THE ETHICAL VALUES BASED ON MAQASID SYARIAH FOR ENHANCING SELF IDENTITY AMONG STUDENTS

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Abstract

Students are the main assets for any race and nation. This is why they should be equipped with knowledge and skills since their childhood which are beneficial for their future. However, they are facing various problems and difficulties when dealing with their emotional pressures. Consequently, this will affect the quality of their learning process and finally, will deteriorate their achievement and performance in all aspects. The solution for this problem is difficult to be achieved unless the students have a strong self-identity. Hence, moral education plays a crucial role in developing the self-identity among students. Moral education is a very important subject matter to help in solving moral problems and enhancing self-esteem and self-identity. But to which extent the students are aware of and practice what they have learned in the subject of moral education in their schools. They should not study the subject for sake of getting good result in their examination, but also for shaping good attitudes, behaviours in their daily lives? The proper ethical values should be infused into moral education at all level of schooling including higher education. The infusion of ethical values should be done formally or informally by those are responsible to educate individuals since they were born. The ethical values derived from the most authentic source of values will be contributing to enhancing students’ self-identity. Therefore, the study suggests for deriving all ethical values and principles from the essentials (Dharuriyyat) of the objectives of Islamic Law (Maqasid Syariah) which are the preservation of five matters namely religion, soul, property, progeny and intellect. This study gives some implications on the content of moral education which should be modified accordingly. Moral education should emphasize all aspects of students development including emotional, moral, cognitive and social, in order to develop their self-identity holistically.

Keywords: Maqasid Syariah, dharuriyyat, students, self-identity, moral education, ethical values

1. INTRODUCTION

Why should ethics education being taught to the student of Moral Education? This is because ethics is an area that has been debated since time immemorial before. The word of ethics itself comes from the Greek word ‘ethos’ and ‘ethikos’ is the proof. Ethos means the nature, character, habits, common place, way of life or culture. While ethikos also means good behavior, manners, behavior or actions (Abdul Rahman Md Aroff 1999). Coinciding with the purpose of ethics, it can be said that ethics play an important role in driving the behavior of a human being. In view of the importance of ethics, the ethics are not only focused on teachers or lecturers only, but every discipline in the world. The responsibilities of teachers or lecturers are
not only focused on teaching alone. They also serve as individuals who will be teaching and guiding a generation that will not only contribute themselves towards civilization but can also educate their students to become human and useful citizen. And ethics course have been introduced in teacher-training colleges, teacher training institutions and universities that offer education to future teachers (Academic Guide Book, Universiti Pendidikan Sultan Idris 2014).

Ethics education in Malaysia in general has gotten a lot of attention due to the many negative behaviors or attitudes among students who also made a huge impact on teaching and learning (P&P) process whether directly or indirectly in Malaysia. The real and flexible ethical values theories and practical are able to guide people to accept, appreciate and practice these values so that they become their identity. Ethics education directly and indirectly is not something new in form and shape the identity of individuals. Both styles of education play a very important role in instilling the virtues and values of the human life. In IPTA, the Ethics education is a subject that is available in Moral Education course in Malaysia (Ministry of Higher Education, 2014).

Ethical values education is not a new thing in contributing to the strengthening of individual identity. Teaching and learning process about the ethical either formally or informally has been done by the authoritative around us since we were born. Appreciation towards the ethical values teaching and learning process (P&P) plays an important role in fostering individual thought and behavior that will help to build the identities of ourselves. The effective understanding and deep appreciation into ethics education will also produce individuals who can fulfill the mandate and responsibilities given in their lives. This means that the individual is able to maintain the values held them under any circumstances, wherever they are and with whom they associate.

What is learned in ethical values include aspects of cognitive, affective and treatment relating to the education of ethical behaviour and character within families, communities, countries and the entire world. And one of the ways in which the needs of real life in the local community can be applied in the life of every individual is to associate the teaching of the theory in ethical values and knowledge to the real life. Thus students will be able to build a life as a guide to their future identity. This allows them to be individually responsible for all decisions and actions taken. Although the subject of ethics in moral education basically has a role and objectives to guide and shape the behaviour is good and commendable, but what is clear, when compared to data or studies related to morality, there are many crimes and misconduct especially among students. There are many studies have been conducted to investigate the cause or a factor of moral decadence of students. As a result, various methods and measures to address the problem were highlighted. However, statistics still show an increase in moral issues. Therefore, these efforts cannot be stopped as long as there is no solution.

