

EMBEDDING ISLAMIC ETHICAL VALUES IN TEACHERS' TRAINING PROGRAM: QUR'ANIC APPROACH

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Abstract: *Islamic Value is the highest ethical manner of mankind on the earth, concerning man's behaviours and actions- orally and verbally, it is because of originality and authentication. Value in Arabic term refers to akhlaq and adab. These Islamic Values comprising certain essential moral, ethical, cultural, social, and spiritual values. Such values are important and necessary for children through their all-round development and prepares them as a complete man. The aim of this paper is to overlook the current various ethical issue existing in Muslim communities around the world, the importance of teachers' rule in inculcating moral values in their students, and to suggest a framework for Islamic Values education to be embedded in the curriculum of Higher Learning Institutions catered for pre-service teachers as part of ethical/moral training before they start their career. To achieve its aim, the paper is based on a descriptive method to describe the Ethical/moral Values from Islamic and non- Islamic perspectives based on current research available on line or/and offline. The focus is on the Quranic approach, specifically stated in surah al-Isra', verses 22-39 and surah al-An'am, verses 151-153. The finding is expected be used as a guideline for Ethical values course/topics that embedded in Teachers' training programs.*

Keywords: *Ethical Values, Imbedding, Pre-Service Teachers, Qur'anic Approach*

Introduction

The teacher has a great task in educating young people spiritually, ethically and morally. He is responsible, with parents, for instilling values and ethics in the hearts of those who are under their care whatever their age, nationality, social and economic levels. The performance of teacher depends on the training he/she received, and he/she influences his/her students. There are many studies that show that teacher education programs in most countries of the Islamic world follow the Western approach – dose not mean the Western curriculum is bad - but a method whose values differ from the ethical and spiritual Islamic values (Ali 1996). The Islamic approach stems from the principle of true belief, duties, ethics, ideals and principles required by the doctrine.

Statement of Problem

We come across many social evils in the society, such as child abuse, sexual abuse, rapes, bullying, racial discrimination, theft, kidnapping, drug trafficking, prostitution, out of wedlock pregnancy, abortion, infants dumping, torturing spouses and killing over simple misunderstanding (AWAM, 2014; Lukman, 2013; Othman & Yahaya, 2012) . This is the present scenario which needs to undergo change in order to have a peaceful society. The Values education Syllabus contexts in the schools paying not much for the Islamic Ethical Values related to the actual life to overcome the existing social problems. **The objectives** of this paper are to identify the Islamic Ethical Values that can be employed in pre-service teachers program across all discipline, to ascertain the importance of the Islamic Ethical Values based on the Holy Qur'an and to propose a new framework to teach Islamic Ethical Values through teachers training program siting in Higher Learning Institutions. To achieve these objectives; the paper employed **descriptive and analytical method**, since it describes the Islamic Ethical Values outlined by the Holy Qur'an, and to analyses the prevailing ethical problems among the Muslims, based on the available data, and how it could be resolved.

The Importance of Embedding Ethical/ Moral Values in Teachers' Training Programs

Al-Ghamdi said in this context: "Ethics are distinct place in the Islamic religion to the extent that the concept of morality is not only part of the system of Islam, but ethics are the essence, Islam is basically an invitation of an ethical nature, therefore the Holy Quran and Sunnah of the Prophet call the people to do good and warns them of evil. this has been mentioned in the Holy Qur'an One thousand five hundred and four verses relate to morality, in both theoretical and practical aspects, representing nearly a quarter of the verses of the Holy Quran" (Alghmdi 2006).

The teacher must be the creator of all these values because by preparing him be responsible for preparing future leaders, religiously, professionally, socially, economically, politically ... etc. The virtues of the teacher entail the goodness of the learner, and then the welfare of society and thus the nation's goodness. There has been a lot of talk lately about the overall quality of education in all its forms, teachers, administrators, buildings, equipment, students and activities, etc., but the overall quality of professional ethics for all those involved in the educational process is almost forgotten.

