

Moral Values-Based Curriculum: A Quranic Pedagogical Integrated Model for Classroom Teachers

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ABSTRACT

In this paper, the question was on how to build and shape moral values of youths while still at school. The answer perhaps is by integrating the Qur-anic approach in teaching moral values that might help build a strong moral foundation. The paper explored the power of Quranic pedagogical model when used effectively might contribute positively to learners' behaviour while still at school. The quranic pedagogical approach might also impact their lives in future as adults in the society. It was argued in this paper, by teaching moral values utilising the the Qur-anic integration process model, it might help to strengthen learners' behavior, and hence, provide the necessary strong moral foundation. Such integrated values provided in schools could become a universal remedy to many negative acts in the society. It would be a powerful tool empowering youths to address moral challenges in the contemporary world where immoral practices afflict the humankind.

Keywords: Quranic pedagogical integrated model, moral values, teaching and learning

INTRODUCTION

The Al-Quran has been much featured in building human moral values. It was argued in this paper, by employing the Qur-anic integration process Model in the teaching and learning of moral values, a strong moral foundation could be built. Through this model, values could be strengthened to provide a moral foundation in the learners' lives. The teacher is the key person in teaching and learning process as an exemplarity to the learners during classroom presentations and interactions. This might give an impact in the learners' moral decisions while still in school and perhaps later in life as adults and leaders when faced with immoral practices in the society.

Such integrated moral education provided in schools could be considered as a universal remedy to all negative values in the society. It would be a powerful tool empowering youths to address moral challenges in society. Particularly, now where the world is afflicted with immoral practices ranging from light immoral practices such as vandalism and drug abuse to behaviours such as dishonesty, laziness, drug trafficking and corruption. These practices had been the stumbling block to moral development of most nations in under-developed countries.

Rationale for Moral Value-based Curriculum Model

This paper advocated for the integrated moral values-based curriculum utilising the Quranic pedagogical approach. The rationale for integrating moral values in school curriculum is the fact Islam is a global religion advocating Devine values that are beneficial to all human beings, and hence to be integrated appropriately in the national curriculum to form what is known as 'the Devine values-based curricula' in order to shape human behaviour. The essence of integrated moral values-based curriculum is, it helps learners to build their positive areas of strength and suppress the negative ones. In the process, they may gradually find themselves engaging in spreading the good, abhorring and rejecting the bad and at the same time empowering the youths to contribute to the happiness of mankind.

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The question of how to address immoral practices in society would first be in the implementation of integrating moral values in the school curriculum to gradually build a strong moral foundation and to empower the youths to resist immoral behaviours in the society including corruption. A case in point is the application of the Quranic integrated process learning Model in schools to shape the affective domain of the students. With sound moral principles students may help to address different immoral practices while still in school and perhaps later in future as adults and civil servants. However, it should be made clear here this type of integrated curriculum is not the panacea for all educational problems (Brophy & Alleman, 2011); however, it must be viewed as a tool that can help to educate students and engage them in practical issues and the learning process with lasting effect.

Teachers have a great role in making this happen by employing the Quranic model in their classroom teaching. It is the teachers who –if empowered can make changes in the society and should restore the lost glory of a conducive society by improving the teaching of positive values in our schools. It can be done through empowering teachers to lay a foundation in moral values, not by law, but through sustainable and effective practices as prescribed by Fetterman (1999, 2001). In this endeavour, the central aim of the education department is to assist schools to initiate national development through the schools' curricula. This necessitates more efforts by the Ministry of Education to build teachers' capacity on strategies and techniques of teaching values that will help them improve teaching positive values in schools.

Moral Values Education

Human beings are distinguished from other creatures through moral values exhibited in the different activities and making positive changes in a civilized society. Citizens' values and religious beliefs as determinants of a civilized nation, are taught in the national curriculum of many countries to establish a foundation in values that guide youths whilst still in schools. These values mould their lives in future as adults, civil servants and leaders. However, there is disagreement among scholars over the term 'moral values education'. People view values concepts differently. Linda, (1997) stated it as internalized ideas, beliefs or understandings that guide and reflected in one's behaviour. While some others view it as all activities and processes done by teachers or other adults in order to transmit values to learners (Powney and Cullen, 1995), others use the term to mean many things related to education. Halstead (1996:5; 2000:85) defined 'moral values' as "principles, fundamental convictions 'and beliefs', ideals, standards or life stances which act as general guides to behaviour or as reference points in decision-making". Scholars like Sharp (1984); Rowe & Newton (1994); Lipman (1987); Fisher (1994); Kohlberg (1980) maintained values education includes good moral values to be advocated by learners and the media, where negative behaviors are to be avoided and changed, and moral values are the socio-legal-religious norms that are supposed to help people behave responsibly. The media has been reporting daily immoral practices and moral crisis that are afflicting many developing countries ranging from light negative practices such as vandalism and drug abuse to behaviours such as dishonesty, embezzling of public funds, laziness and corruption (Sulayman, 2007). Such practices are deemed to be the stumbling block that hinders moral development of a society. This status quo of some nations necessitates more efforts to be employed by the political authority to address these challenges.

