

Moral Values Application in Islamic Education Teaching and Learning through the 21CE Activities [†]

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Abstract: This study aims to explore the values that can be applied through the 21st Century Education (21CE) implementation as well as explore creative methods that can be used to apply moral values to students during the 21CE activities. Online interviews were conducted with five Islamic education teachers (IET) and the data obtained were subsequently transcribed and analyzed. The results highlighted three main themes to answer the first objective, namely: religious appreciation, daily interaction, and leadership. Meanwhile, five main themes emerged to answer the second objective, namely role models, rewards and punishments, advice, social media use, and innovation production. The findings of this study are expected to provide ideas for IET to apply moral values creatively in the implementation of 21CE activities.

Keywords: moral values; creative method; Islamic education



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1. Introduction

Morality is one of the Islamic teaching aspects related to a Muslim's behavior in daily life. Morality is also a measure of a Muslim's personality excellence. Based on Al-Ghazali's view, one of the purposes of Islamic education is to inculcate an excellent Muslim personality as a perfect human being (*Al-Insān al-Kāmil*) through the application of morality in the teaching process by using certain methods [1]. This also means that education not only aims to produce good citizens but also good, moral individuals. This matter is emphasized in the National Education Philosophy, which is the main aspiration and goal in the education system in Malaysia that emphasizes physical, emotional, spiritual, and intellectual balance [2]. The same thing is also emphasized in the Philosophy of Islamic Education (FPI) on the application of moral values in the educational process. In the context of education today, values and ethics are highly accentuated in the Malaysian Education Development Plan 2013–2025 through the implementation of 21st-century learning (21CE) in teaching (Pelan Pembangunan Pendidikan, 2013–2025).

The 21st-century student-centered learning is implemented based on five basic standards, namely, communication, creativity, critical thinking, and collaboration as well as values and ethics, which has encouraged teachers to progressively implement teaching and learning towards achieving educational excellence, realizing the aspirations of the National Education Philosophy in general and the Philosophy of Islamic Education in particular, which focuses on the moral formation to be a good Muslim. The application of values and ethics in teaching through the 21CE activities develops a high sense of identity. This is because teachers are the closest to the students when they are in school. Therefore, teachers' efforts to inculcate positive values in students during the T&L session can meet the students' aspirations [3]. In addition, the application of values and ethics emphasized in the 21CE is one of the main purposes of education because the goal is to inculcate noble morals and develop human beings to be able to perform the most important responsibility of

performing the duties of God’s vicegerent (caliph) on earth according to the Divine law [4]. Therefore, the application of the values in T&L activities based on the 21CE elements will reveal the noble values practiced in daily life.

Educators are an important factor that influences students in the teaching and learning process. To ensure that good moral values can be applied to students, educators should implement appropriate methods. From Imam Al-Ghazali’s perspective, the teacher or educator’s role is not just to impart knowledge but as a *muaddib* [5]. In addition to knowledge, teachers need to have pedagogical skills, professional skills, personality skills, and social skills. Al-Ghazali also reminded teachers to prepare themselves in terms of knowledge, competence, ability, skills, attitude change, and readiness in education. Education in Islam is a process that emphasizes morals and relies on the teacher or educator’s role to emulate good morals for students. Hence, the objective of this study is to explore the values that can be applied through the implementation of 21CE activities and to explore the creative methods that can be used to apply moral values to students during 21CE activities.

2. Methodology

This study used a qualitative approach by conducting interviews with five study participants. The design of this study is a single-case study that uses a constant comparison method to analyze the data. Data collection was done through in-depth interviews. The raw data were analyzed using Atlas.ti version 9 software to make comparisons, find similarities and differences between datasets through triangulation of interview data, observation, and document analysis. Atlas ti.9 is one of the established research tool for qualitative data and details on the features and capabilities of the software can be found from the free manual and video tutorials available at <http://atlasti.com> (accessed on 20 May 2022). The interview sessions were conducted online and the data obtained were then transcribed. Study participants were selected based on the purposive sampling technique and started by identifying the main selection criteria of the participants [6]. Therefore, the study participants’ selection was based on the following criteria: (1) teaching Islamic education; (2) having more than 10 years of experience in teaching Islamic education; and (3) being approachable and cooperative. Five study participants were involved. They are given the codes G1 to G5. The demographics of the study participants were as follows (Table 1):

Table 1. Demography of study participants.

