

Inculcating Manners in Islam across Mathematics Curriculum for Students with Visual Impairments

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Abstract: The emphasis of the faith which form the basis of good manners is less emphasized and this causes social ills among adolescents a serious concern. Inculcation of Islamic manners is only done in the subject of Islamic Education. Therefore, this study highlights the need for the implementation of Islamic manners across the Mathematics Curriculum as an alternative to form noble character among students, especially students with visual impairment. Mathematics plays an important role as a 21st-century skills which is basic for of economic development and generating developed countries based on technologies. Furthermore, mathematics achievement is treated as a measurement and goals of Malaysian Education Development Plan 2013-2025. Therefore, inculcation of Islamic manners across the Mathematics Curriculum needs to be addressed to develop human capital. Not only for the development of nation character but citizen with excellent manners. Relatedly, this study will discuss the necessity of implementating Islamic manners across the curriculum that includes manners towards the Creator, towards fellow human being and manners towards the environment during the teaching and learning of Mathematics for students with visual impairment. This study used qualitative approach with study design based on document reviews and analysis. Data were analyzed manually and presented in descriptive narrative. The findings

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explain the inculcation of Islamic manners that shaped pupil personality of becoming responsible, trustworthy, honest and noble human being. Furthermore able to prevent them from oppression on themselves, their families, communities and countries. Therefore, the inculcation of Islamic manners in the teaching and learning of mathematics, particularly among students with visual impairment can prepare young Malaysians who are not only knowledgeable and skilled, but also well-mannered and can contribute to the nation building for the 21st century.

Keywords: Inculcating Manners, Mathematics Curriculum, Students with Visual Impairment.

Introduction

In Malaysia, Mathematics is a compulsory subject for all pupils. National Council of Teachers of Mathematics (2010) stressed the identification of Mathematics as knowledge and prerequisite for future career and tool to create productive citizens. Generally, Mathematics Curriculum for students with visual impairment involves the same content as a typical student. Therefore, inculcation of Islamic manners must be addressed not only in the subject of Islamic Education but across Mathematics Curriculum. Mathematic Curriculum is more open to all students regardless of culture, race and religion. However, as for students with visual impairment are usually having difficulty in obtaining visual information and constraining them from receiving information directly from the environment. Thus, this limits their learning experiences and opportunities (Sack & Silberman, 2010; Norshidah 2009; Khalim & Norshidah 2009; Friend, 2008; Frederickson & Cline, 2009). Academic success of students with visual impairment depends entirely on the extent of their opportunities to gain knowledge from teaching and learning activities (Holbrook & Koenig, 2010) besides their teachers wisdom and creativity in choosing and designing methods for teaching and learning (Abdul Jamir, Ab Halim & A'dawiyah 2012) students with needs and disabilities and able to attract students to follow him. Selection of teaching styles, instructional materials, and educational goals suited to the students with visual impairment will optimize their visual learning abilities and experiences through other learning media such as hearing and touch (Norshidah & Khalim 2010).

Gargiulo (2008) defines vision problems as handicap or significant disability in the senses of sight, although the individual has been using the correction lenses. Meanwhile, the Regulations of Education (Special Education) (2013) describes 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 help them learn effectively (Carney, Engbretson, Scammell, & Sheppard, 2003; Friend, 2008; Dursin 2012). Piaget's theory of cognitive development in 1978, emphasize self-adaptation in the classroom which is an important factor for individual cognitive development (Bjorklund, 2000). Piaget believes, during the adaptation process in the classroom, actual learning occurs when people experience the process of interaction with other people, besides other affairs and objects found in the environment.

The formation of good manners which includes the development of human values among school children is the main agenda of education in Malaysia. This is clearly stated in the statement of the Cabinet Report 1979 and Education Act 1996 which was later included in the National Education Philosophy. The emphasis is not only to master knowledge, increase intellectual capacity and range of skills but also emphasise on cultivation of good manners. Balanced and excellence human being can be achieved through extensive, not fragmented and qualified education system (Hassan 1988; Noor Lela 2008). People who have knowledge about good and bad values, believes the values, practice good deeds, avoid giving bad treatment, appreciate the values which include the values of spirituality, humanity and citizenship (Zaharah 2008).

