

THE ROLE OF ISLAMIC EDUCATION IN AKHLAQ  
PRACTICES AMONG BOARDING SCHOOL  
STUDENTS IN KELANTAN: STUDENTS'  
PERSPECTIVES

BY

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A dissertation submitted in fulfilment of the requirement for  
the degree of Master of Education

Kulliyyah of Education  
International Islamic University Malaysia

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## ABSTRACT

The study aims to investigate the students' perceptions of the role of Islamic education in Akhlaq practices among boarding school students. The study also wishes to determine if there is a significant relationship between students' Akhlaq practices and their perceptions on Islamic education subject. The study employs a quantitative research design. The instrument used for data collection was a questionnaire which was chosen in representing the selected population among students of boarding schools. The sample ( $n = 220$ ) which was selected stratified random sampling consisted of 99 males and 121 females aged 16 from 4 boarding schools in Kelantan. The data was analysed using frequencies, descriptive statistics, independent samples t-test and Pearson correlation. The finding of the study revealed that students have positive perceptions towards the implementation of Islamic education subject in schools. It was also found that there is a good Akhlaq practice among boarding school students in Kelantan. It also indicated that mean for male was slightly higher than female. However, the differences between the two genders were not statistically significant. Results of the correlation analysis revealed that there was a statistically significant and positive relationship between students' Akhlaq practices and their perceptions towards the teaching of Islamic education in schools ( $r = 0.625$ ,  $p = 0.00$ ).



## خلاصة البحث

تهدف الدراسة إلى دراسة تصورات الطلاب لدور التربية الإسلامية في ممارسات أخلاق بين طلاب المدارس الداخلية. تهدف الدراسة أيضًا إلى تحديد ما إذا كانت هناك علاقة مهمة بين ممارسات أخلاق الطلاب وتصورهم حول مادة التربية الإسلامية. وتوظف الدراسة تصميم البحث الكمي. كانت الأداة المستخدمة لجمع البيانات عبارة عن استبيان تم اختياره لتمثيل السكان المختارين بين طلاب المدارس الداخلية. كانت العينة (ع = 220) التي تم اختيارها عبر عينات عشوائية طبقية تتكون من 99 من الذكور و 121 من الإناث حيث تتراوح أعمارهم بين 16 سنة من 4 مدارس داخلية في كلنتن. لقد تم تحليل النتائج باستخدام الترددات، والإحصاء الوصفي، والعينات المستقلة في اختبار "ت" وارتباط بيرسون. كشفت نتائج الدراسة أن الطلاب لديهم تصور إيجابي تجاه تطبيق مادة التربية الإسلامية في المدارس. كما وجد أن هناك ممارسات أخلاق جيدة بين طلاب المدارس الداخلية في كلنتن. كما أشار إلى أن المتوسط بالنسبة للذكور كان أعلى بقليل من الإناث. ومع ذلك، فإن الاختلافات بين الجنسين ليست ذات دلالة إحصائية. وكشفت نتائج تحليل الارتباط أن هناك علاقة ذات دلالة إحصائية وإيجابية بين ممارسات أخلاق الطلاب وتصورهم تجاه تدريس التربية الإسلامية في المدارس (ر = 0.625 ، ف = 0.00).

## APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion; it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Education.