With the factors and the effectiveness of the ethics education that were discussed and studied from a long time ago, many approaches, opinions and theories have been proposed since then. However, the question of why there are still a lot of bad guys, criminal and misbehavior conducted by the students which keep increasing from time to time is still asked. Ethics education is one of the most important methods in solving moral problems and producing good identity. However,
after learning ethics education, did they practice what they have learned? How effective the ethics implementation towards the students? Can they survive their good decision making into their action inside and outside their educational institutions? With these questions in mind, the general objective of this study is to suggest five principles of Maqasid Syariah (Objectives of Islamic Law) to be implemented into ethics education. After the general objective, the specific objectives of the study are:

a) To analyze the similarities between the principles in Maqasid Syariah (Dharuriyyat) and ethical values in Ethics Education and,

b) To see whether Maqasid Syariah (Dharuriyyat) is suitable to be infused into Ethics Education.

2. LITERATURE REVIEW
2.1 National Philosophy of Education

“Education in Malaysia is an on-going effort towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on firm belief in God. Our efforts are focused towards creating Malaysian citizen who are knowledgeable and competent, who possess high moral standards, and who are responsible and capable of achieving a high level of personal well-being and able to contribute to the harmony and prosperity of the family, the society and the nation at large.” (Kementerian Pendidikan Malaysia, 2000: iv)

Moral development refers to the acquisition value and awareness of what is bad and what is good, what is right and what is wrong, based on the code of ethics of the local community. Students’ ability to distinguish between bad and good of an act is measured in terms of their ability to understand the intentions, ethics or the rules of society and cultural values and religion. The process of how children learn moral values is a topic of interest in the study of child development. There are three components in the moral development of children, (Rohani Abdullah 2001) namely:

i. Affective: the component that contains the elements of feeling related to the behavior is right or wrong.

ii. Cognitive: the idea, the concept, the notion and interpretation of whether a behavior is right or wrong.

iii. Behaviors: components that describe how a person behave in a certain situation. For example, when they are in the situation to lie, cheat or steal, what is the reaction of a person.

Besides that, John W. Santrock (2009, 385), in his book entitled Child Development also stated that: “Moral development involves changes in thoughts, feelings and behaviours regarding standards of right and wrong.”

Besides the studies mentioned above, previous research showed a lot of studies about moral, cognitive, emotional and social were done in Malaysia. The factors and the effects of these ethical values were found in almost every research. The researchers suggest a lot of solutions and opinions. The discussion, explanation and
critical thinking about the importance of these dominant values were also be done (K. Shoba 2007; Shahrul Anuar Mohamed, Ab. Aziz Mohd Zin & Fakhru Adabi Abdul Kadir, 2011; Norhasilah Mat Nor, Aspaniza Hamzah & Nur F farhina Junus 2012; Khadijah Alavi, Salina Nen, Fauziah Ibrahim, Noremy Md. Akhir, Mohd Suhaimi Mohamad & Noorhasliza Mohd Nordin 2012; Hasnah Iberahim 2014).

Other than above values, one approach in moral education is a religious education. If science and religion can be integrated, then the results to be achieved in education will be more cohesive and effective (Mukhamad Murdiono 2010; Asmawati Suhid, Fathiyah Fakhruddin & Lukman Abdul Mutalib 2012). Therefore, Maqasid Syariah (Dharuriyyat) is something that is really needed, to the extent of desperate, forced and inevitable. Maqasid Syariah (Dharuriyyat) includes five things: religion; life/soul; intellect/mind; descent/dignity and property/wealth. In Dharuriyyat, to preserve these five things, Islam forbids any kinds of behaviour that might cause bad influence or result (Abdul Latif Muda & Rosmawati Ali @ Mat Zin 1997; Asmadi Mohamed Naim 2008; Mohd Fikri Che Hussain 2012).

Arifin Mamat & Abdul Basir Mohamad (2012) in their article that discusses the role of Maqasid Syariah and its application to review the concept of Maqasid Syariah and how far its application in issuing fatwas. This study used qualitative research methods and made in the form of library research using document analysis to interpret and analyze the data. The study found out that all practices ordered by Islam are based on Maqasid Syariah which is to bring benefits to the people and preventing them from harm. Thus, the researchers pointed out that the understanding of the Maqasid Syariah is very important especially to those affected by the fatwas. Researchers then suggested that the public disclosure related to the concept of Maqasid Syariah should be made to the public. Therefore, this study would like to suggest Maqasid Syariah (Dharuriyyat) as the new adaptation in ethics education.

2.2 The Conceptual Framework

![Hierarchy of Islamic Law (Syariah)](image-url)

Figure 1: Hierarchy of Islamic Law (Syariah). (Adopted and adapted from Muhamad Zahiri Awang Mat, 2005)
3. METHODOLOGY

This study uses qualitative research methods which are interview and library research to collect the data. By using the nonprobability sampling method which is purposive sampling, expert in moral education will be chose as informant. Lastly, by using library research, all the information about ethics education in moral education course and Maqasid Syariah will be gathered to achieve the objective of this study.