Problem Statement

Social problem is a universal problem that is wide-spreading and difficult to control. Recently, the symptoms of social problems and students discipline become more serious (Engku Ahmad Zaki 2009; Ab. Rahman 2008; Azhar & Ab. Halim 2007; Amaludin & Khadijah 2007). Deepening social problems are often associated with problems of moral decadence among youth, especially school children and students in higher education institutions. Lihaana (2001) stated that a social problem among adolescents is due to lack of wisdom among the youth in considering the good and bad practices that should be in life. Social problems among teenagers that often reverberate through the mass media and electronic media is loitering, theft, drug abused, 'bohsia' and ill-mannered behavior. Although various efforts have been undertaken by various parties but decline of manners and moral among teenagers is still rampant.

Despite the emphasis on the inculcation of values in the education system in Malaysia, but it still failed to curb social ills among school children. The question that often arises is that; why does the religious knowledge learned since in kindergarten not able to produce noble student? The answer is that the existing learning and education systems

are unable to address questions of morals. The education system is only producing mediator who transfers knowledge, but less ‘murabbi’ who is capable of transferring the inner sense of the faith into the heart that form noble spirit of Islamic manners. Input on faith is learned limited only through the left brain, simply being known, memorized and then transferred onto paper. Finally, the education system is only able to produce students who have outstanding qualifications in the subjects of religion but not "religious" in the reality of everyday life. The concept of knowledge that is based on rational, empirical and scientific methods, failed to produce an integrated well-mannered human.

Fatimah Mohd Zamani (2006) argued that negative behavior among teenagers was due to a lack of appreciation of values in society. Values are only studied but not embedded within. This statement is supported by Harery (2007), who explained that the moral decline of today are often associated with poor appreciation of manners or moral values. The problem this immoral is due deep from the human mind that forget the real purpose of their living in this world (Tajul Ariffin & Nor 'Aini 2002). According to Tajul Ariffin and Nor 'Aini, this human negligence simply lead to defeat to the desires and demands of being materialistic. In the end leading to white-collar crime, corruption, fraud, drug addiction and various deviant behaviors that not only happen among the less educated but also including those who are considered the intellectual and erudite.

Therefore, the inculcation of Islamic manners in the process of teaching and learning should be emphasized in all subjects. It does not only helps to make the value as habit natural value, instead its repetitive application at school in all subjects will make the character as a routine practice. Not only lives as students in the school environment but also when they are within the wider community.

Literature Review

Based on history, human civilization begins when man has the knowledge to distinguish good manners and vice versa. According to Ab Halim (2000) in Jimaain (2012), good manners are able to control human thought, behavior and action. The good morals in the individual will control its own behavior, direction and actions in life. Islamic manners applied early will be the personal habit that form a glorious future. In the current educational system, the inculcation of values are emphasized in all subjects across the curriculum. However, the values contained in the curriculum is a universal concept of moral values and not according to Islamic values and manners

fully. Separating Islamic values and manners in education today brings a great effect in human beings behaviour towards the world in the future. A country will progress if its citizens are of well-mannered individuals. Conversely, if citizens are depraved, the country and the nation will be ruin.

According to Husin (2011), manners is a noun in plural form derived from “*khuluq*”. *Khuluq* means character or personal nature. Whereas, manners means morality, ethics have good intentions. The character is embedded in the soul of nature by which the performing of good or bad deeds without any consideration (Asmara 1992; Saedah 2003). Ab Halim (2000) in Jimaain (2012) defines moral or manners as a set of beliefs, laws and systems related to human moral behavior and action that determines one's actions, whether good or bad, right or wrong, acceptable or unacceptable in Islam. Manners are also deemed to be a form of behavior that can be seen by the eyes and the inner nature is sense by the heart, and generally represents the inner nature of human in the society (Saedah 2003). Manners also includes elements of the internal or spiritual beliefs and has become the driving force to show certain behaviors that have become habits (Zaharah 2008).

Manners in this study refers to the appropriate student attribute and behavior as outlined in the Quran and Sunnah of the Prophet practiced in the lives of students. The inculcation of manners focus on three things, namely; manners towards the Creator (Allah SWT); manners towards human; and manners towards the surrounding environment (Darraz 1987). The present senario shows that the responsibility of educating students with good manners is fully accountabled to teachers teaching Religious Studies, wher ieas the inculcation of manners in the education system can be extended to other subjects, especially mathematics as the subject is the most important of this century. The inculcation of good manners across the curriculum should be emphasized since it used to be. Separating good manners in other subjects will reduce the value added of today's education system.

