

# Development of Islamic Education Systems: The Role of Malaysia-Turkiye Strategic Relations in Shaping Student Morals and Values

**BITARA**

Volume 7, Issue 2, 2024: 169-184  
© The Author(s) 2024  
e-ISSN: 2600-9080  
<http://www.bitarajournal.com>  
Received: 10 March 2024  
Accepted: 10 April 2024  
Published: 10 May 2024

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## Abstract

The historical ties between the Malacca Malay Sultanate and the Ottoman Turkish Empire, dating back to the 15th century, initially centred around strategic cooperation in politics and economics. Both entities were regarded as prominent Islamic powers that exerted influence across Asia and Europe. Central to this relationship was the sense of Muslim brotherhood, fostering a strong bond between them. Fast forward to 2014, the relationship between Malaysia and Turkey was further solidified through a "Comprehensive Strategic Cooperation" agreement. Subsequently, on 29 September 2022, the two nations bolstered their economic collaboration by signing the "Joint Declaration on the Expansion of Free Trade Agreements." Amidst the global challenges posed by the COVID-19 pandemic, issues pertaining to morality and values among students have come to the forefront, prompting concerns. Consequently, this study endeavours to explore the impact of the strategic alliance between Malaysia and Turkey on Islamic Education, particularly in the cultivation of student morals and values. Employing a qualitative methodology, the research delves into existing literature and conducts document analysis. The findings of this investigation reveal a significant influence of the strategic partnership between Malaysia and Turkey on the advancement of Islamic Education in Malaysia, particularly in shaping the moral and values of students.

**Keywords:** Historical ties, Turkiye-Malaysia Comprehensive Strategic Cooperation, Islamic Education Development, Student Development, Morals and Values.

## Cite This Article:

Ahmad Handhalas Shamsuddin, Che Zarrina Sa'ari & Mohd Syukri Zainal Abidin. (2024). Development of Islamic Education Systems: The Role of Malaysia-Turkiye Strategic Relations in Shaping Student Morals and Values. *BITARA International Journal of Civilizational Studies and Human Sciences* 7(2): 169-184.

## Introduction

The initial relationship between the Malay Sultanate and the Ottoman Turkish Empire arose from the former's request for military assistance to counter Portuguese occupation. Following the fall of the Malacca Sultanate, the Ottoman Empire made several attempts to recapture the city between 1641 and 1798 AD, during which Malacca was colonized by the Dutch, and later from 1824 to 1957 by the British.

Additionally, the Johor Sultanate established diplomatic ties with the Ottoman Turkish Empire in 1879 and 1893 AD, seeking protection from colonial powers. The Ottoman Turkish Empire recognized the Sultanate of Johor as a sovereign and independent government, fostering

a strengthened relationship in various ways (Ismail et al., 2023; Rosman et al., 2021; Durmaz & Shukri, 2019; Borham, 2011).

Firstly, the Ottoman Turkish Empire acknowledged the Sultan of Johor through Sultan Abu Bakar's visit to Istanbul. Secondly, the marital unions between Sultan Abu Bakar and Khadija Hanum, an Ottoman Turkish woman, and his younger brother, Engku Majid and Ruqayyah Hanum, solidified the relationship. Thirdly, an exchange of awards and titles occurred, with Ottoman Turkish officers receiving attire from the Johor Kingdom, and Sultan Abu Bakar being bestowed the title "Sultan" by the Ottoman Turkish Empire. Fourthly, the Ottoman Turkish Empire significantly influenced Johor's legal and educational affairs, exemplified by King Ali Kelana of Riau being sent to study Islamic law there, and the establishment of a religious school in Johor modelled after the Ottoman College in Turkey. In summary, the relationship between the Johor Government and the Ottoman Turkish Empire was close, involving cooperation in various domains, including politics, legal rights, education, and diplomacy. However, during the British colonial era in Malaya, diplomatic relations between Malaysia and the Ottoman Turkish Empire deteriorated due to colonial factors (Durmaz & Shukri, 2019; Borham, 2011).

