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# Values-Based Curriculum Model: A Practical Application of Integrated 'Maqasid Al-Sharia' for Wholeness Development of Mankind

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## Abstract

Wholeness development of mankind has been from the memorial time a prophetic mission, and, it has been inherited by agents for social change institutions, a school being one of them. It is clearly recorded that the Prophet Mohammad peace of Allah be upon Him was a dynamic model intervening in all aspects of the individual life, giving appropriate guidance and consultations to entire mankind, and addressing immoral practices, the role that a school curriculum today has taken to mold the young people in an acceptable manner. The question of how to address immoral practices in society is considered in this paper from the view point of integrating the 'objectives of Islamic law'/values in school curriculum. These divine values include respect human dignity and their means of procreation, protection of people's life, their intellects and properties, wealth and their religion. The goal is to build a strong moral foundation that may empower young people to abhor and resist immoral practices now and in the future in life and impact their decisions. It is argued in this paper that by strengthening integration of moral values in all subjects taught in the national curriculum to provide a foundation in values as alternatives for students to consider, while still at school and later in life as adults and leaders for them to resist immoral practices in society when encounter. In this way, moral values can be strategically built through integrating the practical image of Islam and maintain social justice by observing 'Maqasid Al-shariah' that aim at developing mankind as a whole; physically, emotionally, intellectually, religiously and morally.

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## 1. Introduction

This paper argues for applying Moral Integration Process Learning Model in schools to strengthen affective domain of students for empowering them to address immoral practices while still at school and later in future as adults and civil servants. The essence of integrating moral values in teaching comes from the reality that most under developed countries are currently afflicted with moral challenges ranging from petite immoral practices such as vandalism and drug abuse to striking behaviour such as laziness, dishonest, embezzlement of public funds and corruption which in one way or another hinder the development of these nations.

Moral values per se –as suggested in the moral integrated learning process model- are not taught as a course in the traditional sense. It is rather, a multi-faceted process that includes a variety of activities embracing enrichment, personal development, community service, recreation and nurturing as learning within the existing programmes. That is to say, moral values education cannot be seen as a stand-alone programme in the school programmes, it has to be integrated in the education policy as well as in all academic disciplines. This provides opportunities for young people to receive training and skills which are essential for their self-development, self-discipline and provides a foundation in moral values as alternatives for them to consider in their lives and serve their respective societies.

## 2. Rationale for Integrated Values-Based Curriculum

Rationale for integrating moral values in school curriculum can be seen from the fact that Islam is a global religion that advocates for Divine values that are advantageous to all human beings. Because they are beneficial to all creatures, they should be integrated in the national curriculum to form what can be known as ‘the Divine values-based curricula’ in order to shape human behaviour. The essence of integrated moral values-based curriculum is that it helps individuals to build their positive areas of strength and suppress the negative ones. In the process, they find gradually engaging themselves in spreading the good, abhorring the bad and rejecting it. The question of how to address immoral practices in society is considered from the view point of integrating teaching moral values in school curriculum to build gradually a strong moral foundation that will empower the youth to abhor and resist immoral behaviour including corruption now and in the future. It is argued that by strengthening teaching of values to provide a foundation in values as alternatives for students to consider, may impact their decisions while still at school and later in life as adults and leaders for them to resist all types of corruption where found.

### 2.1. Motivation

The motivation for the idea of integrating value in our national curricula on the light of the ‘Objectives of Islamic Law’ (Maqasid Al-shariah) arises from Transparency International surveys which has been consistently ranking most under developed countries early in the new millennium amongst the 10 most corrupt countries internationally as shown in (appendix 1) below (cf. TI Annual Reports from 2001 to 2012). The media in all over the world reports almost everyday immoral cases ranging from vandalism, embezzlement, drug trafficking to the rampant fraud and corruption, for example, the Tanzanian Daily News of 21<sup>st</sup> October, 2011 reports cases on the rampant corruption in the country. The Malay Mail of 26 Nov 2013 reports on 4 pages; 9, 11, 12, 14 different cases on drug smuggling, trafficking and possession of drug processing lab worth RM billions. It reports further that Malaysian Customs Officers aborted 120 attempt to drugs worth RM114 Million between January and October 2013! The Newspaper reports on page 12 another abortion of drugs hidden in henna hair dye packages worth RM 8.54, while it reports on page 11 cases of fraud and false advertisement by non existing institution. These and other similar immoral activities which happen daily in our communities motivated the author to write this paper and suggest practical solutions. This situation calls for immediate measures to stem the problem, and that measure in the author’s view is integrating teaching moral values in the national school curricula. However, it is made clear here that this type of integrated curriculum is not the panacea for all educational problems (Brophy & Alleman, 2011); however, it must be viewed as a tool that can help to educate students and engage them in practical issues and the learning process with lasting effect.

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