Study Participants	Code	Teaching Experience
Study participant 1	G1	16 years
Study participant 2	G2	15 years
Study participant 3	G3	12 years
Study participant 4	G4	12 years
Study participant 5	G5	22 years

Table 1 shows the coding and years of teaching experience of the five participants. All participants have more than 10 years of teaching experience. The analysis covered all types of data from all study participants. Findings are reported thematically according to the research questions. For the purpose of preserving the validity and reliability of the data, the researcher practiced: (1) triangulation, (2) review of study participants, (3) researcher bias description, (4) peer review, (5) in-depth description, and (6) audit trail.

3. Findings

The students’ outcomes can be developed through the strength of Islamic appreciation in their lives. Therefore, 21st-century learning can enhance religious appreciation through *aqidah* (faith/belief). As stated by G1, the practice of the values in the 21CE brings students closer and instills their love of Allah SWT. G1 said, “when we make and practice 21CE in the Islamic way, then these pupils will be closer to Allah because the things with human beings will eventually reflect on his belief in Allah”. Consequently, the Muslim personality

of the student can be inculcated towards obedience to Allah. G2 said, "This concept if the teacher really does it, we can shape our students to be God's servants who follow the true path". In addition, 21CE can also improve moral practice among students. For example, maintaining cleanliness and tidiness while doing work. G1 said, "Ok, we have to do work neatly, God likes tidiness, we have to emphasize our values. That, I think, ease me. They did that".

The 21CE also improves students' daily interactions, such as respecting their friends (G3) and teachers (G2). G1 further explained the interaction by giving an example of the greeting practice, he said, "In life, they can evaluate the situation whether it is good or bad. For example, greetings . . . It is according to the Prophet's sunnah. So, these students make it a practice. Isn't it parallel with the 21CE?". They also practiced working together and celebrating the differences between them. G1 explained, "They have a kind of value for them to be can work together . . . The pupils who are not very smart, those who are weak, those who are smart, those who are moderate can blend with the 21CE".

In addition, 21CE stimulates students to become leaders when planning and organizing activities, interacting with friends as well as respecting opinion differences. G3 said, "For example (students) are trained to lead in groups and have the opportunity to present their work, students will usually think before making a decision and respect the findings of other friends". Pupils also become courageous to go forward and express their ideas. G2 explained, "21CE when applied in students, they dare to give speeches, ideas, and they are courageous to go forward". Consequently, students can be "independent" (G1). For example, doing a stage performance without guidance from the teacher. G2 described, "All our students make their own presentations without any guidance from the teacher and I really salute the students that they can come out with the idea that even the teacher doesn't teach them like that. I think that's the effect that the student got". Next, five main themes emerge from the creative methods that the IET used to inculcate values among students during 21CE activities, namely role model, reward and punishment, advice, use of social media, and innovation.

3.1. Role Model

Study participants agreed on the method of modeling values in teaching, especially by giving an example through the project implementation and the teachers' manners during the T&L delivery. G1 said, "Creative approach should be more effective in conveying the moral values. Either through the project, mentioned earlier, modeling the project through examples. How to appoint a group leader, obey the leader's instructions." G2 provides a more detailed example, "If we look at the modeling method, it can still be used . . . even if it is online . . . Although students do not look at us, our way when we say something, in terms of relationships and communication . . . even communication via WhatsApp and so on, students can see our value". This method requires Islamic education teachers to set a good example for students because students can evaluate the teachers in any situation. G2 said, "In terms of delivery, our words . . . Even online, we have to take care of that things, the manners and so on. So, when students look at us, even in an online class at home, sloppily dressed, for example, people look at that thing. Look at the students, for example, when they are on camera, we can actually see it".

3.2. Rewards and Punishments

Reward and punishment methods were also mentioned by the study participants among the methods that helped the application of the values. G1 said, "In terms of rewards, right? If you fail to follow the plan, it may be in the form of punishment. That's the application of moral values right". Punishment methods can be applied to students if they fail to comply with something set by the teacher, whereas, rewards are given by teachers based on the need of students to complete a task. G2 explained, "We can also use the reward. Rewards and punishments. For example, a student is supposed to be in class at 9 o'clock, but the pupil enters the class at 10 o'clock, that is a problem, right? So maybe we

can use our power to cut the marks. If we see the pupil do his homework, it's okay, if we see his attendance record is good, we can give him a bonus, right"?

