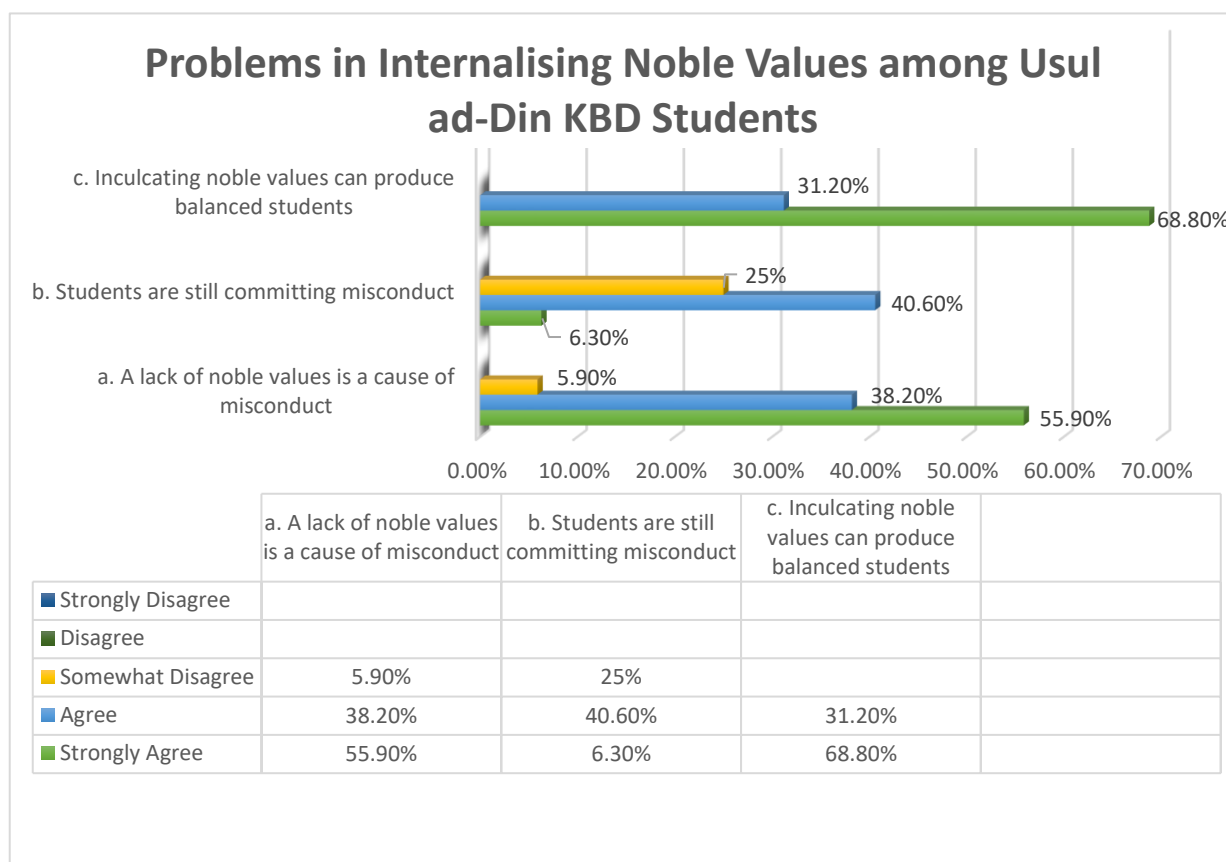


Figure 11. Percentages of problems in internalising noble values among Usul ad-Din KBD students

A total of 19 teachers (55.9%) strongly agreed with statement “a”. Another 13 teachers (38.2%) agreed with the statement. However, two teachers (5.9%) somewhat disagreed with the statement. None of the teachers chose to disagree or strongly disagree with the statement. Further, two teachers (6.3%) strongly agreed with statement “b”. Another 14 teachers (40.6%) agreed with the statement. However, eight teachers (25%) somewhat disagreed and 10 teachers (28.1%) disagreed with the statement. None of the teachers chose to strongly disagree with the statement. Finally, 23 teachers (68.8%) strongly agreed with statement “c”. Another 11 teachers (31.2%) agreed with the statement. None of the teachers chose the answers of somewhat disagree, disagree, and strongly disagree. Based on the findings for the problems related to internalisation of noble values among students, most of the teachers either strongly agreed or agreed that the problems of misconduct and no civic awareness inside and outside the school are caused by a lack of internalisation of the noble values. It means that misconduct, disciplinary, and social and negative issues are caused by a lack of internalisation of noble values. These findings are consistent with the results of Hanafi and Ismail (2006).

In addition, these findings are supported by the agreement among all the teachers to the statement that a more robust approach to inculcating noble values can elevate students to the first-class mindset that is balanced in the humanness aspect. This matter was also stated by Maszlee (2021) and is in line with the intent of the FPK. This shows that the Usul ad-Din teachers perceived it imperative to inculcate the noble values, especially in preventing their students from committing inappropriate conducts. In relation to that, what is more worrying is that a high percentage of the teachers (46.9%) acknowledged that their students were still committing misconduct and had no civic awareness in daily practices. This shows that more efforts and better planning are needed in order to improve the endeavour of inculcating noble values in the future.

4.0 CONCLUSION

The findings of this study highlight the importance of inculcating the noble values via the Usul ad-Din subject in parallel with the 16 core noble values. The findings also demonstrate the existence of problems pertaining to the exposure of noble values to teachers, textbooks and Arabic language used, facilities and infrastructure, and inculcation methods and techniques for Usul ad-Din students at religious secondary schools in Malaysia. Besides, the results of the study also show the existence of problems in internalising noble values among Usul ad-Din students. These problems may lead to poor internalisation of noble values among the students. Therefore, improvements need to be done immediately so that the problems will not persist.

This study has produced several findings on specific themes, but future research needs to be done in more detail to illustrate the inculcation of the 16 core noble values individually. This can be done by asking questions involving the 16 values and including teachers and students as sample of the study. Moreover, research to assess the inculcation of noble values should be done on all Islamic Education subjects due to the scarcity of research in this area. Such

research can help provide information about the existing problems in a particular subject and give recommendations for improvements in the future.

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