Al-Shalabi explained in her study: "The quality of education is a problem experienced by all Arab countries, and the results of its students fall at the bottom of the lists of international studies" (Al-Shibli 2010)

Al-Mutairi, Al-Mufraj, and Muhammad 2006- 2007 conducted an extensive study on "*al-Ittijahat al-Mu'asirah fi I'dad al-Mu'allim ,tanmiyatihi Mihniyyan*"(Contemporary Trends in Teacher Preparation and Professional Development (Almitiri,Afaf, Al-Mufrih 2006-2007). The study showed the growing interest of developed and developing countries in the recent trends in the field of teacher preparation and professional development in the general education stages, as the appropriate basis for the reform and development of education. The study mentioned several areas for the development and reform of education in the teacher education programs in the faculties of education, including "attention to the moral and emotional dimension of the teacher.

This indicates the importance of moral education for students and teachers in all disciplines - human sciences and applied science - and there is no greater morality than what we have referred to in the Holy Quran and the Sunna.

Ethical Values from Islamic Perspective

From the Islamic point of view, Values are related to ethics and morality, both in Arabic are called *Akhlaq or Adab*. It signifies disciplines of mind, or every praiseworthy discipline by which a man excellently trained. Good morals and good manners represent the real test of a man's excellence. Islamic ethics and morality embrace all those moral virtues known to any advanced civilisation such as goodness, sincerity, honesty, humility, justice, politeness, patience, straight-forwardness, veracity, sympathy and other ethical instructions and rules of conduct. They cover the smallest details of domestic life as well as covering the broad aspects of national and international behaviour (Ismail 1985).

The morality in Islam centres on certain basic beliefs and principles. Among these are the following: (1) God is the Creator and Source of all goodness, truth, and beauty. (2) Man is a responsible, dignified, and honourable agent of his Creator, (3) God has put everything in the heavens and the earth in the service of mankind. (4) By His Mercy and Wisdom, God does not expect the impossible from man or hold him accountable for anything beyond his power. Nor does God forbid man to enjoy the good things of life. (5) Moderation, practicality, and balance are guarantees of high integrity and sound morality. (6) All things are permissible in principle except what is singled out as obligatory, which must be observed, and what is singled out as forbidden, which should be avoided. (7) Man's ultimate responsibility is to God and his highest goal is the pleasure of his Creator (Ismail 1985).

Hence, the Islamic values –*ethics and morals*- deal with the relationship between man and God, man and his fellow men, man and the other elements and creatures of the universe, man and his innermost self. More specifically, the Muslim's relationship with God is one of love and obedience, complete trust and thoughtfulness, peace and appreciation, steadfastness and active service, this high-level morality will, undoubtedly, nourish and reinforce morality at the human level. For in his relationship with his fellow men, the Muslim must show kindness to the kin and concern for the neighbour, respect for the needy, sympathy for the grieved and cheer for the depressed, joy with the blessed and patience with the misguided, tolerance toward the ignorant and forgiveness of the helpless, disapproval of the wrong and the rise above the trivial. Moreover, he must respect the legitimate rights of others as much as he does his own (Abdalati 1975).

Ethical Values from Secular Perspectives

Ethical Values are defined as everything from eternal ideas and guiding principles that lead to desirable behavioural and positive patterns. They provide an important basis for individual choices based on connecting thoughts feelings and emotions leading to positive action (Values Education 2012).

The definition and meaning of value are a weight/quality of good deeds contained in the various things that are considered as something valuable, useful, and have benefits (Sukinah 2014).

The concept of Ethics in Islam is different from ethics in secular point of view. In Islam, Ethics based on Quran and Sunnah which are authenticates guidance for all mankind, while in secular, it is based on ethical theory that provides reasons or norms for judging acts to be right or wrong, as stated below:

“Ethics deals with right and wrong and the values that should guide our actions. Thus, ethics deals with individual character and with the moral rules that govern and limit our conduct.” “Based on ethical theory that provides reasons or norms for judging acts to be

right or wrong; so with that a person can clarify for himself what he thinks is basic ethical values”(William 2014).