3.3. Advice

Giving advice is also one way to inculcate moral values. Islamic education teachers need to advise students in various situations, either inside or outside the classroom, during face-to-face or non-face-to-face teaching. G1 said, "The input of the application of the moral value is actually more effective than in a traditional class. So, those are the values that we want to discuss in class. Most students are touched by this". G2 added, "Another method is giving advice. If in a face-to-face class, we can directly reprimand them if they did wrong. Even during online classes, if we can, ask the student to open his camera. Sometimes the student sleeps, or lies down, isn't it? We can see where he is. If we see something wrong, we can still advise them. But in a good manner. Not reprimand them in front of their friends." In addition, teachers can advise students either at the beginning of the lesson or at the end. The method of advising students can also be done by making reflections and conclusions. G2 said, "When the class is ending, maybe we can make a conclusion. That time is also suitable to give advice. Usually, if we stop before we close the class with a prayer or something, that's even more beautiful, right? But before that, we can also advise on what is appropriate. We can also ask students what they want to improve in our class, and what they want to do, and we can ask the student's opinions. Or we can ask the student to respond to our T&L as well. Like a reflection . . . ".

3.4. Social Media Use

Social media as a delivery platform is mentioned as one of the methods to instill values in students. For G3, he sees that moral values can be inculcated in teaching by using social media as a medium of delivery. G3 explained, "Looking at the current situation, there are various mediums or platforms to convey the T&L process and inculcate values. So, use various mediums. Medium of technology through social media. So, the students are more creative by using the medium of technology".

3.5. Innovation

To ensure that the 21CE activities are focused on values when developing innovations, the emphasis on values has become one of the important T&L objectives. G5 explained, "When pupils' morals are formed, for example, they keep up prayers, obey their parents, respect their teacher, what they learn, in the thick textbook, automatically they can get it. But why is it hard for students to study today? They didn't even want to come to school. They slept and did not pray. They are against their parents. If the parent who gave birth to them, are against them, how about we, teachers? Small in their eyes. That's why my methods are, I think that innovation is something that . . . really helps the students' inner self". Therefore, the focus of innovation is given to topics that can have a direct impact on character development, such as prayer (G4). The emphasis on the prayer topic is made because of the belief in the Divine decree that prayer will prevent abominable and evil things. Although students can pray, the quality and appreciation of students during prayer are problematic. This is explained by G4, "Belief that, *"Innas salata tanha 'anil fahshai wal munkar"* . . . When I did the prayer chapter, that's my effort to make the students and my child closer, to prevent them from falling into sin. So, we did a study on prayer. They apparently can pray. They prayed, and perform the prayer, but when you check back, apparently there is a problem with the prayer. That's why we made the prayer puzzle, we made the meaning of the prayer recitation . . . That's what I see that I can help the children".

In line with the views of G4, G3 also focuses on the production of prayer innovations. The intention is to produce students of strong faith even when they enter the career world later. When there is faith, then students will be trusted at work. It all starts with prayer. Cakna Solat was produced. G3 explained, "We have to provide a strong base for them, in

which when they finish school, after this, even when they become mechanics, they become a Faithful mechanic. A Faithful cleaner. The one with integrity. How? We make sure their basis is strong . . . They care of their prayer" (G3). G1, on the other hand, wants to educate his students to use good language. Thus, he produced Army Yell. The goal is to replace "their language . . . It is not suitable for the Islamic Education class" (G1) to "So if it's used like that, they will say when they are grateful, fun, they say, "Allahu akbar!", Right? "Alhamdulillah!" (G1). Through Army Yell as well, students are educated to "share their knowledge . . . Let's say, they got the knowledge but refused to share it with friends. But when we taught them the concept, they wanted to share because I said, what we learn, when we teach our friends, is a charity. Ha, so, it is one form of jihad, I said. So, there seems to be a little bit (of improvement). *Alhamdulillah*" (G1).

In addition, G5 stated that by using Trademark, a voice-based innovation, students' hearts will be touched. As a result, any reprimand and advice will be heard by the student (G5). As for G2, any content in Islamic education has an implicit element of da'wah (preaching) (G2). Therefore, when formula-based innovation is used, although it helps students remember the content, it is also a form of reminder for students to take lessons from what they learn. G2 explained, "For me, these formulas have an element of da'wah. For example, in the atom formula that I made, the destruction of the past people reminds us of how the people of Luth were destroyed. So, when they hear this, oh, this is the consequence if I do that. So, these students (think), they know that homosexual relationship is a great sin, and will be punished by Allah. Need to learn from Luth's people." In addition, the use of singing innovation about the life of a figure can evoke an appreciation for their struggle and inspire students. G2 explained, "If the song of the figure is on their struggle, need to be strong, to do jihad. If we do not fight and become lazy, we will not be successful. That's the *da'wah*, for them to study hard" (G2).

