Moral Value In Usuluddin Subjects: A Review To The Dini Integrated Curriculum, Malaysia Perspective

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Abstract
Globally, the plunder of values and noble morals of today’s younger generation is slowly being eroded, given many dark paths that are at the crossroads of life. Many are served with an outrageous hedonistic culture, drowning in an ocean of wild lust, the pleasure and attraction of alcohol and illicit drugs, an excess in defying a materialistic lifestyle dominated by evil demons to the point of being completely irresponsible to other humans and their surrounding environment. This has been born from the heart of today’s society, a generation of garbage, confused identity, barren of character to form a portrait of a society that is undesirable, even feared. This crime or moral misconduct is closely related to the level of education obtained by an individual or a society. Therefore, this study aims to evaluate the appreciation of the noble values of Usuluddin KBD students in schools in Malaysia. Thus, survey research will be used in conducting this study by combining quantitative research using questionnaire instruments (students) and supported by quantitative research using interview instruments (teachers) based on explanatory methods. The results of this questionnaire will be analysed using Statistical Package for Social Sciences and the results of the interviews will be analysed using Atlas TI. This study reveals how the combined role of family, educational, community and government institutions need to be mobilised to ensure that the educational products are of 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. The role and importance of the foundations of religion referred to as Usuluddin in the formation of civilised morals is undisputed in any teaching since it is a real indicator in assessing the quality of excellence of a civilisation (Nasarudin Desa @ Man et al. 2018). Through the Ministry of Education Malaysia (MOE), the Malaysian government is vigilant by taking proactive steps in applying noble values to society through the national education system. The Dini Integrated Curriculum (KBD) is one of the more recent initiatives (Islamic Education Division 2015a) that raised the Azhari Curriculum (KA), in its original name, as a national curriculum in realising the Malaysian Education Development Plan (2013-2025) to produce students who are physically harmonious, emotional and spiritual (Islamic Education Division 2015a; 2015b; Ministry of Education Malaysia 2013).

Based on this curriculum, among the subjects taught to students is the subject of Usuluddin. This subject contains five main chapters: 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 Tasauf. It is taught to students, particularly Government-funded Religious School (SABK), for five years, starting from form 1 to form 5. The official implementation of this KBD was initially launched in 2015 and continues today. The curriculum was further extended to include State Government-Owned Religious Schools (SMAN) and Community Religious Schools (SAR) (Islamic Education Division 2015a, 2015b; Muhammad Haron Husaini et al. 2018). Through the teaching of Usuluddin and other KBD subjects, KPM anticipates that it will be a continuous effort by those involved to impart knowledge, skills and appreciation of Islam based on the Quran and Sunnah. The aim is to help shape the attitude, skills, personality and outlook on life as a servant of God who has a responsibility to develop himself or herself, society, environment and the country towards achieving good in the world and eternal prosperity in the hereafter (Islamic Education Division 2015a).

Literature Review
According to the findings of Azhar Ahmad et al. (2013), who conducted a study on the moral appreciation of secondary school students, students’ moral appreciation depends on the factors of faith and worship practices that become part of the culture in society. On the other hand, a poor understanding of faith and deeds of worship affects the tendency towards troubling social problems. This situation demonstrates the weakness of applying the values attributed to the education system and applying 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 the Dini Integrated Curriculum and Tahfiz Integrated Curriculum (KBDKBT) (Islamic Education Sector 2017), 12 per cent of respondents who participated in the study (teachers) were unsure about the application of important elements such as the application of values, Cross-Curricular Elements (CCE), the use of teaching aids (BBM) and the use of various teaching strategies including the use of Arabic fusha in PdP. Three per cent failed to understand the application of this important element. While formulated, this achievement has not reached the maximum level expected and in need of improvement.

However, while many teachers nowadays have long ventured into the field of teaching, there remain many who continue not understand, appreciate or play a role in disseminating and applying the noble values included in the Philosophy of National Education (FPK). This evidence is based on the study of Habshah Ismail et al. (2007) and Wan Hasmah Wan Mamat (2002), revealing that teachers fail to emphasise the aspect of moral values in teaching and learning in schools. Most teachers neglect to comprehend and appreciate the values in FPK, which typically starts from the faculty training phase. Not only do they fail to emphasise the pure values in teaching, but they also fail to recall the value element in the FPK (Practicum Committee 2016). Thus, Sapie Sabilan et al. (2018) proposed applying noble values based on FPK and the Malaysian Teacher Standard (SGM) applied in the teaching and learning process formally or informally in schools. Other factors also complicate the process of inculcating good values among teachers to students in these KBD schools. This includes teachers who are less exposed to training, teachers who find it difficult to obtain suitable BBM teaching aids, less use of ICT and multimedia, unable to use the Arabic medium appropriately and teaching methods that are more focused on translation methods.

Further mention is made on the findings from researchers on the problems of teachers, in which some consider teachers who teach Sekolah Menengah Agama Rakyat, state Religious Secondary Schools and Sekolah Menengah Agama Swasta as untrained (Muhammad Haron Husaini et al. 2018). This is because most are not provided with the opportunity to undergo proper training from KPM.

