

Value Education in Teacher Training Curricula of Bangladesh *

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Abstract: Teachers play a vital role in the life of a student to incorporate values. Each subject in school has moral or ethical sides. It is important to have this subject in teachers' education as compulsory. As teachers are the maker of the future generation and they need the guideline to incorporate values in students, considering everyday classroom life which is saturated with moral meaning. To develop and support students effectively, pre-service teachers must be trained in the areas of value education. In Bangladesh Bachelor of Education (Honors) degree has a 'Value Education' course. But primary research shows that this course is not that much effective in practical field which ignored some significant issues and concerns. Especially teachers need to know how to imbibe values in students both explicitly and implicitly. The aim of this study is to present the current Value Education course outline and suggesting its rejuvenation enlightened with Islamic perspective. This study also intends to suggest some guidelines to integrate in Education system of Bangladesh to enhance values.

Keywords: Education system, Curricula, Value, Teacher and Training.

Introduction

Value education is the process of transmitting values to the pupils. According to K. H. Imam Zarkasy, "Value education is an educational action or, conveying the knowledge on the measurement of moral, and showing the bad and good for living in the society". NCERT (National Council of Educational Research and Training) Curriculum framework (2000) of India has explicitly mentioned that --: "Value education and education about religions would not form a separate subject of study at any stage of the curriculum. These would be so judiciously integrated with all the subjects of study in the scholastic areas and all the activities and programmes in the

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co-scholastic areas to achieve the objectives.” (Dr. Jayalakshmi) Ryan and Lickona (1992), Howard Kirschenbaum (1995) also advocated for comprehensive approach of ‘value education’. Integration of values in each subject will be materialized by planning a proper value education guideline for teachers.

Objectives of the Study

The objectives of the study are to-

- Discuss the current course outline of Value Education course.
- Suggest significant changes in the Value Education.

Significance of the Study

- There are .85 million teachers for about 30 million school going students in Bangladesh. To reach these vast numbers of students we have to train our teachers.
- There are 120 Teachers Training Colleges. Here Value Education course is the ultimate basic for incorporating values among students.
- Primary research shows that existing Value Education course has discrepancies especially teachers should know to instill values in students. This study suggests its rejuvenation with Islamic perspective.

Current Value Education Course and Revised contents of Value Education Book with summary

Institute of Education and Research of Dhaka University only has prepared the course out line for Value education. This course outline has been considered and revised according to contemporary need.

Existing Course Outline of Value Education in Bangladesh

Unit-1: Value Education

1. Definition, basic concepts, nature and scope of value education. Value approaches and their importance
2. Value crisis
3. Types of values
4. School system values

Unit-2:**(A) Great Lives and their Values****Unit-3: Value Patterns in Religions****(A)**

1. Islamic, Hindu, Buddhists and Christian Religious Traditions and Tenets
2. Values and Ideals of Islam, Hindu, Buddhism and Christianity
3. Place of Education in Religions

(B) Religions, Value and Moral Education

1. Education, Religion, value and morality
2. Principles of religious and moral instruction
3. Religions and moral instructions in schools

Unit-4:

Nature, definition and basic concepts, ethics and morality: Good- Bad Right-Wrong, Duty, Virtue- Character, Conscience- Prudence. Different theories on moral obligation including moral law. Contemporary ethical issues.

Unit-5: Values and Ideals of Selected Service Organizations

Teacher, Lawyer, Doctor, BCS Administration & Education Cader, Farmers Associations, Development Agencies in Bangladesh (ADAB), Paribesh Andalon, Acid Survival Foundation, Other Service Organizations

Unit-6: Value Education for School Renewal

National and International Considerations

(A) National Considerations

Values of Curriculum, Administration, Management, Academic and Practitioner, Democratic, Civil and Citizenship education inquiry

(B) Value Orientations of Dominant International Organizations and their Relevance for Education

- UNESCO -The Deslors Report
- UNICEF

- ILO
- World Bank

(C) Values, Leadership and School Renewal

Chapter Contents based on Revised Course outline

Considering the importance of Value Education (VE) and unavailability of Textbook in Bangladesh attempts has been taken to write a book on Value Education. The Book is especially designed for the students of Education providing the new thoughts and approaches to the Value Education from modern as well as Islamic view points. The book contains seven chapters revising the previous course outline as following:

Table- 1: Revised Course Outline

Chapter	Title	Contents	Summary
1	Value Education: Nature and Contents	<ul style="list-style-type: none"> • Introduction to VE • Related Terms: Moral, Ethics • Manifestation of Values • A Critical Look into Value Education • Value as the Base of Education 	Character and elements of VE stressing upon the point that it is universally a necessity for all courses of studies. All branches of knowledge with research work and scientific approach must be based on the essence of religion.
2	Value Concepts of some Famed Personalities	Values Concept of 16 famed Personalities	Value-concepts of personalities belonging to different ages, creeds and continents who tried best to interpret life and its venture and value from their own culture, tradition and beliefs.
3	Value Patterns in Major Religions	<ul style="list-style-type: none"> • Religions of the World • General Concept of Major Religions • Concept of God 	Identifying the major religious values which influence teaching- learning and shape the Education. Gaining the true essence of

Chapter	Title	Contents	Summary
		and Messengers <ul style="list-style-type: none"> Value Related Issues in Religions 	religions students will be able to answer the contemporary debates regarding different creeds and beliefs.
4	Values in Educational Administration	Applicable Values	Some major values aspects like: Accountability, Perseverance, Generosity, Stewardship, Justice, Striving for Gaining Knowledge, Counseling, Steadfastness, Avoiding wastages, Obedience & Respect and Seeking help from Allah (SWT).
5	Value Education Curriculum	<ul style="list-style-type: none"> Essentials in developing a Curriculum VE as Subject Curriculum VE as a Related Subject VE prevailing in Different Countries 	Curriculum in relevant manner has been explained with definitions that are being treated to make the readers and learners aware of what are the factors to be considered in studying curriculum meaningfully.
6	Incorporating Values in Students	Model and Ways of Transmitting Values Strategies for Incorporating Values	Preparing the students to implement value education by providing some strategies and basic theories about how to make the courses value-based.
7	Value Orientation in Dominant International Organization	Brief Introduction to Dominant International Organizations	Some noteworthy organizations' values and significant contribution in education field are highlighted here.

Some necessary points to be discussed

Pupils need continuous assistance in developing values in them. But these are not properly exposed in the curriculum of Bangladesh. Some strategies are mentioned here. For the convenient of readers these are divided into three categories as Classroom Strategies, School wide Strategies and instilling some basic Thoughts into Students:

Classroom Strategies

Promoting Critical and Creative Thinking

Value laden creativity is encouraged by Islam. Prophet Muhammad (SAAS) said, “Whosoever introduces a good practice in Islam, there is for him its reward and reward of those who act upon it after him....” (Muslim) It is however indispensable for everybody of any faith to have a high level of thinking skills and it can be learned and can be taught. Courses should be designed in the way that is to stimulate learners to raise a range of inquiry or questions. In this regard some strategies may be implemented. These are:

- *Making pupil think and teaching how to learn:* Knowledge is accumulating at such a rate that it is impossible to learn every-thing. Moreover, as knowledge is transitory, it is difficult to predict what will be useful for the future. Therefore, we must teach children how to think and learn i.e. equip them with the basic attitudes, beliefs, skills and resources necessary to tackle fresh problems and acquire new information. (Neville Jones & Eileen Baglin Jones, 1992)

Students have to be assigned some tasks which need thinking or speculation (*Tafakkur*) rather than simply factoid presentation. They shouldn't be given such homework which needs just copying. Let them ponder their study. Our assessment system depends on rote and regurgitation. Such trend must be eliminate gradually. Rote learning can not be avoided. But it needs to be selective. Like students should memorize the tables of multiplication by rote learning. But they also have to learn and think how to apply these; rote learning can not follow in this regard. . Students need to be evaluated their understanding when they go through a text.

Allah has repeatedly commanded to use *Aql* or intelligence and rationality. The universe is a book for the wise to ponder over Heaven's messages, and “those who are endowed with insight may take them to heart” (Sad: 29). One has to understand deeply and fully the meanings behind the words s/ he recites, reads or memorize.