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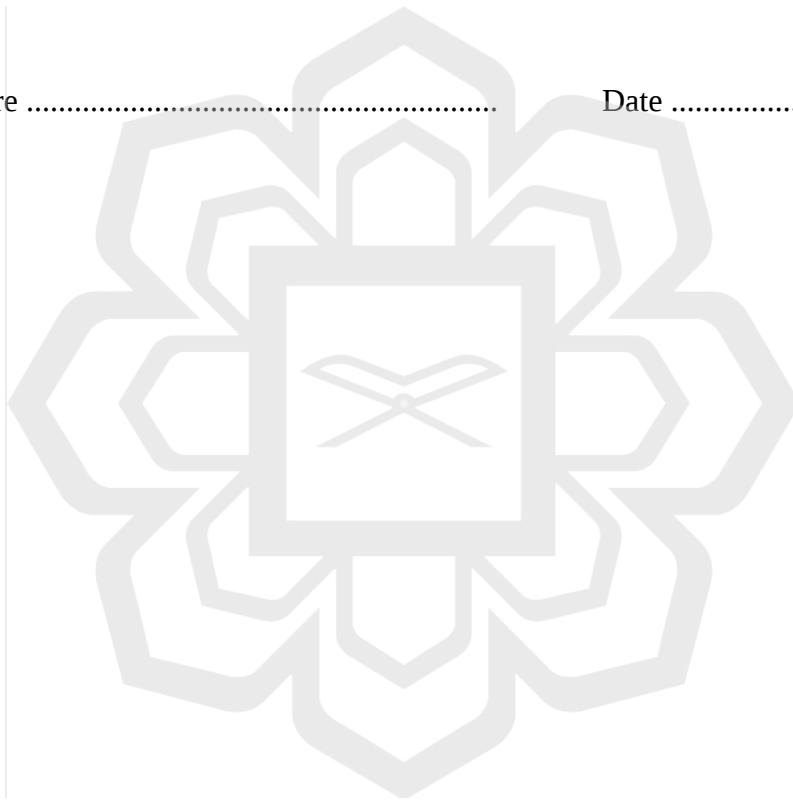
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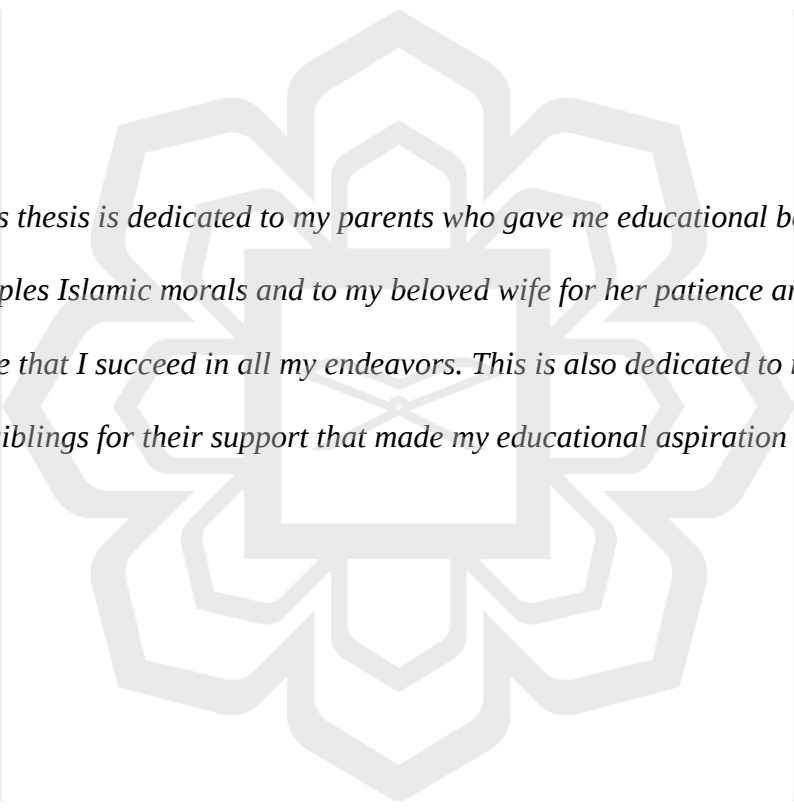
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*This thesis is dedicated to my parents who gave me educational based on the principles Islamic morals and to my beloved wife for her patience and sacrifice to ensure that I succeed in all my endeavors. This is also dedicated to my wonderful siblings for their support that made my educational aspiration a reality*

