

## ENHANCING A NEW METHOD OF TEACHING PENDIDIKAN MORAL SUBJECT TO SECONDARY SCHOOL STUDENTS

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**Abstract.** This project aims to enhance the Pendidikan Moral curriculum in secondary schools by integrating a more engaging and entertaining teaching platform. An online survey was conducted across selected primary schools, gathering insights from students, teachers, and parents regarding their perceptions of the Pendidikan Moral subject. The findings revealed a significant level of boredom among respondents, primarily due to the traditional teaching methods that rely heavily on memorizing text notes. As a result, the overwhelming consensus among participants indicated a pressing need for innovative teaching strategies that move beyond rote learning. The study identifies and proposes a new teaching method designed to promote active participation and interest in the Pendidikan Moral subject, thereby increasing student engagement and comprehension. By adopting this fresh approach, educators can foster a more dynamic learning environment that resonates with modern students. Ultimately, this project serves as a foundational step towards revitalizing the teaching of Pendidikan Moral, establishing a framework for continuous improvement in educational practices. It underscores the importance of adapting to the evolving needs of students in a rapidly changing world.

**Keywords:** moral education, teaching methods, student engagement, educational innovation

### Introduction

In Malaysia, Pendidikan Moral (Malay for "Moral Studies") is a core subject in the Sijil Pelajaran Malaysia (Malaysian Certificate of Education examination). It is compulsory for all non-Muslim students in Malaysia's public education system. This project enhances the Pendidikan Moral in secondary school using a fun and entertainment platform. The online survey has been conducted in selected primary schools, where students, teachers, and parents were involved and shared their concern on the Pendidikan Moral Subject. This project discovers most respondents are bored of the same teaching method for Pendidikan Moral by memorizing notes. The Pendidikan Moral subject is governed by the Department of Islamic and Moral Studies (JAPIM), a branch of the Ministry of Higher Education, and has been taught since primary school. Some argue that the Pendidikan Moral syllabus and pedagogy should be revised. Moreover, it is for these reasons that the subject should be removed entirely from the national curriculum: "The system doesn't care, the people don't care, the teaching is bad, and the students are torn between indifference and annoyance at the wasted time," said Alwyn Lau in his opinion. Free Malaysia Today (FMT) reported that a parent's group is calling for the government to remove the Pendidikan Moral subject from the school syllabus as children are struggling to memorize definitions to pass exams. According to the report published on March 28, 2019, Melaka Action Group for Parents explained that "being moral" should be more than just memorizing definitions in school. The goal is to raise awareness of the Pendidikan Moral subject, and learning moral values begins in primary school. Then, make the teaching and learning of moral values fun and

entertaining so that students will not feel bored and will enjoy the class than teachers will be easy to teach.

Moral values are crucial components of a person's personality. They are characteristics of a person's personality that help them make decisions and judgements based on their own sense of what is appropriate and inappropriate, which is formed via both shared and individual experiences. Even while moral principles should be prioritized throughout an individual's whole life, the majority of an individual's core principles are formed during their formative years.

### ***Literature review***

Morality can be defined as a set of standards or principles derived from a code of conduct derived from a specific philosophy, religion, or culture, or it can be defined as a standard that a person believes should be universal. Morality can also be synonymous with "goodness" or "rightness". Moral values are essential components of a person's character. They are personality traits that guide people in making decisions and making judgments based on their own sense of what is right and wrong, as informed by collective and individual experiences. While moral values are important at any age, most adults have values that were instilled in them during their childhood. They are the foundation of any student's life. Moral values are essential in a person's life in order to live a good life. Rising adolescent violence, juvenile crime, and pregnancy are all direct results of students' lack of moral value. Children are a parent's greatest asset and a nation's future. Teaching children's moral values is essential for developing the right qualities and habits. It is the responsibility of parents and teachers to instill good moral values in their children, in addition to a good education. Teaching good moral values to children in primary school will make them better citizens and will help to reduce crime significantly. It can wipe out bad influences in society like violence, crimes, agitations, child abuse, disregarding women, etc. (Pantić and Wubbels, 2012; Eyre and Eyre, 2010; Al-Hooli and Al-Shammari, 2009).