After Malaysia's independence in 1957 and Modern Turkey's in 1922, relations between the two countries became strained due to divergent foreign policy approaches. Malaysia focused on eliminating communist threats, resolving border disputes, and preventing major powers' intervention in Southeast Asia, while Turkey concentrated on relations with Western countries due to its proximity to the Cold War. In 1977 and 1983, Tun Husein Onn made working visits and signed agreements on flight networks, establishing an Islamic university, and exchanging academic staff. However, these agreements faced obstacles due to events like the Iranian revolution, the Soviet Union, and the invasion of Afghanistan. In 1996, Turkish Prime Minister Necmettin Erbakan visited Malaysia and prioritized developing relations with Muslim countries in foreign policy, defence, economy, and culture, but this effort was short-lived after Erbakan's removal by the army (Borham, 2011; Durmaz & Shukri, 2019).

In the 2000s, Malaysia-Turkey relations became multidimensional, particularly from historical and cultural perspectives. In 2003, the pro-Western Muslim-country Justice and Peace Party (AKP) won the Turkish government, coinciding with political changes in Malaysia that saw Dato' Seri Abdullah bin Ahmad Badawi sworn in as Prime Minister, adopting Islam Hadhari as the primary policy. This development ushered in a new era of political, economic, educational, and cultural relations between Turkey and Malaysia. In 2014, Turkish Prime Minister Erdogan visited Malaysia to establish a "Strategic Cooperation Action Plan" partnership, focusing on economic, energy, and visa processes (Durmaz & Shukri, 2019; Halim, 2020). On July 13, 2021, the Malaysian and Turkish governments further strengthened business ties by signing the "Joint Declaration on the Expansion of Free Trade Agreements," emphasizing economic, services, investment, and e-commerce sectors (MITI, N.D.).

## Problem Statement

The civilization of an empire is closely related to morals and values because, in the Quran, there is a warning by Allah Almighty about the destruction of civilization due to the morality decline. For example, in Surah Yunus verse 13:

وَلَقَدْ أَهَلَكْنَا الْفُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ  
الْمُجْرِمِينَ ۝ ۱۳

Translation: And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe. Thus, do We recompense the criminal people.

Ibn Khaldun posited that the civilization of a nation hinges upon the elevated morals and values upheld by its citizenry (Ibn Khaldun, 2004). In the wake of the COVID-19 pandemic, the issue of student morality and academic performance has emerged as a formidable challenge for teachers, schools, and parents alike. Endeavouring to shape the moral fabric of students through e-learning platforms has proven to be an arduous undertaking (Kasim et al., 2022). Furthermore, students have exhibited a propensity to undervalue the tasks assigned by their instructors, displaying inattentiveness, squandering time, and engaging in inconsequential activities during instructional sessions. This behavioural pattern has had a deleterious impact on both the moral fortitude and academic grades of students (Marpuah et al., 2022). Moreover, students have exhibited a notable decline in respect towards their teachers in comparison to the pre-pandemic era (Rosli et al., 2022). The COVID-19 pandemic has also exerted a palpable influence on the moral values upheld by students (Abu et al., 2023). Consequently, this study delves into the exploration of student morals and values through the lens of Islamic Education as a subject discipline.

## Literature Review

The literature review in this study is structured into the following subsections: first, the historical relationship between Malaysia and Turkey spanning from the 15th century to the present; second, educational ties between the two nations; third, the evolution of Islamic Education in Malaysia; and fourth, the perspectives on student morals and values. Regarding the Malaysia-Turkey historical connection from the 15th century onwards, a significant relationship has existed (Ismail et al., 2023; Rosman et al., 2021; Durmaz & Shukri, 2019; Borham, 2011), with discussions extending to their strategic relations in recent times (Halim, 2020; Durmaz & Shukri, 2019). The subsection on educational relations between Malaysia and Turkey (Haji et al., 2023) elucidates the established ties through domains such as economy, culture, education, defence, and politics (Che Daud, 2001), while also exploring the biographies and roles of ulama in Malaya from 1650 to 1957 AD. Regarding the development of Islamic Education in Malaysia, the third subsection (Nor, 2011) examines its progress until 1967 (Curriculum Development Division, 2014), further delving into recent advancements. The final

subsection, focusing on student morals and values (Abu et al., 2023; Sulaiman et al., 2019), explores the connection between being a student and the spirit of the National Education Philosophy (FPK) (Ministry of Education Malaysia, 2021), highlighting the need to incorporate the Philosophy of Islamic Education into the morals and values imparted through Islamic Education.