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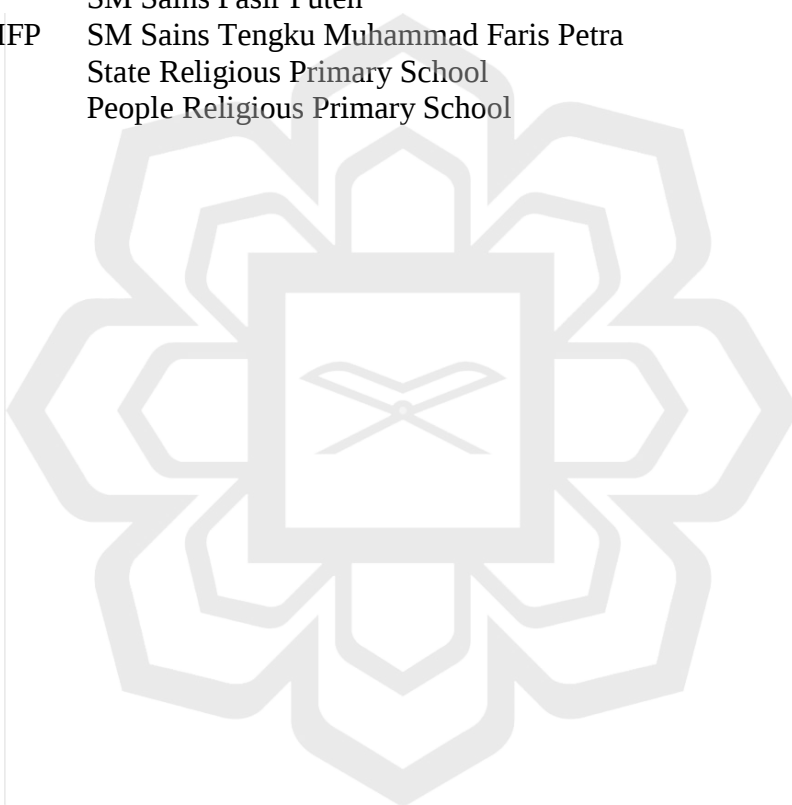
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## LIST OF ABBREVIATIONS

|         |                                      |
|---------|--------------------------------------|
| JESS    | SM Sains Jeli                        |
| MOE     | Ministry of Education                |
| SABK    | Government-Aided Religious School    |
| SBP     | Fully Residential Schools            |
| SMACH   | SM Sains Machang                     |
| SMAN    | State Religious Secondary School     |
| SMAR    | People Religious Secondary School    |
| SMKA    | National Religious Secondary School  |
| SMS     | Secondary Science Schools            |
| SMSP    | SM Sains Pasir Puteh                 |
| SMSTMFP | SM Sains Tengku Muhammad Faris Petra |
| SRAN    | State Religious Primary School       |
| SRAR    | People Religious Primary School      |



# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 BACKGROUND OF THE STUDY**

Learning Islamic education is crucial for each Muslim since it is a gateway for understanding Islam and its lessons. It is among the subjects in our country's education system and then made compulsory for Muslim students. Primarily based on the Islamic Educational Philosophy, the main goal of education is forming attitude, skills, personality and way of living as being a servant of Allah who has duties to update oneself, society, nation and environment towards the access of goodness in life also as 'akhirah' (Jabatan Pendidikan Islam dan Moral, 2002). This demonstrates through Islamic education we are ready to produce characters of an excellent Muslim. Realizing the benefits of Islamic education since the place for inculcating Islamic teachings as well as values into Muslim students, it is therefore imperative to sustain a good perception of learning this subject and also good practices of akhlaq among students.

In the context in which the culture upholds akhlaq along with religious values, the usefulness of the education process, particularly, religious education is now an important spot that requires additional thought because of the substantial features of the education program. The achievements of teaching and learning depends upon the teachers' capacity to inform instead of the job of parents, although; this does not imply that the job of parents; value of parents in students' advancement are not realized. Comparatively, students spend far more time with the teachers of theirs, especially for all those that remain in boarding schools or maybe totally residential schools. Thus, this particular study focuses on boarding schools or even fully residential school

students. This particular school offers both learning along with a school atmosphere that is well planned, controlled, and nutritious for shaping students into responsible and balanced people capable of adding to the community and country of theirs. Additionally, it supplies the best education platform for building proficient, balanced, plus patriotic people with leadership attributes into researchers, technocrats, and workers that are able to fulfilling the ambitions of the nation. In general, all boarding schools in Malaysia are exactly the same in terminology of eyesight, which is a world class, fully residential school having a Malaysian identity. Thus, this particular study focuses on boarding schools in Kelantan only that are SM Sains Faris Petra, SM Sains Machang, SM Sains Pasir Puteh and SM Sains Jeli.