With the above statement, judging acts to be right or wrong by a person, without any divine to relay on, will possibly leads to justify a wrong act as right act based on the personal view or desires, as long as no authenticate guidelines. Even though, some of the secularist acknowledged that the right and wrong acts are commanded by God but it is rare people take them seriously as stated below:

“In a number of fundamentalist religious traditions, including some branches of Judaism, Christianity, and Islam, what makes an act right is that it is commanded by God and what makes an act wrong is that it is forbidden by God. In these traditions, certain kinds of acts are wrong just because God forbids them. Usually such prohibitions are contained in sacred texts such as the Bible or the Koran... Sacred texts, for example, contain numerous injunctions, but it is rare that any religious tradition takes all of them seriously” (MacKimon & Fiala 2018).

However, no one can deny that there are many common things considered ethical and moral norms and agreed upon. This agreement is often reflected in our laws and social customs. It is wrong to simply shoot and kill someone; no one believes adults should be free to assault and molest children; it’s wrong to cheat and lie; it is wrong to steal other belongings; it is wrong to kidnap someone and ask for ransom in order to release him/her; it is wrong to robe, molest and or rape a girl; spitting in someone’s face is a grave insult; humiliating other people just to feel superior is objectionable, and so on. Such acts are rejected by all societies.

Related Literature

There are many ethical and moral problem everywhere in the world. The Australian Institute of Health and Welfare in its report 2017 stated that: “Family, domestic and sexual violence is a major health and welfare issue in Australia and around the world. Globally, the World Health Organization (WHO) estimates that 1 in 3 (30%) women who have been in a relationship have experienced physical or sexual violence from an intimate partner since the age of 15 (WHO 2013). In Australia, about 1 in 6 (17%, or 1.6 million) women and more than half a million men (6.1%) have experienced violence from a current or previous cohabiting partner since the age of 15 (stands for Australian Bureau of Statistics 2017b). Family violence also affects children, who may be victims or witness violence against family members (Himman 2013).

Also, United Nations Educational, Scientific and Cultural Organization (UNESCO), Education Sector, in its Global Status Report on School Violence and Bullying 2017, reported that: “*School violence and bullying occurs throughout the world and affects a significant proportion of children and adolescents. It is estimated that 246 million children and adolescents experience school violence and bullying in some form every year” (Australian Institute of Health and Welfare 2018).*

Samuel Yesuiah wrote in the star Malaysia: “We need teachers to talk in the classroom about issues like bullying that involve students themselves. But unfortunately, there is no single subject in the school that allows teachers to talk or discuss issues like bullying with their students. Other social and economic issues that are relevant to our young and need to be addressed in the classroom include crime, date rape, pre-marital sex, baby dumping, road safety, drug abuse, corruption, and examination stress, etc. students need a channel where they can get the right information and opportunities to discuss these issues. Teachers need to

be trained to disseminate information on the current issues impacting students. With greater awareness among our students through education, we can eradicate a lot of social problems” (Yesuiah 2017).

Snatch theft and robbery are common crime in Malaysia; The Straits Times reported on December 4, 2017 that Snatch theft and robbery crime index 2017 in Kuala Lumpur rose to 1,010 cases compared to 640 cases for the same period last year. As the KL police chief said: *“Kuala Lumpur police Chief Datuk Mazlan Lazim said: the increase in snatch theft and robbery was due to public's lack of sensitivity to their valuable items thus providing criminals the opportunity to commit crime. He said although this particular type of crime had increased, the overall crime index in the city had dropped to 11,815 compared to 15,785 in 2016”*.

Not only snatch theft and robbery crimes increasing but also aggressive attitude among Malaysian youths. University Science Malaysia criminologist Assoc. Prof Dr P. Sundramoorthy said: The high level of aggression among Malaysian youths is a reflection of the aggressive attitude of the adults in society, he says. “We are willing to hurt others over small matters, like road bullying.” One reason is that Malaysians generally have no value of life, he says, pointing to our low standards of safety and the murder cases in the country. Such ethical problem happened not only in Malaysia but in all Muslim countries, in some countries are worse than Malaysia in terms of snatch theft, robbery, drug abuse, killing, raping, sexual harassment, and many more (Sundramoorthy 2017).