Thinking is important for understanding the *Qur'an*. Understanding its meaning will help in performing prayers, supplication, remembrance of Allah etc., or to understand its implications in all aspects of life.

Students should have reflexive thinking in class and in whole day. They should make it a habit to mull over each new idea to connect it with previous knowledge. Thinking about the connections increases the usefulness of each memory, by increasing the number of ways in which it can be recalled. Allah teaches us: “Say: “I do admonish you on one point: that you do stand up before Allah-- in pairs or singly and reflect (within yourselves):” (Saba: 46)

Both the teachers and the students must have the practice to think about what they are going to speak. Great Saint Imaam Ash-Shaafi'ee (rahimatullaah) said: “When one desires to talk, then it is upon him to think before he speaks. If there is beneficial good in what he will say, then he should speak. And if he has doubt about that, then he must not speak until he clears that doubt (by making his speech good).”

- *Multiple ways in problem solving:* Let the students check their problem to solve in multiple ways. They should be assigned the same exercise more than once, with instructions to find answers by trying different methods. *Qur'an* also suggests multiple ways to fully comprehend any ideas: “Behold how many facets we give these messages, so that they might understand the truth” (*Qur'an*, 6: 65). A Variety of teaching methods may be used to facilitate the self reflections. As example, field observation, exploratory method, expeditionary learning projects, Independent Assignments and Group Assignments etc. “*Have they, then, never journeyed about the earth, letting their hearts gain wisdom, and causing their ears to hear?*” (*Qur'an*, 22: 46)
- *Diagrams and Gestures:* Steps to be taken to inspire students to draw diagrams in case of electronics, relativity, environment, geometry etc. Prophet (SAAS) ones draw a straight line then lines left and right. The straight is the straight line (*Siratul Mustakim*) and others are destruction. Using Gesture was also a way of talking of Prophet (SAAS): “I and the one who take care of orphanage will be together in Jannah.” When Prophet (SAAS) delivered the *Hadith* he used his two fingers together to show.
- *Selecting what to memorize:* There is an urge from the educationists and psychologists: Don't force students to learn things that can't be true. As an

example: “How does *Hattima tim tim* look like?” This type of absurd lessons students are forced to learn regularly. The more the teacher emphasizes to memorize meaningless or absurd topics the more s/he loses credibility and trust, and the more firmly the students learn that critical thinking is not acceptable. In several places *Qur’an* suggests for remembering, receiving admonition nothing but the truth. “CAN, THEN, he who knows that whatever has been bestowed from on high upon thee by thy Sustainer is the truth be deemed equal to one who is blind? Only they who are endowed with insight keep this in mind” (*Qur’an*, 13: 19).

Curriculum: The curriculum should be designed in the way that values would be indispensable part of it. VE shouldn’t be left for 30 minutes once in a week and then ignore or penalize for the rest of the time. Even values can be taught through Mathematics, Natural Science, Literature and so on. Al-Kindi (d. 866), Ibn Miskawah (d1010) et al advises us to teach and educate our children with Mathematics. It is because the teaching of Mathematics will implant into our children’s hearts love for the truth and hatred for falsehood. The children will know with certainty that $2+2=4$. This is the truth. If we train them with this Mathematical truth, it will instill so strongly in their mind, that they will surely reject the otherwise. Recent days cross-curricular lessons are initiated by many educationists. For example, let the students calculate the *Zakat* of an amount. And then make chart where to utilize it in proper way. Let them collect related advice and admonition.

Recent days cross-curricular lessons are initiated by many educationists. *Here an example has cited to make the students aware about not to waste water through Mathematics:*

1. Water cover three quarters of the earth surface, then the land cover one forth.

Write these expressions in Fraction (for class 3) and in percentage (for class 5).

Three quarters - $\frac{3}{4}$ (75%), one forth- $\frac{1}{4}$ (25%)

Water	Land
75%	25%

2. Almost 20, 00,000 children die each year for want of a glass of clean water and adequate sanitation. Write down the number name (class 2).