In the light of the above views, moral values per se –as suggested in this paper - are not supposed to be taught as a course in the traditional sense. It is rather, a multi-faceted process that includes a variety of activities embracing enrichment, personal development, community service, recreation and nurturing as learning within the existing programme. This is to say, moral values education cannot be seen as a stand-alone programme in the school programmes. It has to be integrated in all academic disciplines and the entire extracurricular activities. However, this exercise of building moral values in schools is not an easy task; it requires teachers' determination, dedication and exemplarity during classroom teaching and learning process. When this is done effectively, it provides opportunity for students to receive training and skills which are essential for their self-discipline, self-development and self-determination. Teachers' practical examples and dedicated teaching provide a foundation in moral values as alternatives to mould their lives and serve their respective societies.

Integrating Moral Values to shape Learners' Behavior through National School Curriculum

Wiggins (2001:272) viewed integrated curriculum in its simplest conception as a process about making connections across disciplines to ensure learning either skill-based or knowledge-based in the school context, or in real life He elaborated integration is a method of organizing teaching and learning where an activity, lesson, or unit draws upon more than one discipline, thus promoting cross-links between content areas on a particular subject matter, allowing students to see how ideas are connected. In the light of such understanding, comes the essence of advocating for integrating moral values in all school subjects in the national curricula as an attempt to shape learners' behavior while still at school. The 'Quranic-curriculum integration process Model' (<http://muslimed.webwindow.ca>) pioneered by Mohammed Saleh was modified in this paper to serve that goal. The model has some merits worth mentioning. These include strengthening student motivation; encouraging

self-determination and self-regulation with regard to making decisions in life; promoting peer communication and interaction; building strong learner-teacher relationships; promoting discovery and active learning; reducing disruptive behavior, fostering responsibility for one's own learning etc. The model as shown below is comprised of three interrelated dimensions; foundation, implementation and mission.

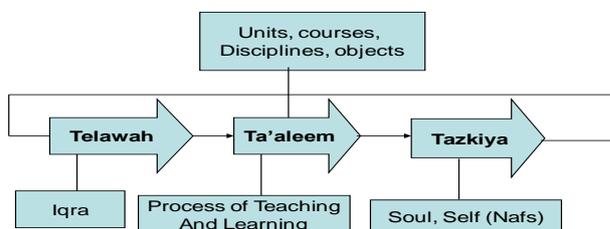
The Integrated Quranic–Curriculum Process Model [Q-cip]

Mohammed Saleh (2008) maintained the Integrated Quranic–Curriculum Process Model [Q-cip] does not regard curriculum as a finite body of pieces of information to be learned by students, and instruction as the transmission of that information to students who are viewed as empty vessels. Instead, it advocates for promoting information necessary for the growth of the individual, the development of the whole person that will lead him/her firstly to believe in the Almighty Allah, secondly, select Him and accept His guidance voluntarily, and thirdly, commit him/herself to put all these in action (Khosry, 2001). It places special emphasis upon learner outcomes in the balanced manner and subject matter which are organized relevantly to the holistic development of the learner. The Q-cip model is easy to implement and helps both the teacher and the learner to fulfill the main goal and mission of education, which is improving life for humanity.

Components of the Model: Foundation, Implementation and Mission

The Model makes the connection at 3 levels: foundation, implementation, and mission. These connections are taken from the supplication of Prophet Ibrahim as stated in the Holy Quran (2:129). The foundation corresponds with ‘Telawah’ (Recitation), implementation with ‘Taaleem’ (Learning), and the mission with ‘Tazkiya’ (Self Purification) to complete the circle of 3Ts. This paper suggested integrating the ‘3Ts’ in learning and teaching of all subjects in the national curriculum. The founder of the model (Saleh, 2008) argued building moral values begins with the intention of selecting the ‘A’ (Aya) in which a person develops an interest and readiness. Then the related ‘K’ (Knowledge) are added and imparted to the learners to let the real integration takes place in the learners where digestion takes place allowing the mind to produce new understandings and the soul to progress on the purification continuum ‘T’ and make change. The tazkia stage involves any activity that brings the soul/heart to the highest level of purification. Tazkia involves two processes: curing oneself from diseases and nurturing the soul with good character.