You will find several concerns that usually play in the minds of ours, our students accepting this particular subject as among the subjects taught at school? What exactly are the perceptions of students towards the subject of Islamic Education? Virtually all people should not ignore the picture of the Islamic Education curriculum subject. The quality of learning and teaching of Islamic Education has to be improved to a much better degree. Therefore, the Islamic Education class is not flat for students, but will probably be happy, enjoyable, and interesting when joining Islamic Education classes. Thus, the purpose of this analysis is to investigate the students' perceptions of Islamic training and akhlaq practices among boarding school students.

## **1.2 STATEMENT OF PROBLEMS**

The immorality among students these days continues to be a major worry within the Malaysian society. Probably the most frightening truth exposed by each is printed and electronic press is the constantly growing number of youths interested in social misconduct. Besides, the crime rate among them has additionally improved. This

situation mirrors the seriousness of the need and this problem to react correctly to avoid this particular issue from spreading more in society. The growing amount of pupils interested in immorality has raised questions about the methods of akhlaq among students. (Mohd Noor, A.F., Jasmi, K.A. & A Shukor, K., 2013). It is hoped the implementation of Islamic teaching is going to be an important agenda, and students will have the ability to value and use Islamic teachings offered to them after the primary years of theirs. Nevertheless, there are already a great deal of issues in establishing these newer generations because of substantial influences from their social environment. While the college has established different regulations and rules, students' misconducts continue increasing, such things regarding delinquent and deviant behaviour among teenagers. Based on the media, the selection of cases that are reported has grown every so often, so the amount of criminal cases requiring juvenile offenders has grown by 111 % over a season. Primarily based on stats released by the Polis Diraja Malaysia (PDRM), 7,816 cases have been captured in 2013 than just 3,700 instances in 2012, involving a rise of 4,116 cases. This quite heavy crime category is linked to underage youths aged between twelve and seventeen years old. Recorded figures also rose approximately 47% across the nation, as well as several of them had been interested in rape and murder cases. (<https://www.hmetro.com.my/node/36116>)

From this specific statement, it is apparent that the rejection and loss of appreciation towards the Islamic way of living will result in immorality, thus destroying man's needs on the whole. Students see that education is simply a place of getting information and abilities to meet up with the demands of the employers whenever they go into the job market or even workforce. They set aside the issue of spirituality and morality, and believe that each has absolutely nothing to do with the

abilities and also information required. In truth, the improvement of the neighbourhood, country, and the earth is a lot affected by individuals' private qualities beyond the skills of theirs and academic excellence. Therefore, suitable religious empathetic and advancement of akhlaq among students need to be among the important techniques in upholding and improving the integrity of akhlaq in most towns in standard and especially within the Muslim group (Azhar Ahmad, 2006).

Nevertheless, studies conducted on the teaching as well as learning of Islamic education at schools found that students were not interested and received a reduced curiosity in mastering the subject (for instance, see Nik Rosila, 2007; Aiiri, 2003; Dk Hajah Nur Ashikin, 2002). The lack of attention among students to understand Islamic education will develop a barrier between them and Islamic teachings, and also as an outcome, the noble goals of Islamic knowledge would not be materialised. Muslim students are claimed to enjoy a full interest in Islamic degree to obtain a full awareness of the religion. Nevertheless, when they are not keen on understanding it, work has being brought to enhance the teaching as well as learning of Islamic training. Since a great perception is able to inspire learning, learning the students' notion is vitally important.

Aside from this specific, Ab. Halim Tamuri (2000) discovered that lots of teachers are unable to use moral values throughout the teaching progression as well as place is taken by learning. Therefore, the issue of the students in the delivery of Moral issues and Islamic education is crucial to learn. Therefore, the issue of this analysis is investigating the students' perceptions of Islamic Education and akhlaq practices among boarding school students in Kelantan.