Here, 20, 00,000 children =Two million

3. One in six people in the world lack proper access to safe drinking water. Write in Fraction. (for class 3) i.e. $1/6$ people. Find out the percentage (for class 5 & 6).
4. In the world of 600,00,00,000 people how many are suffering for safe drinking water? (for class 5 & 6)
5. On the other hand water wastages happen where there is abundant of safe water. Like a study shows that you and your family could save up to 3200 gallons of water per year by turning off the water when you shampoo. What amount of water can be saved by 20 families?
6. Take water bill of your family and count annual expenditure for water.

Religious Motivation/ Instruction

Allah SWT says about this:” *and we made every living thing of water...*” (*Qur’an*, 21: 30). The Holy Prophet (SAAS) has urged the Ummah to save water and not to waste it. He (SAAS) also has ordered us to abstain from dirtying water.

Use of Moral Dilemmas

A Moral Dilemma is a situation where an individual or a society faces a conflicting situation in which there is a few alternatives to choose from to make a moral decision. Usually, a moral dilemma consists of one issue, one or several characters where one has to face the issue and make a decision. The decision is made based on rational reasoning (*jadal*). (Balakrishna in Tan, 2007, p. 72) It may be hypothetical too. Teacher should provide guidance for adopting a positive and optimistic approach. Discussions, class room debate about the issues reflecting contrasting values will emphasis on the use of critical thinking skills. Teacher has to encourage all students to participate and share their views. *Qur’an* emphasizes on reasoning. “*Verily, the vilest of all creatures in the sight of Allah are those deaf, those dumb ones who do not use their reason*” (*Qur’an*, 8: 22).

Fostering moral imagination and emotional development

The *Qur’an* and Hadiths tell us the stories to learn or to take lessons from the history of other nations and the experiences of others. “*There is an instruction in their stories for people of intellect*” (*Qur’an*, 12: 111). “*We destroyed those of your kind in the past. But is there any that will receive admonition?*” (*Qur’an*, 54: 51) “*Narrate to them the stories, so that they may reflect*” (*Qur’an*, 7: 176).

Fables, stories, classics of moral philosophy, Biography of Great lives can be used to foster moral imagination and emotional development. It should be as “a frame of mind” (Bonnette, 1999) or “habits of heart” (Bellah et al. 1985). A humanistic empathetic approach is needed to incorporate. Aesop Fables, In the Moonlight Mist: A Korean Tale, Stories of Hans Christian Anderson, Stories from Iranian Cultural Centre, Stories from the *Qur'an* and Hadiths etc can be used for moral development purpose. Let the pupils to think and prepare stories on themselves. Preparing pictures, completing stories, telling stories basing on a picture these types of games will be helpful for students to have moral imagination. Analyzing painted portraits, presenting/predicting photographs of an actual event/situation will help. The children required to predict what had happened, what may happen next, discussed the likely consequences, explain the meaning and contexts.

Literature and art play a significant role in the development of our narrative imagination (*burhan*). As example, Documentary films of Liberation war of 1971, Tsunami Video, Documentary of Harun Yahyah, play on the Sipoy Mutiny; The Battle of Polashy etc. provide the students the lesson of patriotism and dedication for freedom.

Defining and Drilling

Let the students to write down how they want to be treated. Talk to the students about the list and that's the way to treat others. Let them think about others feelings. Assign students to make a list of values with definition and to memorize it. Giving them the opportunity to prepare the classroom code of conduct will make them responsible. Allah says: “Remember Allah, standing, sitting, and reclining, and reflect on the creation of the heavens and the earth, (and say): Our Lord! You have not created all these in vain. Glory be to You! Preserve us from the doom of Fire” (*Qur'an*, 3: 191).

General Talks (Draw attention to/ build on incidents)

Teachers may narrate to the students the daily occurrences or incidents happening in world and have a discussion on how to handle those based on values. Prophet (SAAS) used to utilize the special moments. As example, once a child was lost. When the mother found her child then she was feeding the child. Then Prophet (SAAS) told that, “Would this mother like to throw this child to hellfire?” The answer was certainly “No”. Then he (SAAS) narrated that “Allah is much more Merciful”.

