

**DEVELOPING NOBLENESS CHARACTER MODEL BASED ON
INNER VALUES TO TEACH ISLAMIC EDUCATION AT
INTERNATIONAL PRIVATE SECONDARY SCHOOLS IN
MALAYSIA: A FUZZY DELPHI APPROACH**

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Abstract: This study aims to obtain experts consensus on the design and development of the Nobleness Character Model to be used by secondary schools' teachers to teach NC based on inner values to secondary school students. In this study, the researcher used quantitative research methods by using the Fuzzy Delphi approach. The researcher consulted the services of 7 experts from various fields of the Islamic character education and teaching. The questionnaire contains 20 items involving four main constructs, namely, (I) Wisdom, (II) Chastity (III) Justice (IV) Courage. Data was analysed using the FD approach with Fudelo 1.0.0.0 version Software. The findings of this study show that all the items proposed by the researcher passed the two conditions of the FDM that the threshold value (d) is not greater than or equal to 0.2. The percentage of expert agreement is also greater than or equal to 75%, and the final condition of the FDM is that the defuzzification value (alpha cut) is greater than or equal to 0.5. Therefore, all items are accepted. The overall findings indicate that all items are accepted, and there is expert consensus for the items proposed by the researcher in designing and developing the NC Model to be used by secondary school's teachers to teach noble characters based on inner values to secondary school. The design of this model is expected to assist Islamic nobleness character teachers as guidelines for teaching and learning Islamic education character. As for students, the model will be beneficial for them when teachers use the implementation in the teaching process, and the students will feel the positive effectiveness of the model and will appreciate their teachers.

Keywords: Islamic Nobleness Character, Inna-values, Development Design, Secondary School Students, Fuzzy Delphi Approach

INTRODUCTION

The Malaysian government has put more effort into inculcating the ethic and spiritual values in every single student of Malaysia, as stated in the Malaysian Education Blueprint (2013–2025). Ethics and Spirituality:

“Enhance Islamic and Moral Education with greater focus on unity and fostering stronger bonds among students. The revised KSSR and KSSM curriculum will require that every primary and secondary school student participate in community service. For secondary school students, this community service element will be a pre-requisite for graduation. The Islamic Education curriculum for Muslim students and Moral Education for non-Muslim students will be strengthened through a greater focus on understanding values related to unity and fostering good relations among students.” Malaysian Education Blueprint, (2013-2025,.2018, p.14).

In the early seventies, directly after the racial riots of May 1969, national unity and harmony was regarded as a valuable tool for national development and the education system was seen as a means to achieving such a goal. Efforts are still being deliberately made to foster and strengthen national unity and integrity by developing good personality, character and citizenship, and to upgrade the moral standard through the school curriculum (Third Malaysia Plan, 1976-1980). However, the values and affective domains were being neglected because they were not being tested in the examinations. At the same time, the public concern over indiscipline and social problems among the young was expressed and schools were being asked to provide a balanced education. (Mukherjee, 1983).

The private religious secondary education in Malaysia should meet the requirements of the Malaysian national curriculum. Private religious primary education or private religious secondary education or both, that comply with

the requirement of the National Curriculum prescribed under the Education Act, 1996 together with the provision of private pre-school education therein (2012).

Various Islamic schools have been established with the mission of integrating a genuine Islamic philosophy of education and its elements conducted into an educational curriculum in order to produce an ideal integrated Islamic personality as well as a generation that is well-balanced through an integrated approach based on the devotion to Almighty God. This vague concept of diversity can obviously be seen in statements issued by some Islamic private schools, such as in Malaysia, or from several perspectives.

Islamic Nobleness Character

Nobleness Character in this study is based on inner-values according to Islamic spirituality through Quran and Sunnah. In Islam, the term character can be defined as khuluq or akhlaq which is ethic, behaviour, or moral. Akhlaq from Islamic point of view is different from western perspectives. Ethics, according to western sociologists, is dependent on individual perspective in order to determine good or bad. However, in Islam, the source of ethics is its religious institution, transmitting a divine revelation to humanity. In other words, the Quran and Sunnah automatically become the source of Akhlaq in Islam. Thus, all modes of behaviour and character traits derive their goodness or badness from the sanction or otherwise of the holy book and the sayings and practices of the prophet Muhammad (S.A.W) who himself has been described as the best model of behaviour for all believers (Ahmad, 2012).

