

## Inculcating Islamic Manners through Mathematics Courses for Students with Visual Impairments

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**Abstract:** The importance of Islamic faith, which forms the foundation of good manners, is less emphasized in our schools' curricula at the present. As a result, social illness among adolescents becomes a serious concern. Currently, some Islamic teachings on manners are embedded in a subject called Islamic Religious Education. The Islamic teaching usually emphasizes on the well-being of mankind. This study highlights the needs of Islamic teaching on manners through Mathematics courses. The goals are to (i) promote noble characters among students with visual impairments, (ii) produce quality students to become capable of understanding and doing the Mathematical ideas, and (iii) gain knowledge and apply the Mathematics skills in their daily lives. In Malaysian context, students with visual impairment get access to knowledge depending entirely on the help of their teachers. Therefore, inculcating the Islamic manners to students with visual impairment often requires extra time not only during religious teaching but also in other subjects, especially in Mathematics. Mathematics plays an important role in education. It continues in the 21st-century and beyond. It is also considered as a basic domain for economic and social development in Malaysia. Furthermore, Mathematics based knowledge is treated as a goal in Malaysian Education Development Plan for 2013-2025. Indeed, Mathematics has a minimal bias and the subject has a strong sense in ethical orientation. Therefore, inculcating Islamic manners through Mathematics courses should be addressed. In this study, the qualitative approach was applied. The

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approaches were designed based on document reviews and analyses. Data were analysed manually and presented in descriptive forms. Analyses and discussions covering the needs for inculcating Islamic manners through Mathematics courses include Islamic manners towards the Creator, fellow human being, and the environment. They were emphasized during the Mathematics teaching and learning for students with visual impairment. The findings of the study show the impact and method of inculcating the Islamic manners, namely students' (i) personality, (ii) responsibility, (iii) trustworthiness, (iv) honesty, and (v) nobleness as human beings. It is also expected that students be able to protect themselves, their families, communities and the nation from oppression. Therefore, the inculcation of Islamic manners in teaching and learning Mathematics, particularly for students with visual impairment, could help disabled generation in Malaysia not only to become knowledgeable and skilful but also well-mannered citizens to contribute the nation to develop faster in the 21<sup>st</sup> century.

**Keywords:** Inculcating Islamic manners, Mathematics' courses and Students with visual impairment.

## 1. Introduction

In Malaysia, Mathematics is a compulsory subject for both primary and secondary education. National Council for Teachers' of Mathematics (2010) emphasized the identification of Mathematics as a knowledge domain. It is a prerequisite for future career and a tool to create productive citizens. In general, Mathematics courses for students with visual impairment include similar content to all students. Mathematics is compulsory for all. Unfortunately, students with visual impairment usually are facing difficulty in obtaining visual information. This constrains them from receiving information, thus limiting their learning and opportunities (Sack & Silberman, 2010; Norshidah & Khalim, 2010; Frederickson & Cline, 2009). Academic success for students with visual impairment depends entirely on the extent of their opportunities to gain knowledge from teaching and learning activities (Holbrook & Koenig, 2010). Other factors also depend on the teachers' wisdom and creativity in choosing and designing methods for teaching and learning for students with needs and disabilities. Teachers should be able to attract students to follow them (Jamir, Halim & A'dawiyah, 2012).

The selection of teaching styles, instructional materials, and educational goals suited to students with visual impairment will optimize their visual learning abilities and experiences through other learning media, like hearing and touching (Norshidah & Khalim, 2010). A student with visual impairment accesses to knowledge depending

entirely on the help of the teacher. Therefore, inculcating Islamic manners among students with visual impairment often needs extra time and coaching during teaching of Islamic and other subjects. Inculcating Islamic manners must be addressed not only in the Islamic religious education but also in other disciplines, especially Mathematics courses. Teachers' awareness to inculcating Islamic manners while teaching Mathematics will enable students to have opportunities to learn Islamic manners.

Gargiulo (2008) defines vision problems as handicap or significant disability in the senses of sight, although individuals can see using corrected lenses. Meanwhile, the Regulations of Education (Special Education, 2013) describe students with visual problems as certified by a medical practitioner and an optician as a student with a visual disability. Although the nature and extent of vision between them may vary, adjustments to the practice of teaching and learning materials will help them to learn more effectively (Carney, Engbretson, Scammell & Sheppard, 2003; Friend, 2008; Dursin, 2012). Piaget's theory of cognitive development (1978) emphasized self-adaptation in the classroom as an important factor for individual in cognitive development (Bjorklund, 2000). Piaget believed, during the adaptation process in the classroom, actual learning occurred when students experience the process of interaction with others, other matters and objects found in the environment.