## **Methodology**

To conduct this study, the authors employed a research methodology centred on literature and document analysis, encompassing both primary and secondary data sources. These included official documents such as the current education policy book issued by the Ministry of Education (MOE), the Standard Curriculum and Assessment Document (DSKP) for Islamic Education, journal articles, scholarly books, and conference papers pertinent to the study's scope. The collection of these materials was facilitated through data gathering processes, involving searches for relevant information in written or electronic formats. Subsequently, the data underwent analysis using content analysis techniques, culminating in the formulation of findings that addressed the study's objectives. This approach conferred the advantage of enabling an in-depth examination of phenomena over an extended period, facilitated by the content analysis of documents, which could be scrutinized in accordance with the desired objectives (Bryman, 2008).

## **Education Relations Between Malaysia and Turkiye**

The Ottoman Turkish Empire's mainland encompassed the city of Constantinople and its environs, as well as Mediterranean islands like Cyprus, Crete, Algeria, and Tunisia. The expansion of the Empire's imperial power into Arab lands contributed to increased stability and equilibrium within the Muslim community. On the European front, successive Ottoman reigns conquered territories such as Budapest, Hungary, the Danube, Vienna, Habsburg, and gateways to central Europe. Ultimately, the Ottoman Empire's reign spanned Europe, the Mediterranean, the Middle East, and the Persian Gulf regions (Culcation, 2014; Fanani, 2011).

Since the 15th century, Malaysia-Turkey relations have transcended various domains, including economics, culture, education, defence, and politics. However, this study focuses on the educational sphere. The dissemination of Islam in the Malay world was facilitated by Sufi scholars from Yemen, who were inextricably linked to the Malay Sultanate's administration, often serving as royal advisers (Haji et al., 2023). Similarly, Sufi scholars played a pivotal role as advisers and preachers in the Ottoman Turkish Empire's efforts to propagate Islam in Europe and Central Asia. Among the Malay scholars who garnered the Ottoman Turkish Empire's attention was Sheikh Ahmad al-Fatani (Borham, 2011). Sheikh Ahmad al-Fatani met with Sultan Abdul Hamid II in Istanbul, where they discussed his views. In 1884, he was appointed as the book administrator for the Ottoman Turkish Empire in Mecca, authoring nearly 30 books in Arabic and 20 in Malay, published through the al-Miriyyah newspaper under Ottoman control. In each book, he would offer prayers for the ruling Ottoman caliphate (M. et al., 2021). The Ottoman Turkish Empire's relationship with the Malay government in education also

influenced the absorption of Islamic values among the Malays. From the 16th to the 19th centuries, numerous Malay students pursued their studies in Mecca and Egypt, under Ottoman rule. Their education primarily focused on Islamic disciplines, including *aqidah*, *fiqh*, *tasawuf*, *al-Quran*, *hadith*, *nahwu*, *sarf*, astronomy, and others. Upon returning to their homeland, these former Malay students indirectly facilitated cultural interactions between the Ottoman Turkish Empire and Malaya through the newspapers they brought back. Additionally, scientific interactions occurred indirectly during the Hajj pilgrimage, where the latest information and developments were shared (Othman, 2001).

The relationship between Islamic Education and scholars in the Malay world was highly significant, particularly in Mecca and Egypt under Ottoman rule. Among the renowned Malay scholars in Mecca were Tok Pulau Manis (1650 AD-1736 AD), Sheikh Daud al-Fatani (1769 AD-1847 AD), Tok Pulau Chondong (1792 AD-1873 AD), Tuan Tabal (1840 AD-1894 AD), Sheikh Wan Ahmad Patani (1856 AD-1908 AD), Tok Perlis (1860 AD-1922 AD), Mufti Haji Wan Muhammad Muhammad (1875 AD-1926 AD), Tok Kenali (1870 AD-1933 AD), Tuan Husain Kedah (1863 AD-1936 AD), Tuan Guru Haji Omar Besut (1878 AD-1941 AD), Tok Bachok (1868 AD-1953 AD), Tok Guru Haji Wan Adam (1909 AD-1957 AD), and many more. These scholars served as beacons of enlightenment and societal reference points across various aspects of life, particularly in matters pertaining to Islam (Che Daud, 2001).

