THE \textit{HIKMAH} (WISDOM) PEDAGOGY, MORAL REASONING AND CRITICAL THINKING IN A SECONDARY MORAL EDUCATION CLASS

BY

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ABSTRACT

Moral Education is a subject in schools across Malaysia for non-Muslim students with the purpose of teaching them to identify a moral problem, to make a moral decision, and to act in a morally right way. It focuses on moral feelings, moral reasoning, and moral action. The literature has shown that the common teaching methods for moral education are expository, note-taking and discussion, storytelling and more recently, small group tasks and the textbook used as a major teaching aid. The method of philosophical Inquiry (PI) termed Hikmah (Wisdom) Pedagogy has never been applied to teach Moral Education in Malaysian schools. Hence, the purpose of this study was to examine the effectiveness of the Hikmah Pedagogy in enhancing moral reasoning and critical thinking among Form Two students at a public secondary school and also to explore students’ views of the pedagogy. The subjects of the study were Form Two (14-year-olds) students with one class of 27 students as the treatment group and another class of 33 students as the control group. Both groups were taught similar topics for a period of 11 weeks. The control group used passages from the textbook while the treatment group used PI texts specifically designed for the study – materials consisting of pictures and videos. This study employed a quasi-experimental design and the interview method. The Defining Issues Test (DIT2) and Ujian Kemahiran Menaakul (Test for Reasoning Skill) Centre for Teaching Thinking (UKMCTT) were the instruments used to measure moral reasoning skills and critical thinking respectively. These tests were further triangulated using qualitative data which include classroom observations and document analysis of students’ homework. The results of the study showed that the Hikmah Pedagogy had helped to enhance the moral reasoning stages for the treatment group as there was an increase in the post-test means score for Maintain Norms while a decrease in the post-test means score for Personal Interest and N2 score. Furthermore, the statistical t-test on critical thinking showed a significant difference in the post-test means score with the treatment group scoring a higher mean, which suggests that Hikmah Pedagogy had improved students’ critical thinking. Next, the findings from the students’ homework showed that the treatment group had a positive improvement in moral reasoning level based on Kohlberg’s Stages of Moral Development. About 60% of the students showed a significant improvement in their moral reasoning level from homework one to homework two while 40% showed improvement from homework two to homework three. Analysis of students’ questions in class showed an improvement from lower order thinking skills (LOTs) to higher order thinking skills (HOTs) questions. Students’ interviews revealed eight major themes, namely (i) steps of teaching, (ii) emotional, (iii) thinking skills, (iv) learning skills, (v) communication skills, (vi) social skills, (vii) challenges, (viii) creative approach. In conclusion, the study recommends that teachers accommodate the Hikmah Pedagogy in Moral Education classes as a new innovation in 21st-century pedagogy by reducing the content of the subject syllabus as well as train themselves to be more critical and competent in facilitation skills.
خلاصة البحث

التربية الأخلاقية من المواد التي تدريس في ماليزيا للطلاب غير المسلمين. وأهداف هذه المادة يعلم الطلاب ليعرف طرق حل مشاكل الثقافة والبحثية بأسلوب صحيح. ويعود من ذلك أن يركز على الشعور والتفكير والعمل بناء على الأخلاقية الصحيحة. وقد كان مراجعة من البحث ليشير على الطريقة الدراسية في مادة التربية الأخلاقية. وهو أخذ من المذكرة والقرار والقصة. وفي مؤخرا، قام المجموعة صغيرة من الطلاب لهذا البحث ثم استخدام الكتاب المدرسي لوسائل المعينة تماما في التعليم. ولم يتم تطبيق طريقة البحث النفسي (ف.ي) التي طلبه على أصول العلم بالحكم لتعليم التربية الأخلاقية في المدارس في الماليزيا. وذلك من أهداف هذا البحث تأثير علم التربية وبعض النماذج لتطبيق الفيلسوف التي تدرس التفكير الأخلاقي والتفكير النقدي بين الطلاب الصف الثاني في المدرسة الثانوية. واستكمال الرأي على الطلاب بالأصول التربية الحكمة وتقييم الفيلسوف في المادة التربية الأخلاقية.