The formation of good manners, which includes the development of human values among school children, is the main agendum of education in Malaysia (Malaysian Education Development Plan for 2013-2025). This is clearly stated in the statement of the Cabinet Report (1979) and Education Act (1996). These two were included in the National Education Philosophy (Ministry of Education, 1990). The emphasis is not only to mastering knowledge, increasing intellectual capacity and ranging of skills but also cultivating good manners to students. Balanced and excellent humans can be obtained through extensive teaching—not fragmented and quality-oriented education system (Hassan, 1988; Ahmad, 2008). People with knowledge in good and bad values, adhere to good values through good deeds, avoid showing bad treatment and appreciate those values. This includes the values of spirituality, humanity and citizenship (Zaharah, 2008). Moreover, the goals of National Education philosophy are to (i) form a noble character, (ii) recognize and realize the existence of the Creator, (iii) recognize and realize the responsibility, (iv) appreciate and be grateful for the gift of the Creator, (v) nurture and build self-discipline, and (vi) develop good manners (Ministry of Education, 1990). Therefore, the formation of noble Islamic manners should be thoroughly familiar and practiced not only to the society but also to people with disabilities.

## 2. Problem Statement

Values related to social problems are universal. This has rather widely spread, and secular philosophy failed to control such problems. Present nature of social problems is simply serious and the multifarious impacts are enormous. Its impact affected young generations too. The reality of disciplining students has become a serious concern (Azhar & Halim, 2007; Amaludin & Khadijah, 2007). Deepening social problems are often associated with problems of moral decadence among youths, especially school children and students in institution of higher learning. Lihana (2001) stated that a social problem among adolescents is due to lack of exposure in the curriculum and the wisdom among youth in considering the good and bad practices in societies. Social problems among teenagers that often reverberate through the mass and electronic media are loitering, stealing, drugs, and ill-mannered behaviour. Although efforts have been taken by various parties but the declining of manners and moral values among teenagers are still rampant.

Rahman (2008) argued that negative behaviours among adolescents were due to lack of appreciation of Islamic manners in society. The Islamic manners was only studied but not embedded within. This statement was supported by Harery (2007), who explained that today's moral declines were often associated with poor appreciation of Islamic manners or moral values. The problem of this immoral was deepened from the human mind—due to forgetting the real responsibility of their living purposes in life (Tajul & Nor 'Aini, 2002). Again, this human negligence simply led to defeat the desires and demands of being materialistic. This results in white-collar crimes, corruptions, frauds, drug addictions, and various deviant behaviours. They happened not only among the less educated people but also to those considered intellectuals and erudite.

This study was focused on students with visual impairment, despite their disability. Therefore, the emphasis on the inculcating Islamic manners should be initiated from primary school. Students with visual impairment need extra help by all teachers in order to acquire knowledge, particularly the good and the bad values. Therefore, the inculcation of Islamic manners in the teaching and learning should be emphasized. The religious teaching must be practiced in all subjects including Mathematics. It does not only help to make Islamic manners as a natural value, instead the inculcating of Islamic manners is often repeated during Mathematics. This would shape a better character as a routine practice in their lives for students not only during school days but also when they live in a wider community.

### 3. Literature Review

Based on history, human civilization begins when man has the knowledge to distinguish good manners and vice versa. According to Halim & Zarin (2002) good manners were able to control human thought, behaviour and action. The good manners in an individual would control his or her behaviour, direction and actions in life. Islamic manners applied early would become a personal habit to form a glorious future. In the present educational system, the inculcation of values was emphasized in all subjects across curriculum. However, values contained in the curriculum were universal concept of moral values and complete as Islamic values. Separating the Islamic values in education today will bring a great effect in human behaviours toward the world in the future. A country will progress if its citizens are well-mannered. Conversely, if citizens are deprived, the country and the nation will definitely collapse.

Husin (2011) mentioned that “manner” was a noun in plural form derived from “khuluq”. *Khuluq* means character or personal nature. Manners mean morality–ethics on having good intentions. The character is embedded in the soul of nature. A person will behave of good or bad deeds without any consideration (Asmara, 1992; Saedah 2003). Halim and Zarin (2002) defined manners as a set of beliefs, laws, and systems related to human moral behaviour and action that determines actions, whether good or bad, right or wrong, acceptable or unacceptable by Islam. Manner is also deemed to be a form of behaviour that can be seen by eyes and the inner nature. It is a sense by heart, and generally represents inner nature of human in society (Saedah, 2003). Manner also includes elements of internal or spiritual beliefs. It becomes a driving force to show certain behaviours that have become habits (Zaharah, 2008).