Generally, the educational landscape in the Malay world before British occupation revolved around Islamic Education. The education system began informally with studies conducted in teachers' homes (*rumah guru*) and mosque institutions. As community demand grew, the system progressed, leading to the establishment of formal Islamic Education institutions known as *pondok* (cottage institutions). During the British occupation, Quran schools and madrasah institutions emerged, offering subjects beyond Islamic Education, such as Mathematics, English, and others. Following Malaysia's independence, national schools were created as an identity-building initiative for the nation-state. Nevertheless, *pondok*, madrasah, community religious schools, and state religious schools continued to exist due to community demand (Islamic Education Division, 2010).

After a prolonged period of strained diplomatic relations between Malaysia and Turkey, educational initiatives were revived in February 2017 when the strategic relationship between the two countries strengthened. The Yunus Emre Institute commenced educational activities in Malaysia, playing a dual role in fostering cultural relations. Firstly, it offered educational activities under the "My Choice is Turkish" project, wherein several Malaysian schools taught Turkish as a second foreign language or an elective course. The Yunus Emre Institute and Darul Naim College of Technology in Kuala Lumpur signed an agreement for Turkish language teaching as an elective course. Secondly, the institute organized social and cultural activities, including language courses, archery activities, film screenings, memorial programs, and academic conferences, closely collaborating with the Malaysian and Turkish governments to embody the cultural values of both nations. Additionally, the institute introduced the Malay language as an elective course in at least one school in Turkey (Durmaz & Shukri, 2019).

## Results and Discussions

### Student Outcomes from A Value and Moral View

Student outcomes, as outlined by the National Education Philosophy (FPK), serve as a pivotal indicator of educational efficacy. Central to FPK is the concept of student ownership, wherein students demonstrate mastery of knowledge and skills essential for their future self-development. This encompasses a holistic education within a proficient school system, fostering the acquisition of knowledge, skills, self-awareness, superior values, noble morals, and a sense of responsibility, ultimately leading to personal well-being (Abu et al., 2023b; Sulaiman et al., 2019).

In the context of Islamic education, adherence to the Philosophy of Islamic Education (FPI) is paramount. FPI defines Islamic education as an ongoing endeavour to impart Islamic knowledge, skills, and values rooted in the Quran and Sunnah, shaping individuals with noble character, competencies, and a righteous outlook on life. According to FPI, students are entrusted with the responsibility to contribute positively to themselves, society, the environment, and the nation, striving for excellence in both worldly affairs and the hereafter (Ministry of Education Malaysia, 2012). FPI stated that:

"Islamic education is a continuous effort to impart Islamic knowledge, skills, and appreciation based on the Quran and Sunnah to form noble attitudes, skills, personalities, and outlook towards life as servants of Allah who have the responsibility to help themselves, society, environment, and country towards achieving good in the world and eternal virtue in the akhirat."

The principles espoused by FPI emphasize the integration of Quranic and Sunnah teachings to cultivate virtuous attitudes, skills, and morals, thereby fostering a sense of duty towards personal growth and societal welfare. The overarching objectives of FPK and FPI converge on three key outcomes: firstly, the cultivation of knowledgeable individuals with the Quran and Sunnah as guiding principles; secondly, the attainment of holistic well-being encompassing physical, emotional, spiritual, and intellectual dimensions; and thirdly, the development of character imbued with noble values and competencies. These outcomes represent the essence of educational aspirations in Islamic pedagogy, striving to nurture individuals who embody excellence, integrity, and service to humanity.

### Produce Knowledgeable Students with The Quran and al-Sunnah Become The Source of Life

The epistemological framework underlying the KSSR (Revised 2017) and Islamic Education KSSM draws inspiration from the teachings of Imam al-Ghazali, emphasizing five key elements: knowledge, application (*amali*), practice (*amalan*), appreciation, and culture.