The Q-cip Model [The 3Ts]



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Figure 1: The Integrated Qur-anic Curriculum Process Model
Source: <http://muslimed.webwindow.ca/> (Modified)

Originally, the model was intended to help curriculum developers integrate the Glorious Quran in all subjects in the mainstream education. The model as described above is dynamic and a user friendly tool that can be used by the teachers in planning their lessons and in classroom teaching. However, the model works better when combined with other multidisciplinary teaching methods. It is suggested here moral values are not to be taught as a subject in the traditional sense, but rather, integrated in all school subjects. This means moral values are to be integrated with the whole school policy as well as in other academic disciplines. This will provide opportunities for young people to receive training for their self-development and a foundation in moral values as alternatives to mould their lives. The author argued by using this model, as well as the ‘facets of empowerment evaluation approach’ pioneered by Feterman (2001:34), teachers may experience a measure of self-determination in teaching moral values, imparting moral values to learners and building self-determination in them to resist immoral practices when encountered in life. In addition, the Model can be a tool for problem-detecting and solving through guidance and counseling techniques. Also, there are other multidisciplinary strategies that can complement the model above, such as Al-Zarnuji and Al-Shawkani’s learning model (www.librarything.com/author/alimammohammadibnali). This model complements the [Q-cip] model, in its

implementation phase, particularly in the process of teaching and learning. Both models take into account a classification of learning objectives - 'cognitive domain', affective domain' and psychomotor domain' of knowledge, attitudes and skills reached by a committee of educationists chaired by Benjamin Bloom in 1956 known as Bloom's Taxonomy (Anderson et al, 2000).

Al-Shawkani's and Al-Zarnuji's Learning Strategies

These approaches advocate a curriculum and instruction process incorporating the changes needed to promote a holistic approach to teaching and learning. Al-Shawkani and Zarnuji's learning model www.librarything.com/author/alimammohammadibnali encompasses eight steps curriculum implementation as summarized below.

1. Readiness: 'Readiness' has to do with 'mental-affective attitude'. It is obtained and becomes much stronger when combined with 'intention', 'diligence', and unshaken 'reliance' on The Almighty Allah. This is in line with Plato's view that learning takes place when the learner is not forced to learn, and learning should take place voluntarily.
2. Soul Refinement: This is 'moral motive' and it is reached by improving the belief of the education system which leads to 'respecting learning', and 'learned people' and developing a desire to emulate the learned people.
3. Motivation: This has to do with 'cognitive', 'motor and effective character'. Motivation is a composite of intrinsic feelings, material, activity and participation all at the same time. A teacher here serves as an instigator and facilitator.
4. Choice: This occurs when there is 'self-motivation for learning and adherence' by the learner. However, s/he needs guidance from the teacher who works as an instigator and a coach. The learner becomes motivated to the right choice of the study-branch, subject, teacher etc
5. Activities: These are activities to be carried out by the learner in the process of learning. This phase constitutes 'aims and objectives of learning'. However, the activities have distinctive qualities in terms of variety, validity, continuity, gradual approach, and repetition.
6. Learning and forgetting: This is a 'cognitive activity'. No man who has a capacity of remembering each and everything s/he learned; we learn to remember and forget some stuff. However, the learner needs direct advices encompassing psychological and physical factors.
7. Physical health and learning: These are of two dimensions: theoretical, like food, and practical like consumption of modest amount of food, and avoiding long sleep. Physical education and learning are the twins of formal education.
8. Learning as a social activity: This has to do with the 'social milieu and within social interactions' of the learner. Here the learner learns intensively the values of his/her community and society to serve it. Once this is done, the main goal and mission of education which is to improve humanity will be fulfilled

Viewing the Quranic Model in the light of Al-Shawkani and Zarnuji's learning strategies as illustrated above, strengthens teaching and learning moral values with lasting effect. The model aims explicitly to help teachers drive the process of teaching moral values in a way that empowers learners to take a leading role in their community and make constructive decisions (Sulayman, 2007). In addition, employing self-evaluation techniques and facets of empowerment evaluation as championed by Fetterman (2001) have proven a great success in some developing countries like South Africa, United States and others.

Focus of the Model

The model is applicable in knowledge continuity. The main focus in the learning continuum in the Quranic integration process model are in the following aspects:

Source of Knowledge

Islamic scholars believe and admit absolute knowledge is from one source of power beyond the boundaries of human being known as Allah. In fact, this is what makes Islamic education very unique. Unlike the modern world, Islam provides principles and means of protection of people's life on earth. The Model advocates total and the wholeness development of mankind through education, and regards education as a wisdom that must be shared because it has no copyright. It advocates the view the Al-Mighty God (Allah) is the absolute source of knowledge, and hence, we have to follow His guidance in pursuing knowledge (Qur-an, 96: 1-5). Following this decree, the Model maintains the purposes of Sharia (Maqasid Shariah) are to guide the formulation and implementation of educational policies and be the responsible organ to oversee the implementation through the school curriculum as an effective instrument. These necessitate the educational systems to reform the curricula because they are essential needs for mankind's life and survival on earth.