### **1.3 RESEARCH OBJECTIVES**

The objectives of the study are as follows:

1. To investigate the boarding school students' perceptions towards Islamic education subject.
2. To investigate the level of Akhlaq practices among boarding school students in Kelantan.
3. To investigate if there is a significant difference among genders on students' perceptions of Akhlaq practices in Kelantan boarding schools.
4. To investigate if there is a significant relationship between students' Akhlaq practices and their perceptions on Islamic education subject.

### **1.4 RESEARCH QUESTIONS**

The objectives of the study above lead to the development of the research questions.

With regard to the research objectives, the research questions are as follows:

1. What is the boarding school students' perceptions towards Islamic education subject?
2. What is the level of Akhlaq practices among boarding school students in Kelantan?
3. Is there any significant difference among genders on students' perceptions of Akhlaq practices in Kelantan boarding schools?
4. Is there any significant relationship between students' Akhlaq practices and their perceptions on Islamic Education subject?

## **1.5 SIGNIFICANCE OF THE STUDY**

The primary goal of the existing study is to determine students' perceptions of the usefulness of learning and teaching of Islamic education and akhlaq practices among students. Thus, this analysis is crucial particularly for the Islamic Education teachers, to have the actual image of the strategies and also to coach them throughout their learning and teaching towards their students. Although the approaches and strategies from this teaching would be the perceptions on the students, it is hoped that they are going to assist the long term future of Islamic Education teachers to alter the teaching design and technique of coaching in Islamic Education subject matter and change their attitude to be a little more dedicated and skilful along with characters of their life.

Additionally, this analysis is anticipated to be utilized by teachers to formulate more efficient approaches in their coaching and learning procedures, particularly in Islamic Education subject. Furthermore, it is hoped that this research is going to help the schools plus teachers of Islamic education to enhance their teaching techniques as it pertains to students' achievement and also perceptions of this particular subject. Moreover, this particular analysis is anticipated to possess the most important effect on educational policies and implementation to help make Islamic Education a subject that is necessary to score within the Sijil Pelajaran Malaysia (SPM) evaluation amount for a student to be qualified for admission in higher learning institutions. It is able to bring value on the school when students are able to succeed and include good akhlaq.

Aside from that in this study, the analysis even aided the State Education Department (SED) Directory, District Education Office (DEO) Directory, and Boarding School Management determine elements that affect students' immorality. It could also provide the school picture to them in order to monitor every so often as well as ensure the report is well prepared by the school.

## **1.6 DELIMITATION OF THE STUDY**

The study is done in schools in the state of Kelantan only. This research is limited to the boarding schools for form four students only. Hence, the study only investigates the students' perceptions and akhlaq practices among boarding school students in Kelantan. So, the results may be generalised for the exact same schools. Nevertheless, several limited generalisations might be produced on schools primarily based on an equivalent environmentally friendly setting. Second, perhaps in responding to the questionnaires, the students may not have answered as truthfully as expected of them.

## **1.7 DEFINITION OF TERMS**

There are some terms that need to have their definitions operationalized. These are as follows:

### **Islamic education**

Based on Ashraf (1985), Islamic education is an education which teaches the understanding of students in such a manner which in their attitude to life, their decisions and actions, and method to other sorts of expertise, they ruled by the profoundly experienced honest values of Islam.

### **Islamic education subject**

Based on Ajidagba (2012), Islamic studies will be described as the study of and also about Islam which relies primarily on the Qur'an as well as Hadith (the tradition of the prophet Muhammad, (blessings and peace be upon him). The study of Islam describes the study of history, teachings, or the principles of Islamic religious, while research about Islam would mean the research of all places where Islam has a say or even

where Islam teachings interfere or intervene. In this particular research, the conversation describes Islamic studies as among the core subjects in Malaysian schools which shows about Islamic principles and Islamic law to offer students a simple knowledge of Islam. Hence, it is known as Islamic education in this study.

### **Perception**

Lindsay and Norman (1977) mentioned that perception will be the procedure by which organisms interpret as well as set up sensations to create an eloquent expertise of the world. In some other term, perception refers to one's main experience of the world and also usually involves further processing of sensory input. Perception is far more practice of thinking as an outcome of the information gotten from the sensory systems regards certain events or things. It is the output process in which a person created the judgment or maybe beliefs, and the way was influenced by how they feel and think.