Islamic manners in this study refer to the appropriate student attribute and behaviour as outlined in the *Qur'an* and Sunnah of the Prophet Muhammad (SAAS) practiced in our lives. The inculcation of Islamic manners focuses on three things. They are (i) manners towards the Creator Allah (SWT); (ii) manners towards human; and (iii) manners toward the surrounding environment (Darraz, 1987). The present scenario shows that the responsibility of educating students to possess Islamic manners is fully accountable to religious teachers. As in contrast, the inculcating of Islamic manners in the education system can be extended to other subjects, especially Mathematics (as the most important subject in curriculum) of this century. The inculcation of Islamic manners through Mathematics courses should be emphasized. Separating Islamic manners values in other subjects will reduce the value added to today’s education system.

In the study of Mathematics, Wan Zah et al. (2005) stated that the value of Mathematics by the nature could be seen in terms of Mathematical terminology itself. They are found in three languages, that is (i) English language in Europe, (ii) Arabic in the west Asia and (iii) Malay in the Malay Archipelago. According to Abdul Latif “mathematics” as a term in English is a science that is precise of accuracy obtained by the deduction method. While the Arabic term, Mat Rofa Ismail said that a lot of Mathematics is related to numbers and calculations (Wan Zah et al. 2005). This is based on the branches of mathematics which consists of arithmetic (*al-Arithmatiqiy*, *‘Ilm al-’adad*) the science that talks about specific aspects involving the calculation of numbers (*arithmetic*) and special and general properties (*Khawa’ is al-’adad*), geometric (*al-handasah*), astronomy (*al-Falak*) and music (*al-Muziqa*).

In contrast, the Dictionary of Mathematics cited in Wan Zah et al. (2005) defined mathematics as “*The science that is based on logic, a study on the number, size and shape and the relationship between them*” (p. 24). Moreover, mathematics is stated as “*...explanatory evidence, regarding the general characteristics and abstract on structure of nature and phenomena and the knowledge constructed from the set theory*” (p. 24). According to this definition, Mathematics has a wider meaning, which is more universal. The above discussion clearly shows the nature of mathematics, which emphasizes on certainty or precision, although it is considered as an abstract knowledge. Mathematical activity can be said to revitalize the mind, hence, associate Mathematics with inculcating Islamic manners is timely as the two branches of knowledge are related to the concept of trust and the relationship between humans and their environment.

In a study of the teaching and learning of the Mathematics, Wan Zah et al. (2005) viewed that efforts to implement the element of moral values in the teaching of Mathematics had tried to be done in this country. Malaysian Ministry of Education (1990) has been implementing policies to inculcate intrinsic values simultaneously with moral values. The intrinsic values, like logical thinking, exact calculating and making statements, are precise and clear, analytic and systematic problem solving. From the perspective of this study, the intrinsic value is the value derived from the nature of Mathematics. Wan Zah et al. (2005) also expressed the view that linked Mathematical values to the moral value. In Malaysia, the Ministry of Education (1990) outlined sixteen (16) moral values to be applied to students. Some of the examples are justice, honesty, cooperation and many more. Moral values of a society are usually based on religion. It guides its adherents to be chaste in order to build a good, safe and progressive society. Accordingly, in addition to the implementation of the sixteen (16) values of the existing syllabus, emphasis should be given to the

application of Islamic character as it is closely related to the relationship between the individual and Allah that can prevent people from committing crimes and persecution to oneself, others and the universe. Wan Zah et al. (2005) also confirmed this in the context of mathematics as a tool for discovering the existence of the universe and the search for the truth of the Creator. Mathematics requires logical thinking, making hypotheses and rationale or justification of ideas. This pure science will be more meaningful if it is “near” to the soul and conscience of students and teachers. Therefore, the inculcation of Islamic manners in mathematics will guide the students toward the path of religion in making decisions in the future.