Islamic Inner Values

Islamic inner values are based on Islamic faith, which has six major articles based on the refinement of character and character and behaviour.

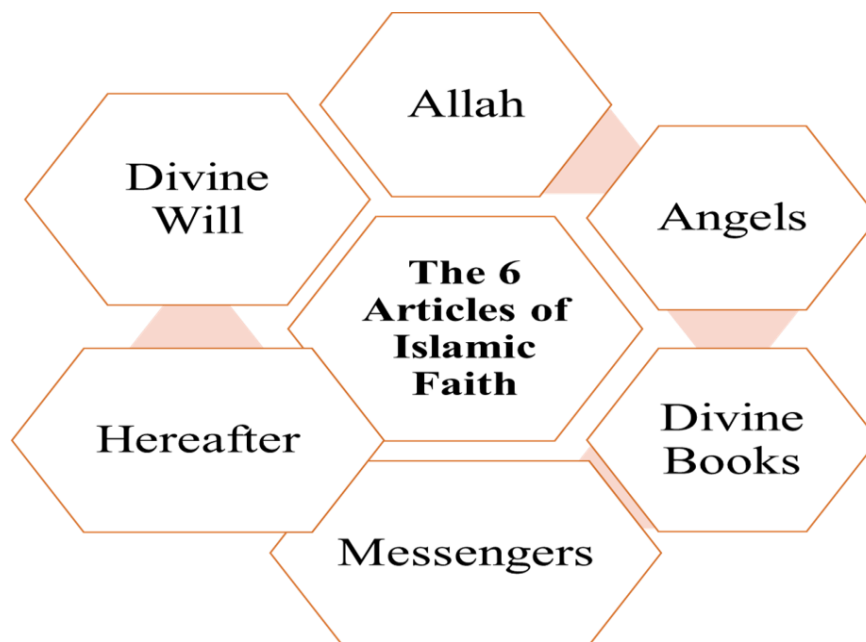


Figure 1. The Six Articles of Islamic Faith (Iman)

1. Faith in Allah. That is to testify that there is no truth worshipping God but Allah the Almighty.
2. To believe in angels
3. To believe in divine revealed books from Allah.
4. To believe in Allah's messenger
5. To believe in hereafter and
6. To believe in divine will of Allah, which means everything good or bad that happened is decreed from Allah.

As is spelled out in Hadith of Jibreel known as six Article of faith. "Inform me about Iman (faith)." He (the Prophet) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects." He said, "You have spoken the truth." (Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveller, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous (2:177).

PROBLEM STATEMENT

Today we have a major problem that needs to be solved and reformed in education, such as ineffectiveness of nobleness characters based on inner-values education in the secondary schools. The decline of nobleness characters based on inner values in the secondary school students today has occupied minds of most authorities and educators. The authorities and educators call upon the policy makers and the government to provide a solution to this problem by reforming the nobleness characters based on inner-values education in the curriculum and its way of teaching and inculcating. "Muslims in general are still unhappy with the present state of education even though efforts have been made by the (Federal) government. They feel that the teaching of Islamic religious knowledge is ineffective in the national school (Rosnani, 2000, p. 9). However, the values and affective domains were being neglected because they were not being tested in the examinations. At the same time, the public concern over indiscipline and social problems among the young was expressed and schools were being asked to provide a balanced education. (Mukherjee, 1983).

Several researchers have considered moral characters in communities and schools as well as its development and assessment, but few of them have considered model development and strategies and techniques of nobleness character based on inner values in secondary schools. This study is an attempt to fill this gap. For example, Balakrishnan, (2010) considered, the Education Ordinance of 1957, a system of education was to be established to fulfil the needs of the nation and to initiate cultural, social and political development. The main aim of this study is to develop the nobleness character model based on inner-values for teaching and inculcating nobleness characters based on inner-values to the secondary school students.

Research Objectives

This study is an attempt to develop the nobleness characters model based on inner-values for secondary Schools. The objectives of this study are:

1. To design and develop the nobleness character model to be used by secondary school's teachers to teach nobleness characters based on inner -values to secondary school.

Research Questions

Given the foregoing research objectives, this research work aims at answering the following three research questions:

1. What are the elements needed to design the nobleness character model based on inner -values to be used by secondary school's teachers to teach nobleness characters based on inner -values to secondary school?