To address the values Education, the Malaysian Government is very concern to tackle the increasing horrors and violence especially among secondary education students. In fact, in the Malaysia Education Blueprint 2013 – 2025, -shift three- one can find several statements that rightly give importance to values education related to the spiritual and moral development of students in Malaysian schools (Malaysia Education Blueprint 2013 – 2025).

It can be seen clearly from various literatures that there are many ethical problems surfaced over all places in the world, such: school violence and bullying, road bullying, date rape, pre-marital sex, baby dumping, drug abuse, corruption, child abuse, sexual abuse, sexual harassment, racial discrimination, theft, kidnapping, drug trafficking, prostitution, out of wedlock pregnancy, abortion, Snatch theft and robbery, etc.... This is to justify the needs for embedding Islamic Ethical Values in teachers’ training programs to strengthen their spiritual values, moral values and social values before their posting in schools.

Teachers’ Roles in Teaching Moral Values

Allah sent messengers and evangelists throughout the history of mankind, starting from Adam -*peace be upon him*- and ending with Prophet Muhammad - *peace be upon him* - to explain to them what organizes their lives and corrects them in practicing their religious and control their behaviors in dealing with their daily lives, bringing them closer to Allah And in return warning them of what spoils their lives and away from their Creator and lead them to the punishment of Allah Almighty, who does not oppress anyone. Here comes the role of the teacher, who has a great task in educating young people ethically and morally. He is responsible, with parents, for inculcating moral values and ethics in the students, regardless their age, nationality, social and economic levels. The performance of the teacher depends on the training he/ she receives from the institutions that are concerned with teachers training.

This paper focuses on the educational commandment in Surat Al Isra (verses 22 to 39). Which lineout some commandments for all mankind for balancing their lives on all aspects; spiritually, ethically, socially, and economy. These commands are (Stacey 2018):

1. Do not associate anything with Allah.
2. Allah commands that you worship nothing but Him, and that you are kind to your parents. As they grow older, do not be impatient or harsh rather be humble towards them and pray that Allah treats them mercifully as they treated you when you were young.
3. Give your relatives their rights but also spend on the needy and the travelers.
4. Do not be wasteful, squandering your money. If you cannot assist needy people, then at least be courteous to them.
5. Do not be miserly or extravagant, instead take a middle path.
6. Do not kill your children because you think you cannot provide for them, it is a great sin.
7. Do not even come near to committing adultery.
8. Do not take a life, except within the laws of Allah.
9. Do not deal with the property of orphans except with good intentions.
10. Honor your commitments because you will be questioned about them.
11. Conduct your business fairly, give full measure and do not balance your scales incorrectly.
12. Do not pursue that of which you have no knowledge - use your heart, eyes and ears to confirm the things you hear.
13. Do not walk about the earth arrogantly. A human being is just a small and weak creature; don't act as if you are something more than that.
The evil deeds mentioned above are hateful to Allah and He knows the wisdom in their prohibition.
14. Again, do not set up something other than God to be worshipped or you will be thrown into Hell. (Qur'an: al-Isra', Verses 22-39, the Holy Qur'an English translation and Commentary 2010)

The Commands mentioned above contain various guidelines for people's life in order to live balanced life, spiritually, socially, educationally and morally.

These verses included moral educational directives starting with verse 22: "do not make with Allah another god" and ended with verse 39: "Do not make any another god with Allah, and you will be cast into hell condemned and rejected."

Including the above-mentioned educational directives in *Surah Al-Isra*, and other educational directives contained in many Quranic verses as in *Surah An'am*, verses 151-153 "Say, 'I will recite to you what your Lord has forbidden, that you associate not anything as partner with HIM; and that you do good to parents, and that you slay not your children for fear of poverty - it is WE who provide for you and for them - and that you approach not foul deeds, whether open or secret; and that you slay not the soul the slaying of which ALLAH has forbidden, save in accordance with the demands of justice. That is what HE has enjoined upon you, that you may understand". In *Sura Al Noor*, verses:1-39. In *Sura (Al-Furqan 63-75)*, and in *Sura Luqman*, verses:12-19.