In the study of Mathematics Wan Zah, Sharifah Kartini, Habsah, Ramlah, Mat Rofa, Mohd Majid, and Rohani (2005) state the value of mathematics by the nature of mathematics which can be seen in terms of mathematical terminology itself within three languages, namely English language in Europe, Arabic in the Middle East and Malay in the Malay Archipelago. According to Abdul Latif Samian (1997) in Wan Zah et al (2005) "mathematics" as the term in English is a science that is precise of accuracy obtained by the deduction method. Judging from the Arabic term, Mat Rofa Ismail (1995) in Wan Zah et al (2005) reported that a lot of mathematicsis related with

numbers and calculations. 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*).

But according to the Dictionary of Mathematics (taken from Abdul Latif Samian, 1997 in Wan Zah et al 2005) mathematics is defined 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). This definition, mathematics has a wider meaning which is more universal. The above discussion clearly shows the nature of mathematics which emphasizes certainty or precision although it is considered as an abstract knowledge. Mathematical activity can be said to revitalize the mind. Therefore, linking the inculcation of mathematics with manners is timely because the two disciplines are related to the concept of trust and relationship between humans and their environment.

In a study on the teaching and learning of mathematics, Wan Zah et al (2005) view that efforts to inculcate value in the teaching of mathematics have tried to be done in this country. Malaysian Ministry of Education (1999) has been implementing policies to inculcate intrinsic values simultaneously with manners. The intrinsic value such as logical thinking, exact calculating and making statements that are precise and clear, analytical thinking 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 tends to link Mathematical values to the moral value. In Malaysia, the Ministry of Education (1999) outlines 16 moral values to be applied to the students such as justice, honesty, cooperation and so on. According to Musa Daia (1993) and Adnan Kamis (1993) in Wan Zah et al (2005), moral values is the notion of desired items and also a measure or criterion of good, honorable and permanent. Manners or moral values of a society are usually based on religion that guides its adherents always to be chaste in order to build a good, safe and progressive society.

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. With this approach, Mathematics is expected not to be separated from the society, but

will develop with the society. Mathematics is the science of pure metaphysics which shows perfection of nature. Mathematics requires logical thinking, making hypotheses and rationale or justification of ideas (Bishop 2001 in Wan Zah et al 2005). This pure science will be more meaningful if it is "near" to the soul and conscience of students and teachers.

Looking back, mathematics is a subject taught nearly every day to students compared to other subjects. Therefore, the application of moral values across the curriculum is timely because the character is something that has become a habit or custom. According to al-Maududi (1967) and Mohd Nasir (2005), manners refers to the nature, habits, customs, habits, lifestyle and dignity of an individual or group of individuals. According to al-Misri (2009) action or act is permeated so it becomes part of a person's role and characters. For an act to be a habit, and habits that eventually became manners or character, behavior must be constantly repeated. Ahmad Amin (1974) states manner as desire that is made common. When a behavior which is based on the desire is repeated or used a sustainable trend, then it will be moral or manners. As mentioned by Azhar (2006) that the character was closely related to the consistency of a condition that it expressed an action easily in any situation experienced by someone. This is certified by al-Hufy (2009) that moral is a norm that it is done repeatedly so that the custom or culture leads to a better or worse action. This is a habit or behavior affairs attached to a person for having done repeatedly.

This repetitive habits eventually become the characteristic embedded in the soul. This coincided with the meaning given by al-Ghazali (t.t) and Ibn Miskawayh (1966) in Jimaain (2012) that the character is a manner that is embedded in the soul of a person, which initiate the action, treatment or personal practice easily perform without requiring initial thought and consideration, the Safir Islamic Encyclopedia (2000) states that the behavior arises from the act, whether good or bad, without the need of thinking and research sense. Therefore, the inculcation of 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.

Methodology

Objective of the study

This study will discuss the necessity of inculcating manners across the curriculum. This includes manners to the Creator, manners to human and manners to the environment

during the process of teaching and learning mathematics for students with visual impairment in the classroom.

Methods of Data Collection and Analysis

This study used a qualitative approach which include analysis method and document review. This method is used to identify issues, challenges and needs of students with Visual Impairment in the process of teaching and learning in the classroom. Document analysis is one of the strategy for collecting and analyzing information involves screening, purposive reading and interpretation so that the findings can be comprehensively and thoroughly analyzed and summarized (Bowen, 2009; Merriam 2002). Relevant information is obtained from various government agencies reports, journals, books and electronic references via the relevant website. Some of the selected document which was published from 2000 until now, has been referred to get a general idea to form the perspective of this study. Data were analyzed manually and presented in descriptive narrative.