4. DISCUSSION OF FINDINGS

4.1 To Achieve Research Objective (a): To analyze the similarities between ethical values in ethics education and the principles in Maqasid Syariah (Dharuriyyat)

<table>
<thead>
<tr>
<th>Characteristics (Similarities)</th>
<th>Ethical Values in Ethics Education</th>
<th>Maqasid Syariah</th>
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</thead>
<tbody>
<tr>
<td>Religion</td>
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<td>√</td>
</tr>
<tr>
<td>Life</td>
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<tr>
<td>Mind</td>
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<td>Dignity/Descent</td>
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<td>Property/Wealth</td>
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Table 1: Similarities between Ethical Values in Ethics Education and Maqasid Syariah (Dharuriyyat)

The results from Table 1 show that there are similarities or relationships between ethics education syllabus with the five principles in Maqasid Shariah (Dharuriyyat).

According to Professor Emeritus Abdul Rahman Md Aroff (2015), ethics education focuses onto a lot of things including religion, life, mind, dignity and property. He added; ethics is something that we should or should not do. In ethics, values indicating the degree of something important, in order to determine what action is the best life to do or live (deontology), or to reflect the interests of different actions (axiology). It can be described as the act of taking care of themselves as abstract objects, by putting a value on them.

In addition, the content in the reference books and the syllabus taught in ethics subject are also have sub topics related to the five principles in Maqasid Syariah (Dharuriyyat) (Thomas Lickona 1980; Abdul Rahim Abdul Rashid 1993; Abdul Rahman Md. Aroff & Chang Lee Hoon 1994; Abdul Rahman Aroff & Zakaria Kasa 1994; Mohd. Janib Johari 1994); Abdul Rahman Md. Aroff 1999; Kementerian Pendidikan Malaysia 2000; Abdul Rahim Abdul Rashid 2004; Azrina Jonit 2004; Tam

4.2 To Achieve Research Objective (b): To see whether Maqasid Syariah (Dharuriyyat) is suitable to be infused into ethics education.

Abdul Latif & Rosmawati (1997) state that in Maqasid Syariah (Dharuriyyat) in order to preserve the religion, Islam forbids all things that may threaten the religion, such as disbelief, polytheism, riddah (apostasy) and so on. For the preservation of life or the lives of all, Islam forbids any acts that could threaten their lives or the life of someone either yourself or others. Next to nurture the mind, Islam forbids any action that could threaten the sense of someone either to yourself or to others, such as drinking and selling alcohol, drugs, glue, pills and so on. In addition, to preserve the lineage, Islam forbids anything that is harmful to children, either directly or indirectly, such as adultery, sodomy, and so on. Finally, in order to preserve the property, Islam forbids any act which may cause harm, destroy or squander wealth, such as robbery, theft, waste and so on (Abdul Latif Muda & Rosmawati Ali @ Mat Zin 1997; Asmadi Mohamed Naim 2008; Mohd Fikri Che Hussain 2012).

From the definition given, it can be concluded that the important of the concept of Maqasid Syariah (Dharuriyyat) absorbed and used as ethical values in ethics education is clear and vital. Although the concept of Maqasid Syariah (Dharuriyyat) is basically for Muslim, but it is also applicable to non-Muslims as well. As for the evidence, Prof Madya Jawiah Dakir (2007) supported the importance of Maqasid Syariah by claiming that Maqasid Syariah is stated in the approaches of Islam Hadhari in Malaysia. These approaches give the fairness to all people without discrimination. The people’s right is guaranteed by the law in this country. The guaranties are including life, religion, property, dignity and mind. This improves that Maqasid Syariah is not just for Muslim but also for all human beings. It is proved by the living in Malaysia which is very peaceful and safe even though comprised with different religion and ethnicity. This is one of the reasons why the normative moral values stated above should be integrated with five principles in Maqasid Syariah (Dharuriyyat) as a new form of ethical values in education. In addition, Professor Emeritus Abdul Rahman Md Aroff (2015) also supported the infusion of five principles Maqasid Syariah namely religion, life, mind, dignity and property as ethical values in ethics education.

CONCLUSION
The best education can produce good and excellent human being into creativity and innovation. In the presence of a solid education, enables young people to highlight the real potential for success in this global environment. Education can also help us to build one united nation. This is because the implementation of the democratization can expand the opportunities for quality education to all communities. However, education needs ethics and values to make the teaching and learning process effective and successful, not only during the learning process, but also in the future. This study is expected to achieve all the research objectives and to provide advantages to every branches of life especially in the field of education.
REFERENCES