### ***The importance of Pendidikan Moral***

"Pendidikan Moral" is a subject taught in primary and secondary schools. "Pendidikan Moral" Education is a programme that educates students to become moral or virtuous human beings by emphasizing the developmental aspects of moral thinking, moral feelings, and moral behavior. Furthermore, this subject teaches the application of pure values in oneself for use in daily life. In the context of Malaysia, this subject is taught to non-Muslim students. In the Pendidikan Moral subject, there are 36 moral values at the heart of the curriculum (called "nilai" in Malay). Among these values are "Kepercayaan kepada Tuhan" (trust), "Bertanggungjawab" (responsibility), and "Sikap Keterbukaan" (open-mindedness). The 36 values are classified into seven major fields of study (called "bidang" in Malay), namely: perkembangan diri (self-development), kekeluargaan (family), alam sekitar (nature), patriotisme (patriotism), hak asasi manusia (human rights), demokrasi (democracy), keamanan dan keharmonian (security and harmony) (peace and harmony). These values are detailed in textbooks and serve as the foundation for corresponding examinations. All students in Malaysian schools, Muslim and non-Muslim alike, should be required to take morals classes, preferably together, and should be taught the same ethical and moral guidelines. This would ensure that there is consistency in the country's educational system. These guidelines ought to be

standard across all communities, not just the one we live in. It is essential for children to develop a sense of right and wrong. It is essential to demonstrate to students that the acquisition of knowledge and the upholding of values is applicable to all aspects of life and should be done so. We can only hope that, as the students move from one class to the next, the teachers continue to instill and emphasize the importance of the core values. The younger generation will benefit from this because it will help them learn values as a natural part of the human ecosystem. The children will bring their own cultural and religious values to the lesson; however, this will make the lesson better because everyone will have the opportunity to see things from different points of view and learn more about where each person is coming from. Dr. Radzi Jidin stated.

In order to foster moral values, primary school students should be taught about morality. Every Malaysian family, however, should have instilled this concept from an early age. As a child, I was taught the importance of respect, civility, and kindness by my parents, who instilled these values in me. Parents are the primary facilitators of moral education and personal development in the home, and the Pendidikan Moral Education course aims to teach students how to recognise and implement universal moral ideals in order to cultivate noble characters. However, how deeply ingrained are these virtues in today's students? Generally, students' appreciation values are at a moderate level, according to the research conducted by Othman, Suhid, and Rosland. Schoolchildren have higher levels of appreciation and patriotism than they do of self-reliance, communal spirit, or diligence in their moral beliefs. Because of this, it is important to look at what the school and teachers do to teach healthy values.

## Materials and Methods

An online survey for primary students and their parents or teachers, titled "Enhancing a New Method of Teaching Pendidikan Moral Subject to Secondary School Students," was recently made available. Finding out the results of the research study can involve qualitative and quantitative analysis, which are both included in campaign survey methods. This campaign survey sought responses from sixty individuals and comprised twenty questions in total; ten of the questions were posed to primary school pupils, and the remaining ten were posed to either parents or educators. This online survey seeks to learn, from a total of sixty responses, how many of those surveyed find the subject of Pendidikan Moral to be boring and how respondents feel they can most easily learn moral values without becoming bored in the process. In addition, in order to determine whether or not respondents were aware of any previous campaigns promoting awareness of moral value, as well as to elicit their suggestions for improving a new method of teaching moral education to students in primary schools, we asked them whether or not they were aware of any previous campaigns.

A semi-structured interview method will be employed to effectively gather insights during the interview with the Pendidikan Moral teacher. This approach allows for a blend of predetermined questions while offering flexibility to explore topics that arise organically during the conversation. By starting with core questions regarding the teacher's background, experiences, and teaching methods, the interview can establish a foundational understanding of their approach to moral education. Follow-up questions will encourage a more profound exploration of specific challenges faced in the classroom, such as student engagement and curriculum relevance. This method enables the interviewer to gather qualitative data and creates an environment conducive to open

dialogue, fostering a richer exchange of ideas. Additionally, the interview will include a comparative analysis segment, where the teacher's experiences with Pendidikan Moral during their schooling will be discussed. This reflective strategy can yield valuable insights into how teaching methodologies and moral education content have evolved. Furthermore, implementing targeted questions regarding the effectiveness of recent moral education campaigns will allow the interviewer to assess the current relevance of these initiatives. To enhance the depth of the discussion, the interviewer may encourage the teacher to suggest innovative strategies or reforms that could improve the curriculum and student engagement levels. By combining reflective dialogue with targeted analysis, the interview aims to comprehensively understand Pendidikan Moral Education's current state and potential future.