Discussion

The inculcation of values and attitudes in Mathematics Curriculum aims to produce individuals who are competent and have a noble character. In addition, the appreciation of the attitudes and values of the younger generation can form a virtuous and noble personality. Understanding and awareness of attitudes and values in society must be cultivated directly or indirectly in accordance with universal values. Values and attitudes are formed through learning experiences provided by the teacher. This should involve the establishment of belief, interest, confidence, competence and tenacity. The formation of values and attitudes also include personal aspects, interactions, procedural and intrinsic. In mathematics, attitudes and values need to be implemented through appropriate context.

Islam is a comprehensive system of manners or morals and is comprehensive not limited only to individuals personality. It cover all aspects of life such as man's relationship with God, human relations fellow man and between man and other creatures (al-Qaradawi 2001; Ab Halim & Zarin 2002; Sahin, Francis, and Fahad Al-Failakawi 2008). The broadness aspect of manners in Islam includes various fields and disciplines of knowledge which indirectly reflect the importance of the manners in whole of lifespan (Azhar 2006). In this study, the discussion will touch on the importance of the inculcating Islamic manners which include; (i) inculcating of Islamic manners to students with visual impairment towards the Creator (Allah SWT); (ii)

inculcation of Islamic manners to students with visual impairment towards fellow human, and (iii) inculcation of Islamic manners to students with visual impairment towards the environment. The importance inculcating Islamic manners across the mathematics curriculum specifically for students with visual impairment will be described in this article.

Inculcating manners towards the Creator (Allah SWT) among students with visual impairment

In principle, the highest moral and above all is human manners towards God as Creator and Owner of the universe. The moral or manners is the source of life. The perfection of manners towards God will be the yardstick 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 includes obeying all commands and avoiding prohibitions of Allah. It includes grateful to all the blessings, pleased with the ruling and not giving up (Mohd Nasir, 2005), and performing the obligatory prayers and increasing recitations of Al-Quran (al-Hashimi, 2007). Deeds or good manners would not only bring happiness to others, but also happiness for themselves. Allah S.W.T also loves and always with those people who do good deeds. True education on manners will shape individuals to be able to harness the power of self-motivated in preventing crime. Thus there are different perspectives in the Qur'an which involves a manners and the importance of manners within one self, society, nation or country. This is because the purity of individuals also influence the excellence or fall of a civilization. Individuals who are able to transfer the education on manners to their noble character-building and virtuous character will be able to give a positive impact on the building of the society and human civilization.

This view corresponds with Muhammad Uthman El-Muhammady (1988) in Zakaria (2009) which describes the Islamic perspective, the perfection of manners in man wholly lies in the existence within themselves the key features of characters identified in the moral philosophy of Islam as *al-hikmah* (wisdom), *al-shaja'ah* (courage), *al-'iffah* (appetite control) and *al-'āda* (fairness or balance). With the possesses of the key features will elude oneself from negative actions that could disturb the peace and retard the excellence social life such as *al-khabb* (clever trick), *al-Balah* (ignorance), *al-tahawwur* (bold blindly), *al- jūbun* (coward), *al-Sharah* (greedy) and others.

In fact, according to Arifin Mamat and Adnan Abd Rashid (2013), individuals who perform his life activities by seeking the pleasure of Allah will surely familiarize themselves with the good habits and avoid from things that do not please God, 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 and Allah is surely please with him in the world and especially in the hereafter.

Inculcating manners towards fellow human among students with visual impairment

Manners towards fellow human beings covers moral towards oneself, obligations towards family and manners within the society. Manners towards oneself refers 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 which include maintaining the dignity and honor of themselves, avoiding damaging conduct, fairness to themselves, disciplined, not doing prohibited act, and show kindness and refinement conduct (Darraz 1987; al -Kaysi 2000; Ash-Syirbaany 2001). In this study, refers to the characters and behavior of a person that is connected with a private affair; appearance and refinement conduct in daily lives.

Manners towards the family in this study include the obligation to serve the parents either while they are still alive or after their death, to do good and do good deeds, honor and respect them, showing 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, maintain good relations and love towards siblings and immediate families (Darraz 1987; al-Hashimi, 2007).