We need to discuss morals with our child when he misbehaves. Make him/ her understand that he did wrong, its impact, negative consequences of making wrong

decisions and what s/he could have done instead. As example, if a student tells a lie, just sit beside him and explain the adverse effect of telling lie. Rather his problem could be solved by telling the truth.

Self- Criticism and Recognition of Ones' own Predicament

Self -criticism, self- reckoning and self – accountability is a form of worship. Allah says: “Behold! If you did good it proved to be good for yourselves and if you committed evil it proved to be bad for your own selves” (Qur’an, 17: 7). “Whosoever adopts the righteous way, his righteous conduct will be for his own good, and whosoever goes astray, his deviation shall bring its consequences on him. No bearer will bear the burden of another. And we do not inflict punishment until we have sent a Messenger (to make Truth distinct from falsehood.)” (Qur’an, 17: 15) So both Teachers and students have to be conscious about their own duty and responsibility as well as convey this message to their pupils. The recognition of one’s own related vulnerability is, then, an important and frequently indispensable epistemological requirement for compassion in human beings. Being able to imagine the other person’s predicament is the beginning of compassion (Julia in Tan, 2007). Then the child will better understand others and will refine and control their own feelings. Another Hadith may be cited here in this regard, “Whoever does not have mercy upon the people then Allah does not have mercy upon him” (Bukhari & Muslim).

Ibn Miskawayh introduced the concept of ‘self reinforcement’, where he advises Muslims who feel guilt must learn to punish themselves physically or psychologically through charity, fasting etc.

Personalized Research

A teacher is always a researcher. According to Lawrence Stenhouse (1975), as students should be encouraged to take responsibility for their own learning so teachers should take responsibility for researching their own deeds and practices. It begins with the question, ‘How can I improve my work?’ Hence, it is important to be engaged in continual self- critical assessment and review of their ideas, strategies and goals.

In this context discussion or dialogue is very important. Discussion, dialogue transmit and generate new ideas or knowledge. Most ideas improve by the assistance of others or a critical friend. Islam has given priority on collective thinking or ‘shuratic way of thinking’. Now it becomes easy to share experience through group or teachers’ blog.

Teachers also have to be an urge for study. S/he has to go through the work of earlier thinkers, writers and researchers. It is also obligatory for every Muslim to gain knowledge.

Example/ Role Model

Teachers or parents are the role models for the students. Children emulate the values of their caretaker. So if we want kids to act morally, adults must act more ethically themselves. They should be punctual, truthful. Don't give the students confusing signals. Kids love to hear stories of caretaker's personal experience. Children should not be allowed to try to visualize Superman, Spiderman, Batman, Henna Montana and so on to be their role model. Rather teachers or parents have to be their model. Also tell them the stories of historic real heroes like Omar (R), Ali (R), Osman (R), Khalid bin Walid, et el.

Prophet (SAAS) said: "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to *Al-Fajur* (i.e. wickedness, evil-doing), and *Al-Fajur* leads to the (Hell)" (*Bukhari Volume 8, Book 73, Number 116*).

Happy Atmosphere

A happy atmosphere is indispensable for classroom. Teacher-students relation ship should be like way that student will respect the teacher as well as they should feel free to share their feelings or problems with teachers. Prophet (SAAS) also used to have humorous attitude. But one has to be careful about that joke should not involve any hurt or insult to any one. Warning the Muslims Allah's Messenger said: "No Muslim is allowed to scare another Muslim" (Abu Dawud). Joking should not drive a Muslim to lie in order to make others laugh; this is understood from the Prophet (SAAS)'s words: "Woe to him who lies when speaking to make people laugh. Woe to him!" Allah (SWT) also warns one should not talk, unless his speech is good. "*Not a word does one utter, except that there is an (angel) watching. Ready to record it*" (*Qur'an, 18: 18*).