In Malaysia, the allocation of time for teaching Mathematics is six (6) hours per week. It is about more than one hour a day. It gives teachers and students opportunities to meet more frequently during the teaching of Mathematics as compared to other subjects. Therefore, the inculcating of Islamic manners across the courses is very timely because manner is attitude which becomes a habit or custom. Nasir (2005) said manners referred to nature, habits, customs, lifestyle and dignity of an individual or group of individuals. According to al-Misri (2009), action or act was permeated so it became a part of a person’s role and characters. For an act to be a habit, and habits that eventually became manners or character, behaviour must be constantly repeated. Ahmad (2004) stated that a character as desire was made common. When a behavior based on the desire was repeated or used as a sustainable trend, it becomes moral or manners. Azhar (2006) stated that a character was closely related to the consistency of a condition that was expressed as an action. This was supported by al-Hufy (2009) as moral was a norm done repeatedly and became custom or culture. It could lead to a better or worse action. This is a habit or behaviour affairs attached to a person for having done repeatedly.

These repetitive habits would become the characters embedded in human soul. This coincided with the meaning assigned by Jimaain (2012), quoting the opinion of al-Ghazali and Ibn Miskawayh that the character was a trait embedded in the soul of a person—which initiated the action, treatment or personal practice easily perform without requiring initial thought and consideration. The Safir Islamic Encyclopedia (2000) stated that a behavior arose from the act, whether good or bad, without the need of thinking and research sense. Therefore, the inculcation of Islamic manners should be done in all subjects across the curriculum rather than relying solely on the subject of Islamic education to educate students to become well-mannered human being.

## **4. Methodology**

### *4.1 Objective of the study*

This study discussed the necessity of inculcating Islamic manners through Mathematics courses. These manners include manners to (i) the Creator, (ii) human, and (iii) the environment. They were inculcated during the process of teaching and learning Mathematics for students with visual impairment.

### *4.2 Methods of Data Collection and Analysis*

This study applied qualitative approach. It was designed based on documents review and analysis. The approach used was to identify issues, challenges, and needs of students with visual impairment in the process of teaching and learning in the classroom. Document review was one of the approaches for collecting and analyzing information (involved screening, purposive reading, and interpretation) in order to find a comprehensive and thorough analysis and summaries (Bowen, 2009; Merriam, 2002). Relevant information was obtained from various government agencies' reports, journals, books, and online sources. Some of the selected documents published since 2000 to the present were referred. The processes were expected to find general idea to form the perspective of this study. Data were analyzed manually and presented in descriptive forms.

## **5. Discussion**

The inculcation of Islamic manners through Mathematics courses aimed at producing individuals to be competent along with noble characters. In addition, the appreciation of Islamic manners of the younger generation could form a virtuous and noble personality. Understanding and awareness of Islamic manners in the society must be cultivated (direct or indirect) in accordance with universal values. Islamic manners were formed through learning experiences provided by the teacher. This should involve the establishment of belief, interest, confidence, competence and tenacity. The formation of Islamic manners also included personal aspects, interactions, procedural and intrinsic. In mathematics, Islamic manners need to be implemented through appropriate contents.

Islam is comprehensive or exhaustive, not limited only to individual personality. It also covers all aspects of life—such as man's relationship with Allah, human relations among people and between people and other creatures (al-Qaradawi, 2001; Halim & Zarin, 2002; Sahin & Francis, 2005; Sahin, Francis, & Fahad Al-Failakawi, 2008). The broad aspect of character in Islam includes various fields and disciplines of



knowledge, which indirectly reflect the importance of the character dimension, in all aspects of life (Azhar, 2006). In this study, the discussion touched on the importance of the inculcation of Islamic manners included (i) the inculcating of Islamic manners to students with visual impairment towards the Creator Allah (SWT); (ii) the inculcating of Islamic manners to students with visual impairment towards human beings, and (iii) the inculcating of Islamic manners to students with visual impairment towards the environment. The importance of the inculcating of Islamic manners through Mathematics courses and how to include Islamic manners specifically for students with visual impairment are discussed below.

### *5.1 Inculcating Islamic manners towards the Creator Allah (SWT) among students with visual impairment*

In principle, the highest moral and above all, is a human manner toward Allah as the Creator and Owner of the universe. The moral or manners is the source of life. The perfection of manners towards God will be the benchmark against human manners and morals of human beings and human behavior towards other natural beings. Al-Qaradawi (1980) in discussing the perfection of manners towards God included obeying all commands and avoiding prohibitions of Allah. It included being grateful to all the blessings, pleased with the ruling, not easy in giving up (Nasir, 2005), and performing the obligatory prayers, and increasing recitations of *Al-Qur'an* (al-Hashimi, 2007). Good deeds or good manners would not only bring happiness to others, but also happiness for themselves. Allah (SWT) also loves and always be with those people who do good deeds. True education on manners will shape individuals to be able to harness the power of self-motivation in preventing crimes. Therefore, there are various perspectives in *Qur'an* which involves the implementation and importance of manners to own selves, society, nation, and the country. This is because the chastity of individuals also influences the excellence and the fall of a civilization. Individuals, who are able to transfer the moral education to the formation of a noble and beautiful virtuous character, will be able to make positive impacts on the development of human society and civilization.