This paper argues the preparation of a generation should advocate positive values such as respect of human dignity and means of procreation, protection of people's life; their intellect and properties, wealth and religion. These should be the cardinal purpose as well as the mission of education in the modern world. These five concerns of the proposed curricula can serve as educational policies and guidance in curriculum design or reform in the formal and tertiary education systems. Man's endeavour since time immemorial as advocated by the Al-Quran and revealed to the Prophet Muhammad (PBUH) over 23 years has been to develop mankind as a whole; physically, emotionally and intellectually by maintaining and sustaining these five purposes of Islamic sharia.

Teacher- Learner-centered Curriculum

The emphasis in the Model is on the quality of learning instead of the quantity of work. This is because quality education is emphasized everywhere, and all nations are striving for it. To operationalize this trend, the Model advocates for partnership in learning or Teacher -Learner -centered approach in a mutually beneficial process in classroom practices. Implications for concentrating on classroom practices give room for sharing learning goals with students, involving students in self-assessments, and, providing feedbacks that can help students see their next steps and how to take them positively, apart from giving a feeling of being empowered to improve learning and feel confident that every student can improve. Teachers' emphasis is on improvement instead of marking and grading. This implies for more formative assessments in the classroom instead of summative assessments, and hence, strive for improvement instead of marking/grading and ranking. The focus in this kind of learning is both; the teacher by building his/her capacity in delivery, and by helping the learner realising him/herself as a human being whose mission is to help mankind.

The Practical Image of Quranic Model

The Prophet Mohammed (PBUH) is the practical image of the Quranic model; He was and is the role model who must be emulated by the entire mankind. Reviewing His bibliography, He was a dynamic model intervening in all aspects of the individual life, giving appropriate guidance and consultations to the entire mankind seeking for the wholeness development of mankind. Moral Values can strategically be built through integrating the practical image of the Prophet and combining it with Maqasid Al-shariah and His practical instances on social justice. The Islamic law 'Shariah' as practised by the Prophet (PBUH) was built for the benefits of both the individuals and community. Moral values are to guide humans through the guidance of the Prophet so as to bring mercy to mankind on earth "We have not sent you but as a mercy to the worlds" (Qur-an, 21:107).

Quranic Integrated Curriculum Model Framework

The main purpose of the Quranic integrated curriculum which is based on the social aspirations of the society, is to emphasize on the four capacities in the curriculum framework; helping children and young people to become successful learners, confident individuals, responsible citizens, and effective contributors in the development of the nation. These imply education should promote self-respect, values, stimulate and develop critical and enquiring mind, respect and preserve the Islamic principles and culture, inculcate tolerance and perfection, to mention but a few (Sulayman, 2007). With regard to what principles should be developed in the learners, the Quranic model emphasises on scholars both secular and Islamic concepts of Education. It should be agreed people learn because they want to know, to do, learn to be, learn to live together with other people, and learning to worship. The model emphasizes educational experiences in all subjects in the national curriculum must be organized to reinforce each other.

This paper found Foshay's view (2000) on how curriculum is implemented very useful in conceptualizing the Quranic Model. He proposed the curriculum field has three dimensions, namely, purpose, substance [Content], and practice. He means by purpose: general purpose of education that brings one's humanness to reality. He identified and elaborated 6 aspects, namely, the intellectual, the emotional, the social, the physical, the aesthetic, and the transcendental or spiritual aspects. By substance he meant the content that includes all of the common school subjects. The substance of education consists of the organized school experiences, including co-curriculum and the school culture. Practice, is the third dimension of Foshay's matrix (2000).

CONCLUSION

The paper makes a call to all curriculum developers to integrate moral values into the school curriculum by employing the integrated learning process models based on the 'Quranic Model'. Instilling values in schools has a long way to go. However, this can be possible by integrating inculcating moral values in the school curriculum and employing the Quranic integration model, Al-Shawkani's learning strategies, and facets of empowerment

models as well. Such exposure provides opportunities for young people to receive training for self-development and building a foundation in moral values that will help them as adults to resist immoral practices. It would help youths to develop as a whole, and if it is effectively done it may impact their decisions while still at school, to practise leadership roles as students and later in life as adults and leaders. To conclude, there is a need for our education systems to reform our curricula in the light of the Quranic model to guide mankind. Thinking in this way may help to reform our educational system and make it a better place for solving social and moral problems that most communities are facing. Let us tell the youths their mission in life should always be 'raise myself to help mankind.'

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