Pupils to be respected as individuals

Each student has to be taken care as an individual and their developmental needs such as age, gender, family contexts, reading skills, thinking styles and so on have to be considered. It will help them to be responsible and apprehend the teaching. The Prophet of Allah (SWT) was always conscious of the background, education, and

culture of his audience - always addressing them at their level, with words they would comprehend and to which they could relate. He (SAAS) used to identify the learners and organize the content appropriate to their level. As example: There is a Hadith that “Whoever says *La Ilaha Illallah*, will go to Jannah.” Prophet (SAAS) has asked his companions not to spread this Hadith to general people as somebody can misinterpret it taking it as literally.

Also try to create a learning environment in which students feel a sense of investment, ownership and empowerment. They must have the clear concept about the need of the subjects they read. Consider how authority and responsibility can be given to the students. Like, call them to write in board, presenting any assignment in front of the class, making understanding any mathematical problem to his/her week peers, rotation wise class captain etc. Try to find out the brighter aspects of each student and then try to utilize that one. Also respect their feelings.

School Wide Strategies

Involving Parents or Guardians

Always have a contact with parents. Make them understand that it is not possible only by the teachers to develop values without the help of parents. Invite parents as much as possible in school activities. Fund raising for new equipment or study tour may be a good way to boost morale and to involve parents. According to Lickona (1992) Children with the most glaring deficiencies in moral values almost always come from troubled family. Another part of the problem is the mass media and the prominent place it occupies in the lives of children. The typical Elementary students spend 30 hours a week in front of the television set. By age 16, the average child will have witnessed an estimated 200,000 acts of violence and age by 18, approximately 40,000 sexually titillating scenes. So teachers have to make the parents aware.

Observing Different Environmental and Religious Days

Environmental awareness has to be incorporate by celebrating Earth Day, World Environment Day, Tree plantation Week in July, Clean up the World week etc. Actions may be taken such as Recycling and resource recovery, Tree planting, Education campaigns, Water reuse and conservation, Competitions (essay writing, Wall Magazines), Exhibitions etc. School authority should celebrate different religious days like, Muharram, Hajj, and Ramadan etc. On this occasions Recitation, essay writing, lectures, quiz competition may be organized.

Resources Needed to Implement a Comprehensive Program of Moral Education

In a review of the research on moral education programs, Leming (1993) found that most effective programs were those that had the widest range of adults (teachers, parents, counselors, and community members) engaged in the moral education of children and youth. He discovered that the more people in the community were involved, the greater and longer lasting was the positive effect on student learning, as evidence in their behavior (Tan, 2007, p. 58).

The other potential factors are text books, curriculum. The values in books have to be conveyed successfully. In Bangladesh we are mostly dependent on foreign books which are against our cultural and religious values. We need to review these books and write textbooks considering our own cultural values and also harmonious with universal values. Till then we need to choose books carefully. Teachers may use their own worksheets depending on curriculum. A well organized library equipped with relevant books and audio visual instruments will also help. Some value based books can be found for the school going children in the publications of Good word Kidz, Olive publications, Islamic Academic, The Muslim Educational Trust, IIIT, Bangle Prokas etc. According to Farabi, “An isolated individual can not achieve all the perfections by himself, without the aid of other individuals.” So, school has to work with the co-operation of the community as a whole.

School get-togethers such as assemblies

School assemblies will teach the students uniformity and disciplines. Students should be taught the etiquettes of gathering. Some of these are mentioned below as example from the Prophet (SAAS): “He was always cheerful, easy mannered and lenient. He was not rough, noisy, vulgar, insulting, or miserly. He used to overlook what he dislikes without depriving others of hope or answering them negatively. He refrained from disputation, prattling and curiosity. He spared others from three things: He never censured, found fault with or spied on them. He spoke only what he hoped would be rewarded. When he spoke, his listeners lowered their head quietly and when he was silent they spoke. They never spoke haphazardly in front of him. If one talked in his presence they listened to him until he had finished. He was patient with strangers who were rude in both their talk and requests.”

It means ‘get-together’ teaches man to be cordial and amiable to one another at the cost of tolerance, sacrifice etc. that are unique qualities of man’s life and society.