LITERATURE REVIEW

This section reviews general overview of the nobleness characters based on inner-values, as fellows: Islamic Nobleness Character, Teaching and inculcating Islamic Nobleness Character, teaching Islamic Character based on Inner-values and Inner Values in Qur'an and Hadith.

Islamic Nobleness Character

In Islam character is essential in every circumstance to every person not just between Muslims but also between humanity and the entire creation in general. It is not about only personal interest or mutual interest or common interest, but an obligation for the Muslim to practice the character values clearly presented in the Qur'an and Sunnah. And we have sent you (O Muhammad - peace be upon him) not but a mercy to Alamin (Mankind, Jinn, and all that exist). (Qur'an, 21.107). Excellent character are co-editions of the authenticity of Iman (faith) as

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indicated in the Prophetic hadith: “He who believes in Allah and the Last Day of Judgment is forbidden to cause any harm to his neighbour, is to be kind to his guests – especially the strangers and is to say the truth or else abstain” (Al-Bukhari, 1987, hadith no. 6163).

Teaching and Inculcating Islamic Nobleness Character

Teaching and inculcating nobleness character in Islamic studies is crucial and valuable, all the prophets had inculcated Nobleness Character to their followers based on spirituality and inner values (faith). Prophet Muhammad peace be upon him emphasized in his tradition (Sunnah) by saying (I have been sent to perfect Makarimu Al-Akhlaq (good character).) (Al-Muwatah Malik. No.1614). Teachers at private Islamic schools in their turn must exert more effort to inculcate and teach the Nobleness Character to students as the heirs of the Prophets. Halstead (2010, p.285) has stated that Islamic morality being part of Islamic spiritual character Values must not be separated from with the terms of and extend to construct at the certain level, he categorized the level in three as listed below:

1. The obligations, duties and responsibilities set out in the shari‘ah (Islamic law),
 2. The values and manners associated with good upbringing.
 3. The personal qualities of character that a Muslim is expected to demonstrate in everyday life.
- I understand this categorization to mean that teaching spiritual character must be related to Allah (God), society and environment.

Teaching Islamic Character based on Inner-Values

Qardawi (1981, pp.105-107) also divided Islamic character values into six basic categories which Islamic education teachers can emphasize on when teaching Islamic character values. He classified the character component as follows:

- 1) individual character
- 2) social-family character
- 3) character that governs social life
- 4) character that guides people to behave better towards animals
- 5) character which guides human morality to maintain balance in the physical environment
- 6) character which considers servant attitudes towards the Creator.

Quoted by Shafie et al. (2018) and as pointed by (Al-Maududi, 1966), belief in the Hereafter is also a key factor in providing morality with a strong basis and purpose meaning that the worldly life is a preparation, both in spiritual and mental perfection, for achieving the life to come (akhirat).

Inner Values in Qur’an and Hadith

Inner values refer to anything in Islam which is based on faith such as faith in Allah, in his Angels, in his Books, in his prophets, believe in hereafter and believe in destiny whether it is good or bad. In holy Qur’an Allah the Almighty stated in surat Al-Baqarah (Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveller, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous (2:177).

METHODOLOGY

Research Design

This research is a quantitative study that uses the Fuzzy Delphi Method (FDM) approach. The researcher used FDM to obtain expert consensus for the proposed items. Expert consensus is important to determine which items are important and prioritized. The Fuzzy Delphi Method (FDM) approach was chosen because its several advantages which are listed as follows:

- I. No influence between experts (bias)
- II. Experts are free to give opinions (anonymity)
- III. Suitable for predicting the future
- IV. It is more structured than regular questionnaires

The Instrumentation of Research

The researcher used questionnaires as an instrument of this study. The questionnaires were developed from the literature review, content analysis, need analysis and interview questions from seven Experts. The questionnaires contain 20 items and distributed to 7 Experts to gain Experts consensus for the proposed items. The researcher used Fudelo1.0.0.0 version Software to analyse the data.

FINDINGS

In this section, the researcher will discuss demography of the seven Experts participant of this study to obtain their consensus for the proposed items to design and develop the nobleness character model based on inner value for teaching and learning.