1. Knowledge pertains to the content outlined in the Content Standard (SK) and Standards of Learning (SP), encompassing the theoretical understanding of concepts such as the

- rules and regulations of prayer and fasting. SK delineates specific learning objectives, while SP provides criteria for assessing achievement and learning quality (Ministry of Education Malaysia, 2018).
2. Application (*amali*) involves the implementation of theoretical knowledge through teaching and learning practices (PdP), such as the practical application of prayer techniques. This phase allows students to bridge theoretical understanding with practical engagement, with teachers guiding and correcting errors as necessary (Kementerian Pendidikan Malaysia, 2018).
  3. Practice (*amalan*) extends beyond the classroom, encouraging students to integrate learned knowledge into their daily lives. For instance, after studying the theory of prayer, students are encouraged to perform daily prayers under the supervision of parents and teachers, reinforcing the practical aspect of their learning (Ministry of Education Malaysia, 2018).
  4. Appreciation refers to the psychological impact of acquired knowledge and practice, fostering a sense of value and significance. For example, understanding the importance of prayer may deter individuals from engaging in wrongful actions, highlighting the transformative effect of education on behaviour (Kementerian Pendidikan Malaysia, 2018).
  5. Culture encompasses the communal aspect of practicing learned principles, fostering a collective ethos of adherence to religious practices. For instance, the culture of congregational prayer within the school community exemplifies the integration of religious teachings into daily routines and collective rituals (Ministry of Education Malaysia, 2018).

The objective of Islamic Education is to nurture individuals who serve as devoted servants and representatives (caliphs) of Allah SWT, possessing knowledge, faith, piety, generosity, noble character, and skills derived from the teachings of the Quran and Sunnah. This education aims not only to enhance personal development but also to contribute to the advancement of national and state civilizations, ultimately fostering well-being in both worldly affairs and the hereafter (Ministry of Education Malaysia, 2021). Deep comprehension of the Quran and Sunnah is paramount, serving as guiding principles for overcoming moral and value crises among students and fostering the creation of a harmonious society (Muhrin, 2021).

The Quran, revealed gradually over 23 years in Mecca and Medina, contains approximately 1504 verses, with nearly one-fifth directly addressing morals and values. It elucidates virtues to be understood, studied, and practiced, while also cautioning against reprehensible behaviours (Asmawati, 2009). For instance, Surah al-An'aam, verse 151 emphasizes the importance of avoiding immoral conduct, highlighting the Quran's role in delineating clear moral guidelines for humanity.

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِ إِلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ  
 أَمَلَقَ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ  
 إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَلَّوْا بِهِ لَعَلَّكُمْ تَعْقِلُونَ ١٥١﴾

Translation: Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you do not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."

From the essence of this verse, it can be concluded that the concept of moral education and values can be concluded because every individual must have noble morals, faith, devotion to God, mercy, responsibility, and mutual respect. Therefore, the Qur'an should be the primary source of guidance in life to guide to the right path (Tantowi et al., 2022).

The meaning of al-Sunnah here is about the hadith. Hadith is Islam's second source of laws, including morals and values. Hadith is about the words, deeds, and confessions of the Prophet Muhammad SAW in all aspects of life. Many hadith have narrated pure morals and values (Asmawati, 2009). From a practical point of view, the morals and pure values that need to be exemplified are the morals of the Prophet Muhammad SAW because it was said by Saidatina Aisha (r) that:

كَانَ خُلُقُهُ الْقُرْآنَ

Translation: "It is the morals of the Prophet Muhammad SAW like the Quran." (Musnad Ahmad 25813, Sahih).

The hadith of Saidatina Aisha (r) shows that the noble nature in the Qur'an is the character of Prophet Muhammad SAW. In addition, there is a hadith about moral virtues and pure values as:

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

Translation: "The believer who has the perfect faith is the best moral." (Sunan Tirmizi, 1662, Sahih).

According to the hadith, the perfection of faith is measured by how high the moral nobility is. If it is morally high, a higher diploma is appointed on the side of Allah Almighty (Shafa & Fatmawati, 2020). Thus, there are similarities in the Qur'an and hadith regarding pure morals and values that all should practice.

## Physical, Emotional, Spiritual, and Intellectual Harmony

Achieving holistic harmony encompassing physical, emotional, spiritual, and intellectual dimensions constitutes a pivotal facet in fostering human excellence, echoing the divine proclamation in Surah al-Ṭīn, verse 4:



## لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝

Translation: "We have certainly created man in the best of stature;"

This Quranic verse underscores the notion of *Insan Kamil*, epitomizing the pinnacle of human perfection. According to Imam al-Qurtubi, mankind's pre-eminence stems from the meticulous balance inherent in both body and spirit, evident in the exquisite arrangement of bodily features. Each element is meticulously placed, from the dignified positioning of the head to the strategic placement of vital organs within the chest cavity, signifying divine craftsmanship (al-Qurtubi, 2006).