Moral and criminal issues among teenagers have always been a target of the media in Malaysia. The advent of Web 2.0, smartphones, and 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 previously (Azlina Abdullah 2010) are becoming increasingly challenging with the presence and advent of increasingly sophisticated and easily accessible technology. In brief, a simple snap a finger, and whatever information is available, no matter how good or bad, is readily available. They can easily contact anyone they want. However, there is no denying that the presence of a world and economy without borders nowadays actually helps but will have the opposite effect if blatantly misused (Jamiah Manap et al., 2016).

Therefore, having a good or reputable identity and human capital among adolescents should be nurtured by all parties, including educational institutions. This is because the results of these educational institutions will colour the pattern of harmonious society or vice versa. The tendency to appreciate good values in life can help improve academic performance and, thus, contribute to the well-being of one’s life and well-being in the future. In addition, the effect of emphasising 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 concerning situation since only three dimensions of noble values from seventeen noble values are at a distinctly high level of appreciation, namely respect, gratitude and patriotism. While for 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 suggests a moderately high level and is only satisfactory (Mohamad Khairi Othman 2013). The findings also suggest that the appreciation of the value of community spirit is at a moderately high level.

The analysis of the semi-structured interviews undertaken also supports the findings showing that there are respondents who failed to appreciate the value of community spirit. Additionally, the value of diligence showed a moderately high level of appreciation among the respondents and among the third lowest pure values appreciated. Although, what is disturbing, is the lazy nature of reviewing lessons which represented the lowest item appreciated in this diligence value category. The most annoying appreciation of values is the value of self-reliance since it is the lowest value appreciated compared to other noble values (Mohamad Khairi Othman 2013).

Nevertheless, this study describes a worrying phenomenon because, with the rapid development of globalisation and the use of information technology, students should have a well-balanced appreciation of values in order to
maintain a noble identity in establishing a prosperous society. Furthermore, this appreciation of morals and pure values depicts and shapes the behaviour, thoughts, utterances and characters born of one’s conscience.

Furthermore, according to Harison Md Haifah (2000), negative behaviour persists even in religious secondary schools. The findings are in line with a recent study conducted by Norhisham Muhamad et al. (2017) involving students of a National Islamic Secondary School (SMKA) in Malaysia in which there are a handful of students involved having symptoms of moral decay such as doing things that are against religion. This is further supported by the study of Mohd Ismail Mustari et al. (2004) on 367 Johor government religious secondary school students revealing that the students faced moral and religious problems at a high level; 37% of students were assertive, 18% were aggressive, and 10% who were passive.

Next, from the perspective of gender and scores between schools, based on the findings of Sarimah Mokhtar et al. (2011), who conducted a study on secondary schools of the MOE in Selangor from five categories of schools: 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), showed that female students dominate most of the moral appreciation values. The findings also clearly show that students from SMKA and SBP are at the highest end of the scores compared to other school categories, such as SABK, SMK and SMT/V.

If we consider the scope of KBD, there remains no no specific research undertaken on values and morals, but in terms of student achievement, it remains at a weak to moderate level. Based on the KBDKBT monitoring report undertaken by the Islamic Education Sector of the KPM Curriculum Development Division (2017), the students were not able to follow the KBD appropriately, especially in the subject of Usuluddin. In fact, almost half of the KBD students had not reached the muqarrar (syllabus) and often forgot the memorise it. Furthermore, students' scores in some KBD subjects were also shown to be quite low. This situation not only interferes with the process of understanding the lesson content but also the application and appreciation of moral values particularly related to the topics.

Discussion
There is one aspect that needs to be considered by researchers and teachers so as not to be confused about the difference between students who only understand the values to those students who understand and appreciate the applied values. This aspect is evidenced by Jamilah Mohd Noor (2014), where Islamic moral practices showed the lowest level compared to students' understanding. This reveals that while many of the students know about morality and acknowledge the laws related to morality, only a few practice values such as morality. Thus, the moral teaching that occurs in schools most likely happens effectively, though other causes and reasons may lead to the phenomenon of moral decay, which is an issue highlighted in his study that needs to be reviewed.

Finally, as Sarimah Mokhtar (2011) suggested, many previous studies that consider issues related to Islamic Education in Malaysia, on average, reported weaknesses in terms of the appreciation of Islamic Education. The appreciation of Islamic students is mainly due to the subjects and teachers. The researcher further added that it needs to be improved through the subjects and curriculum of Islamic Education and through the part played by teachers as role models and moral educators to the students.

Conclusion
In conclusion, the scholars in this study who debated on this issue demonstrate that the appreciation of moral values among students needs further attention and research to improve the appreciation of moral values. Although, this is all the more worrying given the lack of high appreciation in most of the virtues among students and the presence of values and moral errors among religious students. Furthermore, no specific study has been undertaken to investigate the appreciation of good values towards students who attend KBD schools, particularly those students who study Usuluddin subjects. Consequently, this study will unravel the level of appreciation of good values among students due to learning the subject Usuluddin KBD in KPM schools.

References