Table 1. Characteristics of the Experts' Participants in survey questionnaire of the Fuzzy Delphi Method

No	Participants Name	Designations	Highest Level of Education	Specialization
1	Expert1	Researcher	PhD PDF in Finland	Educational counselling, counsellor and Islamic Education
2	Expert2	Lecture	PhD	Islamic Education, Educational management and Moral Education
3	Expert3	Teacher	PhD	Islamic Education and Moral Education
4	Expert4	Assistant Professor	PhD	Educational management and teaching
5	Expert5	Teacher	MEd	Islamic Education, Moral Education and Instructional Technology
6	Expert6	Lecture and Educational Consultant	PhD	Curriculum Design, Consultancy and Islamic Education Practices
7	Expert7	Senior Lecturer and Researcher	PhD	Islamic Education and Moral Education

Expert 1 is a researcher in teaching and learning and teacher education at Åbo Akademi University, Vaasa, Finland. He has MEd and PhD. in counselling and counsellor education. With a decade of teaching experience in lower and higher education, he has gained experience in teaching, Islamic education, and school counselling more than 16 years.

Expert 2 is an Assistant Professor at Bahrain Teachers College, University of Bahrain . He has experience in the field of Islamic Education, Educational management and Moral education as well as his teaching experience for more than 16 years.

Expert 3 is a Teacher at International Islamic School Malaysia (IISM). He has experience in the field of Islamic Education, Educational management and teaching for more than 21 years.

Expert 4 is an Assistant Professor at International Islamic University Malaysia (IIUM). He has experience in the field educational management and teaching for less than 10 years.

Expert 5 is a Teacher at TVQ Academy. He has experience in the field of Islamic Education, Moral Education, Instructional Technology as well as his teaching experience for more than 11 years.

Expert 6 is an Assistant Professor at Palestine Polytechnic University. He has experience in the field of Education, (curriculum and instruction) including teacher education, preparation and development, instructional strategies, teaching methods, reading skills, student achievement and performance measurement, Islamic education practices, educational consultancy as well as his teaching experience for more than 16 years.

Expert 7 is a Senior Lecturer, at Prince of Songkla University, Pattani, Thailand. He has experience in the field of Islamic Education, Moral Education as well as his teaching experience for more than 18 years.

In order to obtain their consensus more effectively, the researcher chose Experts who has experiences in their field of more than five years.

The findings of this study show that there are four main elements that make up the design and develop the nobleness character model based on inner value for teaching and learning. The elements are:

- I. Wisdom: *الحكمة*
- II. Chastity: *العفة*
- III. Justice: *العدالة*
- IV. Courage: *الشجاعة*

The researcher will discuss this research findings based on each element that makes up the design and develop the nobleness character model based on inner value for teaching and learning.

The Elements of Wisdom

The Table below shows the research findings for elements of Wisdom. The data findings show that the threshold value (d) is not greater than or equal to 0.2. The percentage of expert agreement is also greater than or equal to 75% and the final condition of the Fuzzy Delphi method is that the defuzzification value (alpha cut) is greater than or equal to 0.5. Therefore, all items are accepted.

Table 2. The threshold value (d), experts' consensus percentage, defuzzification and item ranking for element of Wisdom

Statistics	Item1	Item2	Item3	Item4	Item5
Value of the item	0.09426	0.04713	0.07541	0.04713	0.02828
Value of the construct					0.05844
Item < 0.2	7	7	7	7	7
% of item < 0.2	100%	100%	100%	100%	100%
Average of % consensus					100
Defuzzification	0.35714	0.25714	0.27143	0.15714	0.15714
Ranking	1	3	2	4	4
Status	Accept	Accept	Accept	Accept	Accept

Table 3. The items Element of Wisdom: *الحكمة*

Position according to priority	Item	Experts' consensus	Item original No
1	Intelligence	100%	1
3	Remembrance	100%	2
2	Intellection	100%	3
4	Clarity of thought	100%	4
4	Ability of the soul to acquire knowledge at ease	100%	5

While the original item 2 is ranked number 3 according to priority. Next, the original items no. 3 is in position no. 2 according to priority. Then the original items no 4 and 5 are ranked no. 4 according to priority. All items are ranked in order of priority based on expert consensus.

The Element for Chastity

The Table below shows the research findings for elements of Chastity. The data findings show that the threshold value (d) is not greater than or equal to 0.2. The percentage of expert agreement is also greater than or equal to 75% and the final condition of the Fuzzy Delphi method is that the defuzzification value (alpha cut) is greater than or equal to 0.5. Therefore, all items are accepted.