Physical development connotes a comprehensive progression encompassing health, nutrition, and physical fitness, interwoven with disciplines such as health education, physical education, and Islamic studies. In Islamic doctrine, the physical body serves as a vessel for traversing the earthly realm, bestowed by the grace of Allah SWT. Its development holds profound significance, serving as a conduit for instilling resilience, competitiveness, and optimism among students, thus fostering a robust outlook towards life's endeavours (Mokhtar et al., 2021).

Emotional development is significant in implementing pure values through cross-curricula, with the principle of belief being a priority. Emotional development is an affective domain related to the learner's internal feelings and emotions. Therefore, developing students' potential through the school curriculum is critical in curriculum development. Among the subjects that emphasize self-esteem are Islamic Education, moral education, and civic education to form a positive attitude toward students (Rahman & Saman, 2020).

Intellectual development constitutes a fundamental facet of nurturing students' cognitive abilities, fostering knowledge acquisition, creativity, critical thinking, innovation, and higher-order reasoning skills. Epistemology, the philosophical inquiry into the nature of knowledge and science, underpins this endeavour. It is imperative that students' epistemological foundations adhere to the principles of correct methodology, guided by the tenets of the Ahli Sunnah wa al-Jamaah. In the Malaysian context, Islamic Education draws upon the teachings of prominent schools of thought such as the al-Shafi'i School in jurisprudence (*fiqh*), the Abu Hasan al-Ash'ari School in creed (*aqidah*), and the Abu Junaid al-Baghdadi School in spiritual purification (*tasawuf*). By grounding intellectual pursuits within a robust epistemological framework, students are poised to realize their potential as knowledgeable, virtuous, skilled, and socially responsible individuals, contributing meaningfully to their families, communities, and nation (Syahirah Rosli et al., 2022; Rahim et al., 2021).

Meanwhile, spiritual development assumes paramount importance in nurturing holistic student growth, with the heart symbolizing the seat of spiritual essence akin to a monarch within the body. The teachings of Prophet Muhammad SAW emphasize the centrality of spiritual well-being, as elucidated in the hadith:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ.

"Know that in the body there is a piece of flesh; if it is good, the whole body is good, and if it is corrupted, the whole body is corrupted. That piece of flesh is the heart (al-qalb)." (Sahih al-Bukhari (52); Sahih al-Muslim (1599) Sahih.

This prophetic wisdom underscores the interdependence between spiritual, physical, emotional, and intellectual dimensions of human development. Hence, integrating spiritual development initiatives within the curriculum, particularly within Islamic Education subjects, is imperative. Programs such as Sahsiah Unggul Murid (SUMUR), Islamic Greatness Day celebrations, and retreats focusing on prayer and Quranic studies serve to augment spiritual growth, fostering adherence to ethical values and mitigating disciplinary infractions (Musa et al., 2022; Syahirah Rosli et al., 2022). Through such endeavours, students are empowered to cultivate spiritual resilience, fortifying their character and contributing positively to their educational journey and beyond.

## Personality With Noble Morals and Pure Values

The Islamic Education curriculum in Malaysia is structured around various key areas, including *al-Quran*, *hadith*, *aqidah* (creed), *fiqh* (jurisprudence), *sirah* (biography of the Prophet Muhammad SAW), and *akhlak* (Islamic civilization and morality). Within the domain of Islamic morality, the curriculum is designed to instill ethical values and principles through the study of specific concepts and etiquettes at each level:

1. Form 1 curriculum focuses on foundational concepts such as morality, trust, and the importance of self-respect (Ministry of Education Malaysia, 2015).
2. Form 2 curriculum delves into topics such as shame, love (*mahabbah*), respect for parents, family, neighbours, and the significance of decorum within the mosque (Ministry of Education Malaysia, 2016).
3. Form 3 curriculum expands on themes including forgiveness, contentment (*qanaah*), effective communication, and the virtues associated with travellers (Ministry of Education Malaysia, 2017).
4. Form 4 curriculum addresses concepts like the balance between hope and fear (*khawf* and *raja'*), appropriate conduct towards the sick and disabled, and the significance of testament (Ministry of Education Malaysia, 2018).
5. Form 5 curriculum explores concepts such as humility (*tawaduk*), steadfastness (*istiqama*), and environmental stewardship, emphasizing responsible care for the environment (Ministry of Education Malaysia, 2018).