### **Students' perceptions**

What could be concluded here is that students' perceptions will be identified by a student's view or perception of a subject or matter. Consequently, in this particular research, what could be clarified by the students' perceptions is that an interpretation is given by the student or maybe reflection about the subject through thinking content, views, and skills.

### **Akhlaq**

Akhlaq is a set of values, systems, or regulations regarding mindset and moral measures which create an individual's action being it bad or good, wrong or right, and also approved or maybe not in Islam (Ab Halim, 2000). Based on Ibn 1300H in Lisan

al Arab, akhlaq is viewed with issues in human souls that each bad and good goal is primarily based on it without a lot of thinking and concerns. That is the way in which of Islam; uncivilised individuals are usually linked with individuals with low akhlaq or maybe terrible attitude.

### **Boarding Schools**

Boarding School is a team of main schools devoted to students that have achieved exceptional results in UPSR and PT3, typically between the ages of thirteen and seventeen. The criteria for admission are to become a Malaysian citizen, be a former student associated with a public school, have attained outstanding academic outcomes, and also active in co-curricular activities. In this study, the researcher concentrates on form four students, the era of sixteen years of age.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 INTRODUCTION**

This chapter covers issues associated with the students' perceptions of Islamic education and akhlaq practices. This chapter is going to begin by giving an introduction of Islamic education, its aims and objectives. This is followed by many ideas related to Islamic education in Malaysia such as the history of Islamic education before independence, Islamic education during the British colonisation, Islamic education after independence and also the effect of National education policy, reforms towards integrated and extensive Islamic education and definitely the transformation of Islamic education curriculum. Adhering to this, the chapter additionally discusses ideas on akhlaq in Islam. Then, it covers the history of the establishment of boarding schools in Malaysia, the goals and objectives of boarding schools. Aside from that, in this article, this particular chapter will examine students' perceptions of Islamic education with previous studies. Lastly, this particular chapter concludes with akhlaq practices with previous studies associated with particular research.

#### **2.2 ISLAMIC EDUCATION**

Education is among the important features of human growth and maybe the most important interpersonal establishment in a culture. Generally, education is usually to transmit a regular set of beliefs, norms, values and knowledge through the adult model to its youths. Islam gazes at education as a kind of worship ('ibadah') whereby Muslims share a regular range of values primarily based on the Quran ( important as

well as the most dependable tool for a lot of areas of knowledge) and Sunnah. Hassan, K. (1989) described education from the Islamic perspective, as much life process of making a person to objectify the role of his as being a caliph (Khalifah) of Allah on earth and thereby contributes completely with the reconstruction and improvement of the society of his to attain well-being in this particular world and hereafter.

To be able to reach to some agreements about the objective of Islamic education, it can be advantageous to firstly elicit the meaning of education and Islamic education. Ashraf (1979) described education as a process concerning three rewards: the individual, the community or the society to which he or she may belong and also the complete information of truth, each material and religious, that plays a prevalent part in identifying the dynamics and destiny of society and man. Thus, education plays a sizable role and it is a pillar for national advancement in many communities. Al-Attas (1984) kept the goal of Islamic education is not in order to induce the pupil's top with specifics but in order to prepare them for a lifetime of honesty and purity. This complete dedication to character developing according to the ideals of Islamic values will be the highest objective of Islamic training. Here, he emphasized character structure which has been moulded together in an academic curriculum, which he thinks as the highest goal of Islamic education. A far more extensive characterization of Islamic training was composed at the very first World Conference on Muslim Education in Mecca in 1977, as follows:

Education must aim at the well balanced development of the entire character of male through the instruction of male's spirit, intellect, his logical person, feelings, and physical senses. Education must satisfy therefore for the development of male in all its elements: religious, intellectual, innovative, actual physical, systematic, linguistic, both collectively and individually, and encourage all aspects towards goodness and also the attainment of perfection. The primary goal of Muslim education is based on the realisation of total submission to