All these values should be integrated into the teacher education program as a requirement for all teacher students in all disciplines, to enable them to reflect Islamic ethical values in their teaching in schools.

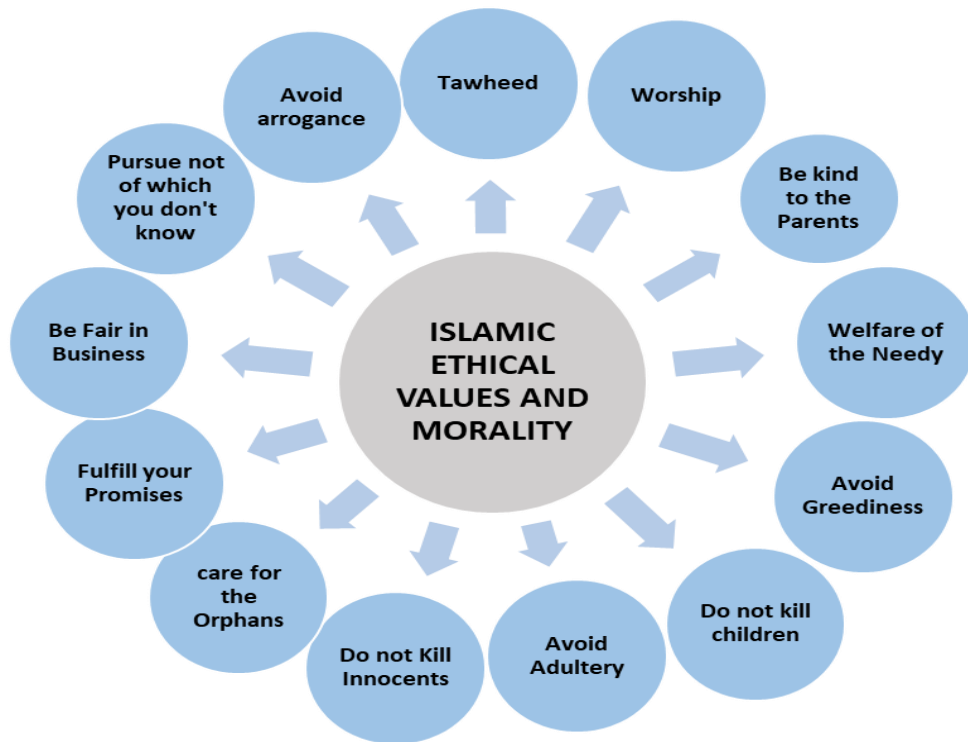


Figure 1: Shows the Major Points That Mentioned in The Verses Above

The Impact of Islamic Values on Societies



Figure 2: The Framework Showing the Impact of Teaching Islamic Ethical Values on Spiritual Development as A Major Source of Social, Political Stabilities, Economic Growth, Sustainable and Prosperous Life

Conclusion

This article suggested a framework for the better embedding Islamic Ethical Values through the teachers' training programs, based on Qur'anic guideline, particularly in Sura al-Isra; verses 22-39, where the emphasis on Ethical Values has been stated and explained clearly. The Moral values are considered as conscience of human behaviours, or a standard criterion for oneself behaviour. As Muslims; our moral values derived from our religion, which has urged us to observe ethics (*akhlaq*) in all our actions and behaviours with oneself and with others. In order to educate young people in this challenging era, which is contradicting the framework of morality that should practice by Muslim societies, qualified teacher must be trained to assume his/her responsibilities. The profession of teaching is considered one of the most noble professions, because it is the profession of the apostles and prophets, peace be upon them, who were sent to guide and educate the people, as well as the responsibility of teachers who are building the nations and the future generations. Any moral deficiency in the preparation of teachers will lead to the failure of these teachers in their tasks. As teachers are responsible for cultivation moral values in the students, they must go through comprehensive quality standards for ethics and moral values of teacher's profession, along with the overall quality standards that based on the Qur'anic approach.

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