The upcoming interview with a Pendidikan Moral teacher from a primary school in Klang Valley is designed to explore a critical aspect of education that often shapes students' character and ethical framework. By providing insight into the teacher's background, the interview will offer a personal narrative highlighting their experiences and challenges in teaching moral values to young learners. This is particularly important as moral education is viewed as a foundational element in shaping responsible citizens. The discussion will focus on the effectiveness of the current methods used in teaching Pendidikan Moral. It will investigate whether these strategies can engage students meaningfully and ensure they retain the intrinsic moral values imparted during their formative years. A significant element of the interview will probe the potential shortcomings of existing syllabi and teaching methodologies. The questions will address whether the same content being taught year after year leads to student boredom and disengagement, which could hinder their ability to internalize critical moral lessons. By understanding these challenges from the teacher's perspective, it may be possible to identify areas that require innovation or reform. The interview will also revisit the teacher's experiences with Pendidikan Moral during their schooling, providing a comparative lens to evaluate if educational practices have evolved or remained stagnant. This comparison can reveal significant insights about continuity and change in moral education.

Moreover, the discussion will expand to encompass the broader context of moral education campaigns, mainly focusing on the campaign titled "Enhancing a New Method of Teaching Pendidikan Moral to Primary School Students". The interview will assess the visibility and impact of moral campaigns and advertisements, questioning whether they effectively resonate with students and reinforce classroom teachings. Identifying key target groups for this campaign will be crucial to its success, as it can help tailor the initiative to reach those who would benefit most. The interview aims to foster a collaborative approach to enhancing moral education by encouraging suggestions for improvement. This comprehensive evaluation can help ensure that Pendidikan Moral remains relevant and impactful, preparing students both academically and ethically for the challenges of modern society.

## Results and Discussion

Parents and teachers provided more responses than primary students. Respondents in the Pendidikan Moral subject were bored with studying (as students) and teaching (as teachers or parents) moral values. Furthermore, the results indicate that respondents are most likely bored with the same Pendidikan Moral teaching method and memorizing

moral values as in the past. It also appeared to be a pointless subject. This demonstrates that the more enjoyable and entertaining the teaching method, the more interested students and teachers are in studying or teaching the Pendidikan Moral subject. Therefore, there are many respondents who have not seen any advertising about the moral value campaign on any platforms. This result is aligned with the Alwyn Lau said Pendidikan Moral needs to be scrapped because the teaching of morals is hard enough in an informal setting, let alone within the education system. And as if that wasn't damning enough, the way that Pendidikan Moral is taught hardly makes students want to attend the class. Some argue that the Pendidikan Moral syllabus and pedagogy should be revised. Moreover, it is for these reasons that the subject should be removed entirely from the national curriculum: "The system doesn't care, the people don't care, the teaching is bad, and the students are torn between indifference and annoyance at the wasted time," said Alwyn Lau in his opinion. A Malay Mail article (Lau, 2022; Masmuzidin et al., 2012; Ryan, 1986) strongly supports this assertion. Free Malaysia Today (FMT) reported that a parent's group is calling for the government to remove the Pendidikan Moral subject from the school syllabus as children are struggling to memorize definitions to pass exams. According to the report published on March 28, 2019, Melaka Action Group for Parents explained that "being moral" should be more than just memorizing definitions in school. Criticism surrounding the subject recently gained momentum again after lawyer Lim Wei Jiet questioned why the Pakatan Harapan (PH) government has not made a move to do away with moral education yet (Kesavan, 2021; Thiagarajan, 2019; Mohan and Subashini, 2016; Durkheim, 2012).

The interview with the Pendidikan Moral teacher offered an in-depth exploration of the current dynamics shaping moral education within primary schools. One of the most significant insights from the discussion was the teacher's candid reflections on the challenges of engaging students with traditional teaching methods. Many students conveyed a sense of boredom and disengagement, expressing dissatisfaction with monotonous and repetitive syllabi that failed to stimulate their interest. This feedback underscored a critical issue within the educational framework: lessons' lack of variety and interactive elements severely undermines students' emotional and intellectual connection to the essential moral values being taught. The teacher underscored the necessity of adapting instructional approaches to address the evolving needs of contemporary learners. While the foundational concepts of morality are undoubtedly crucial, the teacher argued that delivering these teachings often does not resonate with modern students who thrive on creativity, innovation, and active engagement in their learning experiences. The discussion illuminated a glaring gap between the static nature of current teaching practices and the dynamic realities of students' lives today, which calls for a pedagogical reform that better aligns with their interests and experiences.