Staffs should treat each other with respect

Teachers and staffs understanding will boost up the pupils moral. Attitude and behavior require to be examined holistically and is connected from all angles like students, teachers, parents, administrators and community. Listening to the needs and addressing immediate concern will boost up morale. Paying respect duly makes one encouraged and faithful in doing job. The Messenger of Allah, (SWT), said, “A slave who worships his Lord well and gives his master the right which he owes him, and good advice and obedience has two rewards” [al-Bukhari]. Almighty says, “...*Be good to your parents and relatives and to orphans and the very poor, and to neighbors who are related to you and neighbors who are not related to you, and to companions and travelers and your slaves*” (Qur’an, 4: 36).

Voluntary Service

Learning through practical group work can be another strategy. In which the students shall voluntarily work on weekly/monthly basis for cleaning the area, teaching and helping the distressed people, helping poor with own saved money, making people aware by requesting people not to smoke in public place and many more. A sense of accomplishment can be generated through this kind of works

Instilling Some Basic Thoughts*Fear of the Almighty*

Students need to have fear of Almighty. As for the individual who somehow has the power to do anything that he likes, however, there is no longer any reason to be just or moral (Tan, 2007, p. 20). It also needs to make them understand that every human being has some responsibilities as the best creation of Allah (SWT). Furthermore the fear of Allah’s punishment, Day of Judgment, hellfire was the tools used by Allah himself, thus we may use the same. They need to remember: “*Who has created death and life, that He may test which of you is the best in conduct*” (Qur’an, 67: 2).

Preserving Good Intention

To think about the self- inclination is the most important task before doing something. As Allah says: “*Your Lord best knows what is in your minds. If you live righteously, He surely forgives and turns towards all such people as are penitent and obedient*” (Qur’an, 17: 25) Both teachers and students have specific aims. They have to keep in

mind the Hadith that the prior aim of education is to realize the creation of Allah (SWT). The other objectives should be based on this. The Prophet (SAAS) stated: “Whoever makes this world his only goal, Allah will confuse his affairs and place poverty before his eyes and he will be able to attain nothing from this world except for what Allah has already written for him...” “Whoever sets the Hereafter as his goal, Almighty gathers his affairs for him, gives him richness of (faith in) the heart and the world will come to him grudgingly and submissively” (Ibn Maajah, Ibn Hibbaan).

Removing Consumerist Tendency

Consumerist tendency derail a person from right path. Singer shows that ethics and self interest are necessarily opposed in the context of affluent consumer society where people are concerned only about personal ambitions and consumption (Singer cited in Tan, 2007). Chinese ethics, especially from the Confucian philosopher, Mencius contrasts human dignity with consumerist tendencies.

Students must have the realization that they have lots of duty to do other than their own coziness or self- indulgence. That’s why teachers might arrange visit to some slum, orphanage, old home, refugee camp or natural disastrous area to show the students the practical aspects of life. Association with the less fortunate will soften the hardest of hearts and open eyes to things we have not seen before. Let them provide some voluntary service there. While dealing with the material world we will never be satisfied with what we have. As Prophet (SAAS) said: “If you give the son of Adam a valley of gold he would want another one” (Saheeh Muslim).

Pupils must have the realization that only self-interest is self-defeating. Prosperous society with others and larger goals gives mental contentment.

Building the Base

Have to remind students that they are doing all the acts only to please Allah (SWT). Explain why we need to please Allah (SWT) and how every action, including taking food, doing homework, will help us achieve that goal. The students need to realize the opposite sides and its adverse effect also that is *munkarat* (disvalues) of Islam. The base of the education of any student should be his religion, then general education, then specialized education. This is more pertinent with the religion of ISLAM. Actually this is to do with educational policy itself.

Conclusion

In our country school atmosphere is highly competitive in material aspects. This situation need to be changed immediately then suitable environment for value education will be grounded. It is upon a teacher to select how to incorporate values. A teacher needs constantly to look for interesting materials and arrange various opportunities through which students may develop moral emotions and moral teaching can be imparted to the students through all subjects. Teachers must understand that their major roles are to guide, initiate, facilitate and encourage the learners. Other requirements are sincerity, loyalty, eagerness and dedication. According to Fisher (1998), "A good teacher makes you think even when you don't want to".

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