يوجد الطلاب الصف الثاني الثانوي (۱۴ عاما) في الفصل عددهم سبعون وعشرون (۲۷) من المجموعة التجريبية والفصل الآخر ثلاثون وثلاثون (۳۳) من مجموعة ضابطة. ويعلمهم الدرس تحت الموضوع معا في أحد عشر أسبوعا. يستخدم الخلل المجموعة الضابطة في النهج الكتاب المدرسي وحين في المجموعة التجريبية استخدام على (ف.ي) خصوصا في التعليم والصور والمقاطع الفيديو. وفي هذا البحث استخدم على تصميمهما شب تجريبي ومقابلات أيضا. ثم استخدم على تحديد قضايا الاختبار (د.ا.ت. ۲) وهو اختيار المهام المتقدمية لержاء التعليم والتفكير (أو ك م س ت ت) لقياس التفكير النقدي. وهذا الاختبار يؤدي إلى دراسة نوعية التي شملت الملاحظات في الفصل والمقابلات وتقييم الوثائق لواجحة المنزلية على الطلبة. ظهرت النتائج في هذا البحث باستخدام التعليم الفيلسوفية الدراسية. أن تساعد في تحسين التصنيف العلمي التفكير الأخلاقي للمجموعة التجريبية. وهم حصلوا على درجتهم العالية وزيادة في الاختبار البعدى المتعلق بالاهتمام الشخصي في نتيجة (ن.۲). وعلاقة على ذلك، أن ظهرت من الإحصائيات الاختبار - التفكير النقدي لديه فرقا كبيرا في النقطة النتيجة الأعلى على المجموعة التجريبية. وقد الاقتراحات التي استخدام الظروف التدريس الحكمة إلى تحسين التفكير النقدي لطلاب ثم ظهرت النتائج النوعية التالية من الواجبات المنزلية وبيان أن المجموعة التجريبية تحسن بشكل إيجابي في مستوى التفكير الأخلاقي باستخدام مراحل الأخلاقية ونظرية التطور في (کوهایبرغ). وأن ظهرت تحسنا كبيرا ۷۰٪ من الطلاب في التفكير الأخلاقي الواجبة المنزلية إلى الثانية وحينما ما يصل إلى ۵۰٪. لتشير نتائج كبيرة من الثامنة الواجبة المنزلية آخر وهي الثالثة. ظهرت تحليل الأمثلة للطلاب في الفصل
منخفض تحسنا (ل وت س) إلى ترتيب الأسئلة مهارات التفكير العليا. (ه وت س) وقد كان الطلاب كشفت على المقابلات باستخدام ثمانية موضوعات رئيسية مثل (١) طرق التدريس (٢) عاطفي (٣) ومهارات التفكير (٤) ومهارات التعلم (٥) ومهارات التواصل (٦) ومهارات الاجتماعية (٧) والتحديات (٨) والمهم الابداعي. وفي الختام، خلاصة هذا البحث توصي الدراسة إلى المعلم ليوفق التربية الحكمة في التربية الأخلاقي باعتبار ابتكارا جديدا على أصول التدريس في القرن الحادي والعشرين. وذلك تقليل المحتوى على المنهج الدراسي. .
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DECLARATION

I hereby declare that this thesis is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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1.1 BACKGROUND OF THE STUDY

Education is a very important aspect of life. Education consists of knowledge, skills and values transmitted in order to produce a good human being. According to Al-Attas (1993), knowledge (*ilm*) can be defined as the arrival of the meaning of an object of knowledge in the soul or the arrival of the soul at the meaning of an object of knowledge. Through knowledge, man can be guided to do the right things and acknowledges God as his creator. He will act rightfully not only in terms of his conduct of this world but also of the hereafter (Hashim, 2017a). Thus, education “is the means to arrive at the wisdom which leads to justice and fulfilment of his faith” (Hashim, 2017a).

To arrive at wisdom, education should be all about teaching students to think for themselves (Taylor, 2012). Unfortunately, education is being distorted due to an obsession with assessments through examinations where schools have become rather an instrument (Taylor, 2012; Hashim, 2017b). To achieve excellent results, teachers can turn to spoon-feeding, subsequently killing the sense of curiosity, the sheer joy of discovery, and the loss of interest in learning (Taylor, 2012; Hashim, 2017a). In this scenario, education fails to cultivate inquiry, critical thinking, reasonableness, and judgment (Dewey, 1978; Dworkin, 1959; Lipman, 2003). According to Dewey (1978), education should foster thinking, not just be a transmission of knowledge.

Thinking is a process of seeking and knowing the relationship between object, idea and concept in order to get a meaning. Good thinking requires higher order
thinking. As asserted by Bloom, a higher level of thinking involves analysis, synthesis, and evaluation. In addition, critical thinking includes reasoning and critical consideration especially in making decisions (Lipman, 1991).

In making decisions, moral reasoning plays an important role as it is a systematic approach and an intellectual means of defending our ethical judgements against the criticism of others. It is intended to provide analysis of the principles and the techniques required for rational decision-making ethics (Day, 2006; Fox & Marco, 2001). Moral reasoning is used to gain confidence that our moral views are correct (Fox & Marco, 2001).

However, moral reasoning has to be added with hikmah (wisdom) not only using rational decision. Hikmah can be defined as solving the problems fairly and concretely according to the principles found in the Quran that can be used by all the people without prejudice (Hashim, 2013). Figure 1.1 shows the Triarchic Intelligence model which combines critical thinking, creative thinking and values to achieve hikmah decision.