4. Discussion

The findings have identified three themes of values that can be applied through the 21CE activities, namely religious appreciation, daily interaction, and leadership. Religious appreciation plays an important role in shaping students' beliefs and personal values. The results showed that the 21CE activities can cultivate a sense of love and affection for God when the teachers apply 21CE activities such as critical questioning, group discussion, and games. The study of IET understanding of critical thinking activities, one of the 21CE elements, found that teachers understand that thinking activities are an act of worship and a tool to strengthen faith while wisely spreading Islamic teachings [7]. Indirectly, religious appreciation can have a good impact on the daily interaction of students based on the implementation of 21CE activities carried out by the teachers. This can be seen through the contribution of consistently applied knowledge in the teaching process with the elements of values and ethics, which has opened space for students to practice social manners such as greeting, cooperating, and helping each other in daily life. Therefore, the application of good and positive values should be inculcated to form students who are leaders with good morals to have a positive impact on their fellow students and the surrounding community. Effective teaching activities play an important role in producing individuals who fear God [8] and inculcate positive moral values while stimulating students' cognitive thinking and cultivating leadership [9].

Additionally, there are three themes on creative methods that can be used by the IET to inculcate values during 21CE activities, namely role model, reward and punishment, advice, use of social media, and innovation production. The creative method to cultivate values is also in line with the views of al-Ghazali in *Ihya' Ulum al-Din* [4,10], such as: (1) loving and sympathetic, loving students like their own children; (2) sincerity, teaching with the sole intention of seeking the pleasure of Allah S.W.T; (3) giving advice, the teacher always advises the student through good words; (4) reprimanding mistakes wisely; (5) gradual teaching according to the ability of the student's intellect; and (6) practice with knowledge. Islamic education strongly emphasizes moral education and teachers play an

important role in ensuring that this can be achieved. Creative methods to apply moral values can be practiced by the IET because students always need guidance and advice in any T&L situation and activities so that students are spared from moral and social problems. Educators are responsible for playing a role in ‘touching the hearts’ of students and trying to limit their involvement in social problems by giving advice, reprimand, guidance, and being a good example and role model to students while implementing the T&L [11]. In addition, Islamic values can also be incorporated into teaching through innovations produced by the IET. There is a change in students’ willingness to accept teaching innovations and Islamic values, and this can help produce students who excel academically and have outstanding personalities [12].

5. Conclusions

A summary of the theme for the first research question can be seen in Table 2:

Table 2. The theme of values applied through the implementation of 21CE activities.

Theme	Sub-Theme	Sub-Sub-Theme
Religious appreciation	<i>Akidah</i> (Belief) <i>Akhlak</i> (Values)	
Daily interaction	Respecting friends and teachers	Greeting by giving ‘ <i>salam</i> ’ Work together Celebrate the difference
Religious appreciation	Plan, organize, and interact with friends Courageous to come up with ideas Respect differences of opinion	

A summary of the themes for the second research question can be seen in the following table (Table 3):

Table 3. The theme of creative methods in applying moral values during 21CE activities.

Theme	Sub-Theme	Sub-Sub-Theme
Role model	Project implementation Teacher’s manners	
Rewards and punishments	Task completion Evaluation	
Advice	The beginning or end of T&L In the form of reflection or summary	
Use of social media		
Innovation	Focus on specific topics such as prayer and manners The development of innovation according to the nature of the Islamic education subject	

Table 2 shows the summary of the theme for values applied through the implementation of 21CE activities namely religious appreciation, daily interaction and religious appreciation. Table 3 shows the summary of the themes of creative methods in applying moral values during 21CE activities. The themes are role model, rewards and punishments, advice, use of social media and innovation. Therefore, various methods to apply moral values can be done in the Islamic education teaching and learning process. However, its implementation requires a tremendous effort and commitment from teachers to equip themselves with various skills to ensure that the T&L runs smoothly and strives to educate students in line with current developments. IET not only has a role to convey the content but also has a greater role and responsibility to achieve the student outcome as an excellent

human being with noble morals. The findings of this study are expected to provide ideas to IET to apply moral values creatively in the 21CE activities.

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