According to al-Qaradawi (1980) manners towards society, generally touch on keeping neighborly relations, does not cheat involving scales in the business, keeping promises, not to lie, maintaining trust and not gossiping. Manners in society also include (Ghorbani et al, 2007; Yunahar 1999) manners when receiving guests and visiting, good relations with neighbors, good relations with the society in wider sense that include non-Muslims, manners in youth association and Islamic brotherhood manners. Inculcation of Islamic manners in teaching and learning activities will make it as smooth routine life of students and preventing them from performing any act contrary to morals in the future.

Inculcation of Islamic manners towards the environment to student with visual impairment.

The universe has been entrusted by God to man especially while exploring and using every gift that exists in nature. According to al-Qaradawi (1980), it includes the mandate to man to use the best of the natural resources without damaging the

ecological balance of the system and not to kill animals without a justifiable reason. al-Kaysi (1997) explained, it includes being kind to animals. Manners towards the environment include the trust to man 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 -Syrbaany 2001; Mohd Nasir, 2005). This includes manners and treatment towards animals, plants, water, air and other forms of natural resources in connection with human (Ash-Syrbaany 2001).

Ash-Syrbaany (2001) when describing manners towards physical nature is to exploit and utilize natural resources for the kindness (Al-Baqarah 2:29), using adequately as teaching and service to God and not excessive (al- Isra 17: 26-27), does not exceed the limit (al-Maidah 5:87). Utilizing usefully and productive (al-Baqarah 2: 195), are prohibited from damage (al-Baqarah 2:60, al-Qassoash 28:77; al-Rum 30:41). Mohd Nasir (2005) adds, human should not exploit, not to cheat, not to monopoly, rob, steal and extort what is in the universe. Human should be moderate in utilizing it and aims for the common interest of fellow human.

Manners is not something that is fixed or to possess a noble spirit in a person. It should be through process of education, being raised, educated, and trained. Experts on character such as al-Ghazali (tt), Ibn Miskawayh (1966); al-Tusi (1964) in Jemaiin (2012) acknowledge that morality or manners can accept the changes through education, training, discipline and others, either sooner or later. It is also supported by recent figures such as Abdullah, NasihUlwan (1989); Sisik (2001); Mazahiri (2001); Also Mohd Nasir (2005). In this case, Mohd Nasir explained; if someone character can not 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 good manners, continuous moral education need to be given to all human. According to al-Syaibani (1991), the moral education aims to produce a highly personalized and competent human in accordance with the nature of Islam itself. It is agreed by Ahmad (2004), explained that moral education aims at enhancing the sanctity of human life and keep them away from destruction because of their desires.

Conclusion

Generally, through this study it can be concluded that the inculcation of manners across Mathematics curriculum have positive impact on all aspects of students' individual development. Not only affecting behavior but also cognitive 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) which had listed some basic elements of the role of moral education to the people. First, moral education builds an individual's spirit and inclination to do good, so he tried to create goodness for all, try to avoid evil actions, and seeks to prevent crime among members of society. Moral education aimed at building individual commitment to good conduct and always staying away from evil conduct.

The second role is to establish a spirit of brotherhood. Essentially human needs to live a life of another human being. The third role of manners in Islam is to form awareness of social life. If members of the public resemble parts of the body, manners is binding various parts of the body. Thus, if the individual is without manners, it implies the fading and breaking of all ties among community members of. This resulted in the destruction of the social structure of the society. Our prophet Muhammad has likened a society as building that is mutually binding to each other. The fourth role of is to form a strong personality and a firm spirit. According to Mohd Nasir (1986), it is the intention of every individual to have a strong personal sound and soul as the basis to good manners. According to Mohd Nasir (1986) again, human belief towards relationship with God, relationship with fellow human, relationships with the surrounding environment that covers the entire life is to strengthen the spiritual and moral dimension.

This study successfully explores the importance of the inculcation of Islamic manners across the Mathematics curriculum in the teaching and learning process of students with visual impairments, especially in primary schools. Good manners inculcated in students from childhood will help make them responsible and trustworthy citizens in developing the country and nation building. Therefore, efforts to implement the manners of Islam is not only the responsibility teachers of Islamic Education but responsibility of all Muslim teachers. The inculcation of the Islamic manners should be expanded not only in Mathematics but also for all subjects and at all levels of schooling.

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