Table 4. Items Elements for Chastity: العفة

Statistics	Item1	Item2	Item3	Item4	Item5
Value of the item	0.02357	0.09426	0.12018	0.08012	0.02828
Value of the construct					0.06928
Item < 0.2	7	7	7	7	7
% of item < 0.2	100%	100%	100%	100%	100%
Average of % consensus					100
Defuzzification	0.12857	0.34286	0.35714	0.25714	0.15714
Ranking	5	2	1	3	4
Status	Accept	Accept	Accept	Accept	Accept

Table 5. Items Elements for Chastity: العفة

Position according to priority	Item	Experts' consensus	Item original No
5	Modesty	100%	1
2	Calmness	100%	2
1	Patience	100%	3
3	Generosity	100%	4
4	Kindness	100%	5

Table 5 shows the ranking of the items Elements for Chastity: العفة according to priority. The original items no. 1 is in position no.5 according to priority. While the original item 2 is ranked number 2 according to priority. Next, the original items no. 3 is in position no. 1 according to priority. Then the original items no,4 is ranked no. 3 according to priority. Finally, the original items no. 5 is ranked no.5 according to priority. All items are ranked in order of priority based on expert consensus.

The Elements for Justice

The Table below shows the research findings for elements of Justice. The data findings show that the threshold value (d) is not greater than or equal to 0.2. The percentage of expert agreement is also greater than or equal to 75% and the final condition of the Fuzzy Delphi method is that the defuzzification value (alpha cut) is greater than or equal to 0.5. Therefore, all items are accepted. The table below shows threshold value (d), experts' consensus percentage, defuzzification and item ranking for elements of Justice.

Table 6. Items element for Justice: العدالة

Statistics	Item1	Item2	Item3	Item4	Item5
Value of the item	0.04242	0.02828	0.1084	0.0707	0.08012
Value of the construct					0.06598
Item < 0.2	7	7	7	6	7
% of item < 0.2	100%	100%	100%	85%	100%
Average of % consensus					97
Defuzzification	0.18571	0.15714	0.31429	0.18571	0.32857
Ranking	3	4	2	3	1
Status	Accept	Accept	Accept	Accept	Accept

Table 7. Items' element for Justice: العدالة

Position according to priority	Item	Experts' consensus	Item original No
3	God Consciousness	100%	1
4	Truthiness	100%	2
2	Affection	100%	3
3	Fairness	85%	4
1	Loyalty	100%	5

Table 7. shows the ranking of the items' element for Justice: العدالة according to priority. The original items no. 1 and no. 4 is in position no. 3 according to priority. While the original item 2 is ranked number 4 according to priority. Next, the original items no. 3 is in position no. 2 according to priority. Then, the original items no, 5 is ranked no. 1 according to priority. All items are ranked in order of priority based on expert consensus.

The Elements for Courage

The Table above shows the research findings for elements of Courage. The data findings show that the threshold value (d) is not greater than or equal to 0.2. The percentage of expert agreement is also greater than or equal to 75% and the final condition of the Fuzzy Delphi method is that the defuzzification value (alpha cut) is greater than or equal to 0.5. Therefore, all items are accepted.

Table 8: Threshold value (d), experts' consensus percentage, defuzzification and item ranking for elements of Courage

Statistics	Item1	Item2	Item3	Item4	Item5
Value of the item	0.09426	0.06363	0.08955	0.05891	0.02357
Value of the construct					0.06598
Item < 0.2	7	6	7	6	7
% of item < 0.2	100%	85%	100%	85%	100%
Average of % consensus					94
Defuzzification	0.35714	0.21429	0.28571	0.24286	0.17143
Ranking	1	4	2	3	5
Status	Accept	Accept	Accept	Accept	Accept

Table 9. Items element for Courage

Position according to priority	Item	Experts' consensus	Item original No
1	Cooperation	100%	1
4	Self-reliance in facing danger	85%	2
2	carefulness	100%	3
3	Firmness	85%	4
5	Tolerance	100%	5

Table 9 shows the ranking of the items' element for Courage: الشجاعة according to priority. The original items no. 1 is in position no. 1 according to priority. While the original item 2 is ranked number 4 according to priority. Next, the original items no. 3 is in position no. 2 according to priority. Then the original items no,4 is ranked no. 3 according to priority. Finally, the original items no5 is ranked no.5 according to priority. All items are ranked in order of priority based on expert consensus.

Final Model of the Study

The final stage of the study is design and develop the nobleness character model based on inner value for teaching and learning Islamic studies.