This view corresponds to Zakaria (2009) quoting the views of Muhammad Uthman El-Muhammady, which describes the Islamic perspective. The perfection of manners in man wholly lies in the existence within themselves as the key features of characters identified in the Character philosophy of Islam as *al-hikmah* (wisdom), *al-shaja'ah* (courage), *al-'iffah* (appetite control) and *al-'da* (fairness or balance). The possession of the key features will elude oneself from negative actions that could disturb the peace and retard the excellence of socialization such as *al-khabb* (clever

trick), *al-Balah* (ignorance), *al-tahawwur* (bold blindly), *al- j bun* (coward), *al-Sharah* (greedy) and others.

In fact, according to Arifin Mamat and Adnan Abd Rashid (2013), individuals who perform their life activities by seeking the pleasure of Allah will surely familiarize themselves with good habits and avoid things that do not please Allah (SWT)—things that are wrong and vile. If this character is possessed, it will lead to an individual who is devoted and grateful to Allah (SWT). Individuals who constantly seek the pleasure of Allah, He is surely pleased with them in the world and especially in the hereafter. In mathematics teaching, teachers play an important role in linking learning activities with the concept of Allah, for example, in learning fraction topics in mathematics. The principle of fairness should be emphasized not only for teaching the current fractional values or numbers, but students should learn about the principles of fair and even implement the principles in daily life because of obedience to Allah.

### *5.2 Inculcating Islamic manners towards human being among students with visual impairment*

Islamic manners towards fellow human beings cover moral towards oneself, obligations towards family and manners within the society. Islamic manners toward oneself refer to the maintenance of health, cleanliness and keeping their neatness in physical aspects (such as the body, clothing and appearance) (al-Qaradawi, 1980; al-Kays, 2000; al-Hashimi, 2007). It also refers to their honorable and commendable character and conduct including the maintaining of dignity and honor of themselves, avoiding damaging conduct, fairness to themselves, disciplined, not doing prohibited act, and showing kindness and refinement of conduct (Darraz, 1987; al-Kaysi, 2000; Ash-Syirbaany, 2001). In this study, this manner refers to the characters and behavior of a person connected with a private affair; appearance and refinement of conduct in daily lives.

Islamic manners towards the family in this study include the obligation to serve to parents (either when they are still alive or after their death), to do good and good deeds, honor and respect them, show affection by not betraying, entertaining them and pray for their well-being (al-Qaradawi, 1980; Ash-Syirbaany, 2001; al-Hashimi, 2007). It also includes doing good, good deeds, maintaining good relations and love towards siblings and immediate families (Darraz, 1987; al-Hashimi, 2007). According to al-Qaradawi (1980), Islamic manners towards society, generally touch on keeping neighborhood relations, honesty involving scales in the business, keeping promises, not telling lies, maintaining trust and not gossiping. Manners in society also include Islamic character when receiving guests and visiting, good relations with neighbors,

good relations with the society in wider sense that include non-Muslims, character in youth association and Islamic brotherhood manners (Ghorbani et al., 2007; Yunahar, 1999).

The question is how to include Islamic manners against fellow human beings in the Mathematics course? Most of the topics in the Mathematics syllabus of teaching require teachers to plan activities involving group activities. In implementing group activities, students can be trained to always work together, help each other, be humble, fair and always appreciate knowledge presented by the teacher. Inculcation of Islamic manners in teaching and learning activities will make it as a smooth routine life of students. It will prevent them from performing any acts that are contrary to Islamic manners in the future.

### *5.3 Inculcating Islamic manners towards the environment among students with visual impairment*

The universe has been entrusted by Allah (SWT) to human being. According to al-Qaradawi (1980), it includes the mandate to human being to use the best of the natural resources without damaging the ecological balance of the system. In addition, people are suggested not to kill animals without a justifiable reason, and includes being kind to animals (al-Kaysi, 1997). Islamic manners towards the environment include the trust to human being to prevail courtesy, use it productively and preferably all the natural resources without damaging the ecological balance of the system, not exploiting, using at sufficient rate, not excessive and extravagant (al-Qaradawi, 1980; Ash-Syirbaany, 2001; Nasir, 2005). This includes manners and treatment towards animals, plants, water, air and other forms of natural resources in connection with human (Ash-Syirbaany, 2001).