In alignment with contemporary educational principles, the curriculum emphasizes the pursuit of student excellence through various means. This includes encouraging students to articulate their intentions, engage with scriptural texts (*naqli* proposals), provide real-life examples, explain practical applications of concepts, and reflect on the nature and significance of these concepts. Furthermore, students are encouraged to integrate learned virtues into their daily lives, fostering a culture of civility and steadfastness (*istiqama*).

Table 1 of the Secondary Islamic Education Curriculum, provided by the Curriculum Development Division in 2016, offers detailed insights into the specific components and objectives of the curriculum. This resource serves as a comprehensive guide for educators and stakeholders involved in the implementation of Islamic Education programs, ensuring a

systematic and holistic development of moral character among students. Through the curriculum's structured approach, students are equipped with the values and principles necessary for leading righteous and principled lives within society.

Table 1: Description of Secondary Level Islamic Education Curriculum

Phase	Interpretation
1	State the concept / <i>adab</i> (based on the content of the lesson content).
2	Explain the concept/ <i>adab</i> (based on the lesson's content).
3	Apply concepts/ <i>adab</i> (based on the content of the lesson content).
4	Analyse the concept/ <i>adab</i> (based on the lesson's content) and practice it.
5	Evaluate the concept/ <i>adab</i> (based on the content of the content of the lesson) and practice it civilly.
6	Formulate the concept/ <i>adab</i> (based on the content of the lesson content) and practice it in a civil and <i>istiqama</i> manner.

In the assessment framework of Malaysian education, the Classroom Assessment (*Pentaksiran Bilik Darjah*) (PBD) system takes precedence as a continuous process within the teacher's teaching and learning sessions (PdP). This system serves to gather information on students' development, abilities, progress, and mastery of subject goals. Unlike traditional examination assessments, the PBD concept prioritizes the comprehensive evaluation of knowledge, skills, and values, ensuring a fairer and more holistic assessment of students (Ministry of Education Malaysia, 2019).

The emphasis on moral and ethical values within education is paramount, as it cultivates virtues that lead to salvation in worldly life. A soul adorned with noble morals and values possesses the strength to resist temptation and immorality. These values, deeply ingrained in the human spirit, are indicative of a civilization aligned with the divine, self, and fellow beings. To nurture such a character, students engage in the process of self-discipline (*tazkiyyah al-nafs*) through practices such as reciting Surah al-Ikhlâs with steadfastness (*istiqama*) daily. Additionally, students focus on spiritual practices like *Zikr Fatimiyah*, incorporating supplications and praises after prayers. This journey of knowledge acquisition, practice, appreciation, and internalization purifies the soul, fostering the desired noble character (Ministry of Education Malaysia, 2018).

The 1976 Moral Education Committee identified 16 noble values essential for students to embody. These values encompass attributes such as goodness, independence, integrity, respect, empathy, fairness, freedom, courage, cleanliness, honesty, diligence, cooperation, modesty, gratitude, rationality, and communal spirit. Integration of these values into the teaching-learning process, co-curricular activities, morning assemblies, and school programs is crucial. While cultivating morals and values requires time and effort, the transformative impact extends beyond individual students to families, society, and the nation at large (Ministry of Education Malaysia, 2013). Through consistent reinforcement and practice, students internalize these values, shaping them into responsible, compassionate, and principled individuals contributing positively to their communities and country.

In addition, there are also an additional 11 genuine grades specifically for Islamic Education subjects; first, obey: always obey the commandments of Allah Almighty and do not violate His prohibitions; second, *ihsan*: worship Allah SWT as if facing Allah SWT who always sees him; third, patience: always endure suffering, pain, distress and all calamities in a state of calm; fourth, laughter: having an inferior attitude towards God Almighty and fellow human beings; fifth, subside: willing to be sincere (to do something); sixth, *istiqama*: continued obedience in carrying out the commandments of Allah Almighty and transcending His prohibitions; seventh, sincerity: purity of heart, not deceiving or not pretending and helping by expecting nothing in return; eighth, piety: obedience to the commandments of Allah Almighty and neglect of all His prohibitions.; ninth, *tawakal*: leave a matter to Allah Almighty and believe that only Allah Almighty determines the success of the matter after it is gone; tenth, *itqan*: diligent in charity or carrying out work perfectly and meticulously; eleventh, *qanaah*: feeling sufficient and subdued by the grace of Allah SWT; and twelfth, *wasatiyyah*: a straightforward, balanced, fair and brilliant approach in every action (Ministry of Education Malaysia, 2022).