Source: Hashim (1996)

Figure 1.1 Triarchic Intelligence Model
Both critical thinking and moral reasoning are a need in schools to overcome students’ lack of moral reasoning and critical thinking. Sternberg (2010) suggests that schools need to provide moral or ethical reasoning skills starting from primary school onwards. Schools must help students to master moral reasoning skills that challenge students with moral reasoning problems and help them develop the skills they need to cope with these problems. He also believes that the process of moral reasoning can be taught especially in the school curriculum. He further argues that most parents and religious schools may teach ethics, but they seldom teach moral reasoning. They may view that their job is only teaching what is right and what is wrong, but not how to reason with ethical principle (Sternberg, 2010).

Teaching critical thinking to students can enhance their logical skills and ability to reason (Lipman et al, 1980). The effective teaching has three strategies which are dialogue strategies, stimulating critical thinking and encouraging discussion in the classroom (Hashim, 2013). Effective teaching also promotes both moral and academic excellence (Solomon, Watson & Battistich, 2001). Indeed, teachers with a positive attitude about students are more likely to foster student achievement and ethical behaviour (Haberman, 2000). Teachers also require necessary pedagogical skills and they need the disposition of being committed to providing caring climates as a teaching practice (Che Abd. Rahman, 2007).

Furthermore, an effective teacher must know what and how to teach positive character formation. One model to cultivate moral character is the Integrative Ethical Education (IEE) model. According to this model, the teacher first needs to foster a supportive climate for moral behaviour and high achievement as stated earlier. Second, the teacher needs to cultivate ethical skills, and third, he/she should use an apprenticeship approach to instruction (novice to expert-guided practice). Fourth, the
teacher should nurture self-regulation skills and fifth, needs to build support structures with the community (Narvaez & Lapsley, 2008).

However, according to Glickman (1991), the majority of teaching method likely require students to memorise, using pencil and paper, and with few discussions. This pedagogy assumes teachers as a source of knowledge, with student engagement at a minimal level and interactions between students can be said to be indirect.

Hence, it is important to teach students to think in a philosophical way as philosophy begins when one is systematically puzzled about what is meant by what is said and written. The purpose of philosophical thinking is to nurture a sense of puzzlement, to encourage the search for clarification of meaning, to avoid confusion with the use of key concepts, and to enable one to recognise the foundation of misunderstanding in the traditional areas of philosophical inquiry through discussions (Pring, 2009).

One programme that promotes discussion and critical thinking skills is the Philosophy for Children programme. The Philosophy for Children (P4C) is a coherent programme in teaching thinking skills created by Matthew Lipman and his colleagues at Montclair State University, United States. This programme began in the late 1960s when Lipman, a professor teaching philosophy at Colombia University, realised that his undergraduate students were lacking in reasoning and judgment (Naji, 2005).

He then started to ponder over the question of ‘Why it is’. He questioned ‘that while children of four, five and six are full of curiosity, creativity and interest, and never stop asking for further explanations, however, by the time they are eighteen they are passive, uncritical and bored with learning’ (Fisher, 2013). Therefore, he believed that it was too late to teach these reasoning skills to college students and decided that reasoning might be taught from childhood. Lipman narrated,
“I began to think that the problem I was seeing at the university could not be solved there, that thinking was something that had to be taught much earlier, before thinking habits became entrenched, so that by the time a student graduated from High school, skilful, independent thinking would have become a habit” (Naji, 2005)

Moreover, P4C is relevant to the moral reasoning process. For instance, in moral reasoning, students need to understand the moral conflict and P4C provides the skills in understanding the moral conflict by asking deep and interesting questions about the dilemma. Then, the students need to identify the issues, information, and assumptions surrounding the problem. Here, P4C offers a collaborative discussion in identifying issues or information. Next, moral reasoning needs to be concluded by evaluating alternatives to the moral dilemma. Thus, in evaluating alternatives for the issue, P4C provides critical thinking in moral reasoning such as giving reasons and evidence, creative thinking and caring thinking which involves applying imagination of the consequences of the decision and empathy.

In Malaysia, thinking skills are a major agenda in national education and is eminent (Yen & Halili, 2015). Malaysia has put a major effort in enhancing thinking skills with the Ministry of Education (MOE) implementing structural reforms through the Integrated Curriculum for Secondary Schools (KBSM) which introduced critical thinking skills, in 1988, the Vision 2020 in 1991, the Critical and Creative Thinking Skills (KBKK) in 1996, and the concept of “smart school” in 1997 with the aim of producing human capital with high-level thinking ability. In 2012, the Malaysian MOE released the Preliminary Report of the Malaysia Education Blueprint 2013-2025 that evidently emphasised on six key attributes that students would need to thrive in the globally competitive market such as knowledge, thinking skills, leadership skills,
bilingual proficiency, ethics and spirituality, and national identity (Yen & Halili, 2015).