Ash-Syirbaany (2001) describes Islamic manners towards physical nature as the means to exploit and utilize natural resources for the **kindness (*Qur'an*, 2: 9)**, use adequately as teaching and service to Allah and not be excessive (*Qur'an*, 17: 26-27), not to exceed the limit (*Qur'an*, 5: 87), utilize usefully and productively (*Qur'an*, 2: 195), and prohibit from damage (*Qur'an*, 2: 60, *Qur'an*, 28: 77; *Qur'an*, 30: 41). Nasir (2005) adds, human beings should not exploit, not to cheat, not to monopoly, rob, steal and extort what is in the universe. People must be moderate in utilizing the natural resources for the common interest of fellow human.

Islamic manners do not refer to something that is fixed or to possess a noble spirit only by one person. It should be through process of education, being raised, educated, and trained. Jimaain (2012) cites the opinion of experts on character such as al-

Ghazali, Miskawayh, and al-Tusi stating that Islamic manners can embrace change through education, training, discipline and others, either sooner or later. It is also supported by recent figures such as Ulwan (1989); Amuli (2001); Mazahiri (2001); and Nasir (2005). In this case, Nasir explained; if someone's character cannot be brought up to be good, then the mind, thought, research, law, prophecy, training, education, discipline, counsel, school, university, law, government and so is of course useless.

In order to have a good character, continuous Islamic manners education need to be given to all humans. According to al-Syaibani (1991), the moral education aims to produce highly personalized and competent humans in accordance with the nature of Islam itself. It is agreed by Ahmad (2004) who explained that Islamic manners education aims at enhancing the sanctity of human life and keeping them away from destruction because of their desires. So, how mathematics can contribute to the implementation of Islamic manners on the environment? Application of Islamic manners in teaching math since the outset will shape the next generation of personal excellence in designing and developing countries without affecting the environment.

In general, this study can be concluded that the inculcation of Islamic manners through Mathematics courses have positive impact on all aspects of students' individual development. Not only affecting the behavior but also in cognitive domain, which play an important role in determining the direction of development of the country and the society of the future. This finding corresponds with the opinion of Yaljan (1986) who had listed some basic elements of the role of moral education to the people. First, moral education builds an individual's spirit to develop an intimate relationship with god and an inclination to do good, so he/she tries to create goodness for all, tries to avoid evil actions, and seeks to prevent crime among members of his/her society. Moral education aims at building individual commitment to good conduct and always staying away from evil conduct.

The second role is to establish a spirit of universal brotherhood. Essentially, human needs to live a life for another human being. The third role of Islamic manners is to form awareness of social life. The role of morality in society are like ropes that held strong all parts of the body to always be together in one bundle. Thus, if the individual is without Islamic manners, it implies the fading and breaking of all ties among members of the community. This results in the destruction of the structure of the society. Our prophet Muhammad (SAAS) has likened a society that mutually develops building blocks for its meaningful and sustainable welfare. The fourth role of moral education is to form a strong personality and a vibrant spirit. According to Nasir (1986), it should be the intention of every individual to have a strong personal

sound mind and soul as the basis to nourish good manners. Again he mentions, human relationship with God, relationship with fellow human, and relationships with the surrounding environment that covers the entire life is to strengthen the spiritual and moral dimension.

## 6. Conclusion

The concluding remark is that the Islamic manners can be applied to students during the teaching of Mathematics. This can be done through the implementation of teaching activities that enable students to build manners to eventually become routine practice in their lives. Teachers have the opportunity to teach Mathematics to guide students with visual impairment in a longer period than other subjects with the provisions within 6 hours of teaching a week. Teachers will play a role as an agent of personal development of their students at the school. Systematic planning of teaching, emphasis on good value associated with the concept of Allah will have a positive impact on the personal formation of students into a perfect human being. This study successfully explores the importance of the inculcation of Islamic manners across Mathematics courses especially helping students with visual impairments to learn better and more meaningfully. Inculcating Islamic manners to students from childhood will help them to become responsible and trustworthy citizens in the country and nation building. Therefore, efforts to implement Islamic manners are not only the responsibility of Islamic Education teachers but also the responsibility of all Muslim teachers. The inculcation of Islamic manners should be widened and expanded not only in Mathematics classes but also to all subjects at all levels of education (primary, secondary, and tertiary).

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