The formulation of three essential things about students desired by FPK and FPI shows that the development of Islamic Education in becoming a student outcomes pure morals and values as its priority aspects. Thus, the development of Islamic Education in Malaysia from the 15th century until now has significantly impacted a student in the perspective of morals and values. The following is Table 2, which shows a brief chronology of the development of Islamic Education in Malaysia and its impact on student development in terms of pure morals and values:

Table 2: Chronology of the development of Islamic Education in Malaysia and its impact on student development in terms of pure morals and values:

Era	Malaysia's relations with Turkiye	Building Islamic Education	Building	Become a student from the point of view of character and values.
15th century - Before colonization	Meeting with the Malay Sultanate	<ol style="list-style-type: none"> <li>1. Teacher's house</li> <li>2. Quran Recitation in Mosques and Surau</li> <li>3. <i>Pondok</i></li> </ol>	A complete study of Islamic science	The awareness of knowledge is increasing and impacting the morals and values of Islam.
Colonial times	Close ties between the kingdoms (Malay Sultanate	<ol style="list-style-type: none"> <li>1. Madrasah</li> <li>2. Quran School</li> <li>3. Malay School</li> </ol>	<ol style="list-style-type: none"> <li>1. Full study of Islamic science</li> <li>2. Full study of Islamic science and other sciences, such as mathematics.</li> </ol>	The development of science is very rapid in society, with the application

Era	Malaysia's relations with Turkiye	Building Islamic Education	Building	Become a student from the point of view of character and values.
	– Ottoman Turkiye Empire) and Malay scholars			of morals and values emphasized
Post-independence era	After the fall of Ottoman Empire of diplomatic relations is somewhat strained	1. School of Nationalities 2. School of Religion	1. Islam as a religion of communion 2. Yang Dipertuan Agong and the Sultans became the heads of Islam. 3. Islamic Education is included as a subject. 4. Religious schools made mainstream. 5. There are still religious schools under the state and private governments.	Islamic Education curriculum has become mainstream. Morals and values are essential areas in Islamic Education.
21st century to present	Closer diplomatic relations	1. School of Nationalities 2. SMKA 3. Tahfiz TMUA 4. SABK Tahfiz 5. SABK Dini	1. One curriculum = Primary Islamic Education Curriculum 2. Four curriculums = Lower Secondary Islamic Education Curriculum 3. Seven curriculums = Secondary School Islamic Education Curriculum	Student goods are highly emphasized in the assessment of PBD, especially from the point of purely moral and value.

## Conclusion

In conclusion, the strategic relationship between Malaysia and Turkey since the 15th century has exerted a profound influence on Islamic Education in Malaysia. This historical alliance initiated the construction of a generation of Malay scholars, laying the foundation for the spread and development of Islam in the region. Over time, this relationship has evolved, culminating in the establishment of Islam as the official religion of the Malaysian federation. With the Yang di Pertuan Agong and the Sultan serving as heads of the Islamic religion in each state, Islamic Education has gained unique prominence within the Malaysian educational landscape, enshrined in the Education Act for official implementation.

The strategic partnership between Malaysia and Turkey has played a pivotal role in shaping the development of Islamic Education in Malaysia, particularly in the realm of moral and values education. This collaboration has facilitated the exchange of knowledge, ideas, and educational practices, enriching Islamic pedagogy and curriculum in Malaysia. As a result, Islamic Education in Malaysia has evolved into a robust framework that not only imparts religious knowledge but also nurtures students' moral character and ethical values. Through this enduring partnership, Malaysia continues to strengthen its commitment to providing quality Islamic Education, ensuring that future generations are equipped with the principles and virtues necessary for leading righteous and principled lives.

## Acknowledgement

The researcher would like to thank the Academy of Islamic Studies, University Malaya, for supporting this research. This paper is the outcome of research funded by the Special Research Grant API (UMG004L-2023).

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