Nevertheless, in reality, the majority of teachers have failed to engage students in constructive teaching as they still employ the lecture method rather than cultivating HOTS (Ivie, 1998; Ministry of Education, 2012; Zohar, 2005). The Hikmah Pedagogy programme can enhance critical thinking among students as it is a teaching method that intends to develop wisdom through critical thinking as being creative and civilised can allow wise decision-making (Hashim, 2013).

Hikmah Pedagogy is a combination of theories from the Philosophy for Children programme, the pedagogical knowledge of cognitive skills and contemporary pedagogy, and hikmah in the Quran, sunnah and Muslim scholars (Hashim, 2013). Students who have been exposed to Hikmah Pedagogy have been shown to improve in critical thinking (Othman, 2005). Therefore, teachers need to implement Hikmah Pedagogy as a teaching method in enhancing thinking skills and moral reasoning among students. This method should be implemented in all subjects such as the Malay language, the English language, Science, Mathematics, History, Islamic Education and Moral Education.

1.2 STATEMENT OF THE PROBLEM

Moral Education is one of the core subjects in the Malaysian school system. It is compulsory for non-Muslim students to learn Moral Education in school while Muslim students learn Islamic Education. The aims of Moral Education, according to the Standard Curriculum for Secondary Schools (2016), are:

i. To know and understand the moral concepts and moral issues in everyday life,
ii. To develop moral reasoning in making decisions and to come up with solutions for moral problems based on moral principles,

iii. To nurture moral emotion towards empathetic behaviour and fairness,

iv. To practice moral conduct responsibly and with integrity,

v. To strengthen the element of unity in order to create a harmonious society,

vi. To appreciate and practice universal values for noble character.

In order to achieve these goals, Moral Education focuses on three domains, namely moral reasoning, moral action, and moral feeling (Standard Curriculum Secondary School, 2016). Therefore, it is essential for a Moral Education teacher to teach and instil these three domains within the students. However, it has been shown that the students displayed a lower level of Moral Reasoning in reality. From past research, it has been proven that moral reasoning has another different environment to delinquent behaviour (Kurther & D’Alessandro, 2000) and Kohlberg (1964), as cited in Bear and Richard (1981), asserted that moral reasoning is “the single most important or influential factor yet discovered in moral behaviour”. His theory makes it evident that moral reasoning should exert a powerful influence on behaviour, an influence detectable to researchers in a variety of setting (Bear & Richard, 1981).

For instance, delinquents have been found to use a lower level of moral reasoning than non-delinquents (Campagna & Harter, 1975). Children who employ lower stages of moral reasoning will display more comportment problems than those who reason at higher levels (Bear & Richards, 1981); and students who are involved in disciplinary cases have lower moral reasoning while students who are not involved in disciplinary cases have a higher moral reasoning (Che Hassan, 1999). We can conclude that individuals who are able to perform with higher moral reasoning are
more likely to act morally than those who are able to do so at the lower stages (Ketefian, 1981).

Malaysia has been facing a lot of moral issues especially social problems among adolescents. According to Utusan Melayu (2017a), 3,448 cases of bullying had been recorded in 2016 while as of June 2017, 872 bullying cases were recorded. For instance, in March 2017, Malaysians were shocked with the news of bullying in a Tamil primary school that witnessed a student being forced to cut his own tongue (Utusan Melayu, 2017b). Then, in June 2017, a very heart-breaking tragedy occurred at a university in which a student believed to have been abused by his friends died at Serdang Hospital. The victim reportedly suffered from burning on several parts of the body due to the vapour pressure (Utusan Melayu, 2017c). Such cruelty is evident in the presence of dehumanised values.

Besides that, there are also immoral activities and behaviours involving students such as crimes, drug addiction, loafing, juvenile delinquencies, cigarette smoking, fighting with the use of dangerous weapons, vandalism, rudeness towards teachers and others, coming late to school and skipping classes. In 2014, 50 per cent of the 33 suspects in the case of motorcycle theft were school students (Sinar Harian, 2014). The case of babies born out of wedlock increases every year with an average of 84 cases daily with Selangor recording the highest number of cases (Ismah, 2015). These moral issues show adolescent’s involved in the above cases had a lower level or lack of moral reasoning and critical thinking.

Therefore, there is a need to teach them to increase their moral reasoning and critical thinking. However, there are several issues in learning Moral Education itself. For one, students are not displaying enough interest in the subject (Barone, 2004). This is due to teachers’ higher emphasis on the memorisation of values and the jotting