Figure 2. *The preliminary design and development of the nobleness character model based on inner values for teaching and learning Islamic studies*

ANALYSIS AND DISCUSSION

The researcher was able to design and develop the preliminary model of the nobleness character based on inner value for teaching and learning Islamic studies. by analysing the data using the Fuzzy Delphi Method. Overall, the results of the analysis show that there is a high expert consensus in the Fuzzy Delphi Method analysis. All the experts agreed to accept the items suggested by the researcher. The data analysis is also able to answer the research question, which is, “What are the elements needed to design the nobleness character model based on inner -values to be used by secondary school’s teachers to teach nobleness characters based on inner -values to secondary school?”

Based on the findings of the study, all items in each element of Wisdom that is needed to design the nobleness character model based on inner-values to be used by secondary school’s teachers to teach nobleness characters based on inner-values to secondary school were accepted and received expert consensus. The items for element of Wisdom are as follows:

I. Intelligence

- II. Remembrance
- III. Intellection
- IV. Clarity of thought
- V. Ability to acquire knowledge at ease

As well as For the items of element Chastity which are:

- I. Modesty
- II. Calmness
- III. Patience
- IV. Generosity
- V. Kindness

Then for the items of element Justice which also received consensus of all the Experts based on the analysis, the items are:

- I. God Consciousness
- II. Truthiness
- III. Affection
- IV. Fairness
- V. Loyalty

The last element to received Experts consensus was the element of courage together with its five items which are:

- I. Cooperation
- II. Self-reliance in facing danger
- III. Carefulness
- IV. Firmness
- V. Tolerance

For the element of wisdom, the item referring to intelligence is the item with the number 1 position, this shows that Wisdom needs an intelligent teacher among the Islamic studies teachers in order to the teaching process to be effective. Agnesiana, et al., (2023). Emphasis on the teachers to take consideration of their students' intelligence abilities while teaching. Hence, education administrators, particularly teachers, play a crucial role in fostering the growth of students' intelligence. Teachers' chances of success will obviously be quite high if they are able to identify and guide their pupils' different intelligences. Because educators' job is to enable students to turn their potential into competence, education management techniques must pay special attention to maximizing the potential of students with exceptional abilities and intelligence.

As for the element for Chastity the item referring to patience is the item with the number 1 position, that indicates teaching students' patience is crucial in teaching process in Islamic education classes that is emphasis by almighty Allah in several places in the holy Quran Allah state in Surat Al-Baqarah (the cow): [And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive] [to Allah] (45).

Following for the element of Justice, the item Loyalty is in the first position among the four items for Justice element. The formation of the character of students also needs to be supported by the good character of a teacher. Rafif, A., & Dafit, F. (2023). In Islam, justice is a fundamental principle, as the Quran (42:40) reports: "The recompense for an injury is an injury equal thereto (in degree)", however, Muslims are encouraged to forgive those who did wrong to them and be patient, as Allah s.w.t says: "but if a person forgives and makes reconciliation, his reward is due from Allah, for (Allah) loves not those who do wrong" (Al-Quran 42:40). Moreover, Allah s.w.t says: "And if you do catch them out, catch them out no worse than they catch you out: But if you show patience, that is indeed the best (course) for those who are patient" (Al-Quran 16:126). (Al-Qaradawi 1985).

Next for the element Courage, the item Cooperation is in the first position. This study finding is along with the study of Ferrara. (2019) carried out the study on (The Effectiveness of Character Education on Student Behaviour). In the study it was pointed out that the purpose of study was to determine if character education in schools is effective enough to positively increase students' moral and ethical behaviours and values. Students' behaviours in grades Kindergarten through fifth across three different elementary schools were examined. Measurements were taken prior to the implementation of a character education program and were re-examined after the first year. The results of the study revealed all three schools decreased in filed discipline reports and increased in positive behaviours from the execution of character education programs.

The implication of this study may help most policy makers and educators because the design of nobleness character model based on inner -values to be used by secondary school's teachers to teach nobleness characters based on inner -values to secondary school can provide ideas, innovation, and development to improve the quality of Islamic character education to policy makers and educators. Next the findings of this study will be useful to stakeholders like teachers to use the Model the final model design as guidelines for teaching and learning Islamic education character as for students the model will be beneficial for them when teachers use the implementation in teaching process and the student will feel the positive effectiveness of the model then they will appreciate their teachers. Future research can be conducted in primary and pre-school levels to foster, internalise, and inculcate the Islamic nobleness character education.

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