Moreover, the conversation highlighted the significant impact of personal experiences in effectively imparting moral values. The teacher shared several poignant anecdotes from their own time as a student in Pendidikan Moral classes, illustrating a stark contrast in student engagement levels and the diversity of teaching methodologies compared to contemporary practices. These stories demonstrated that while the core principles of morality might remain timeless, the instructional strategies employed have seen little evolution over time. This stagnation risks alienating students and creates a chasm between them and the moral lessons designed to shape their character and ethical understanding. Consequently, this points to an urgent need for reform in teaching methodologies that are more adaptable to and reflective of the interests and needs of

today's youth. Another critical aspect that emerged from the interview was the effect of external campaigns to enhance and promote moral education. The teacher thoroughly critiqued the "Enhancing a New Method of Teaching Pendidikan Moral to Primary School Students" campaign, analyzing its visibility within the educational landscape and its overall impact on student learning. While the teachers recognized that initiatives such as these hold significant promise for advancing moral education, they stressed that their effectiveness largely hinges on how well these campaigns resonate with students' lived experiences and personal realities.

Through student feedback, it became apparent that these campaigns often fail to deliver direct involvement and opportunities for meaningful experiential learning, both crucial for effective moral education. The discussion also highlighted the importance of targeted outreach efforts focusing on specific demographic groups. By customizing approaches to better align with the unique needs and interests of various student populations, these campaigns could substantially enhance their relevance, engagement, and, ultimately, the effectiveness of moral education. This tailored approach would help ensure that initiatives capture the attention and interest of young learners, fostering a deeper understanding of ethical values in a way that is both engaging and applicable to their lives.

## Conclusion

In conclusion, the findings of the research study allow us to draw the conclusion that the methodology that author have investigated has enabled me to achieve the goals of my research. It is abundantly obvious that people, through the use of creative platforms, need to have their consciousness raised regarding the importance of moral learning principles. The next step is to devise an innovative approach to the teaching and education of moral principles to secondary school students. This approach should be engaging and enjoyable for the students, so that they take an interest in Pendidikan Moral and enjoy the courses. As a consequence of the fact that, in accordance with the findings of the study, the vast majority of respondents believed that the subject of Pendidikan Moral was both uninteresting and pointless to teach. In addition, respondents to the online survey and the interview indicated that students should begin learning about moral values as early as primary school and that new teaching methods should be developed so that students are interested in learning values and so that teachers can easily teach students. Then, in order for the campaign to be effective, respondents suggested making it original while still keeping it engaging.

In summary, the exploration of moral education from the Pendidikan Moral teacher's perspective reveals significant challenges and promising opportunities within the current educational framework. The findings underscore an urgent need to evolve teaching methodologies to effectively engage students, highlighting the essential role of educational reform in ensuring that moral values are genuinely internalized. By incorporating innovative strategies and fostering interactive learning experiences, educators can strengthen the connection between students and the ethical lessons being imparted, making them more relevant and impactful. Additionally, the research points to the importance of adopting holistic approaches that combine classroom initiatives and broader external campaigns to promote moral education. The reflections and insights gathered from the teacher's experiences highlight the critical importance of developing educational content that is both meaningful and relatable to primary school students. As

the landscape of education continues to evolve in response to societal changes, it is essential that moral education also adapts to these transformations. This means equipping students with the tools they need to navigate the complexities and ethical dilemmas they will encounter in modern society while ensuring they possess a robust moral foundation. Looking ahead, future initiatives must prioritize collaboration among various stakeholders, including educators, campaign designers, and policymakers. By fostering these partnerships, we can work towards crafting a more comprehensive moral education agenda that is relevant and effective in addressing today's youth's needs. Such collaborative efforts will play a pivotal role in ensuring that moral education remains a significant curriculum component.

Ultimately, this approach aims to cultivate the growth of responsible and ethically-minded citizens who will contribute positively to society. By investing in a well-rounded moral education, we can help students develop the critical thinking skills and ethical reasoning necessary to engage thoughtfully with the world around them. This holistic development is vital for nurturing individuals who are aware of their responsibilities and motivated to make a meaningful difference in their communities

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### **Conflict of interest**

The authors declare no conflicts of interest concerning this paper's research, authorship, and publication. Each author contributes unique expertise to this study, encompassing theoretical and philosophical perspectives in Visual Art, Art Therapy, Design, and the principles of liberal studies, along with various fields within Visual Art. These complementary strengths have facilitated a multidisciplinary approach to the subject, ensuring that the analysis and conclusions are rooted in rigorous academic inquiry and are devoid of personal, financial, or institutional biases. The authors affirm that the research reflects their collective academic interests and that no external influences have compromised the objectivity or integrity of this work.

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