



A Case Study of Trainee Teachers Integrating Moral Values and Principles in Malay Language Teaching

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ABSTRACT

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This qualitative case study examines how trainee teachers apply moral ideals and principles when teaching the Malay language during their practicum. The study included three Malay language trainee teachers from the Institute of Teacher Education Malaysia Ilmu Khas Campus, who completed their practicum at schools in Kuala Lumpur. The participants included two Malay and one Chinese trainee teachers. Data were gathered using interviews, observations, and document analysis. The findings revealed that eleven moral values were applied by the trainee teachers, including rationality, responsibility, cooperation, tolerance and kindness. Additionally, the trainee teachers applied moral principles such as autonomy, justice, and altruism in their teaching. Teaching activities such as Q&A, simulations, group activities, and language arts were used to integrate moral values and principles both directly and indirectly with students. This application aims to shape students' character, develop social skills, and enhance academic knowledge. The study suggests that a similar approach should be adopted at all teacher training institutes in Malaysia to strengthen the application of moral values at a national level.

KEYWORDS:

Moral values, Moral principles, Trainee teachers, Malay language teaching.

INTRODUCTION

The Primary School Standard Curriculum (KSSR) stipulates that the Malay language is acquired through auditory and verbal competencies, reading proficiency, and writing abilities. These competencies are essential for the first module of the Malay Standard Curriculum and Assessment Document (DSKP). Alongside these skill-based modules, Malay language education fosters the application of ethical concepts and principles through language proficiency. These ethical principles and concepts are among the interdisciplinary elements suggested for incorporation in Malay language education. Muhammad Khairul and Wan Muna Ruzanna (2021) advocate for the use of values as cross-curricular components in Malay language education.

Moral values and beliefs are essential for cultivating a positive character. Values and moral reasoning direct individuals in making ethical choices, particularly among

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students in educational settings. Educators must include moral ideals and principles into their teaching practices, both directly and indirectly. (Ainuddin, 2017; Muhammad Khairul & Wan Muna Ruzanna, 2021). Knowledge and ethical principles are intrinsically linked in the development of high-quality human capital. The deficiency in instructors' abilities to impart these values can hinder students' ability to associate information with moral principles, which is crucial for fostering healthy behaviour, as highlighted in the National Education Philosophy. (Nurhijrah Zakaria et al., 2021; Mohamad Khairi & Asmawati Suhid, 2010).

The preparedness of educators for 21st-century instruction requires enhancement. Nooraini Abdullah et al. (2017) discovered that instructors' preparedness for cognitive, behavioural, and affective dimensions remains moderate, necessitating that educators enhance their capabilities to provide effective instruction, both academically and ethically. Amin Senin and Roziah Abdullah, 2018. The implementation of moral principles is typically linked to Islamic and Moral Education; nonetheless, it is fundamentally significant across all disciplines. Mohamad Khairi (2014) posits that moral principles ought to be integrally incorporated throughout all topics, including Malay Language, to facilitate the ongoing development of students' character.

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LITERATURE REVIEW

Mohamad Khairi's (2014) research demonstrates that the integration of noble principles in Malay language instruction is crucial for fostering students' resilience. The Malay language is seen as a discipline capable of enhancing inter-ethnic interactions and cultivating patriotism through its studied themes. The Ministry of Education Malaysia designates Malay as a fundamental topic to promote national unity. Mohamad Khairi (2016) asserts that formal education in schools can more effectively instill values through the systematic planning, execution, and evaluation by educators. Muhammad Zuhair's study (2024) asserts that the instruction of the Malay language prioritises not only linguistic proficiency but also the cultivation of character and student civility. Instructing Malay language modules, including pantun, poetry, and syair, helps foster the application of courteous language in students' everyday interactions. Instruction that prioritises courteous language is essential for fostering moral ideals in students' daily interactions and cultivating a positive character.

Nurul Raihana and Norila Md. Salleh (2016) discovered that the Malay language serves as a significant domain for the direct or indirect instillation of virtuous ideals in the character development of students. Students acquire not only the language but also linguistic competencies essential for efficient communication and the appreciation of etiquette. Trainee teachers have a crucial role in imparting values through the language skills outlined in the Malay language curriculum to facilitate effective instruction. Norazri Mohd (2015) advocates for the significance of value integration in education to cultivate students with virtuous character. Highlighting principles in education can positively influence students' character development. Rusni Kamaluddin's (2017) study demonstrates that the incorporation of noble ideals in education fosters a positive and balanced identity in students, yielding advantages for both the students and their surroundings, while also enhancing the teaching process.

The research conducted by Nurhijarah Zakaria et al. (2021) underscores the necessity of integrating knowledge and value development into pedagogy to enable students to recognise the correlation. Trainee teachers must be equipped with organised activities, like language games or projects that integrate moral principles with language proficiency. This fosters a constructive classroom environment, enabling students to cultivate values via their relationships and learning experiences. Ida Windi (2018) advocates for the integration of moral principles into school activities and the curriculum to foster the development of well-rounded individuals, as highlighted in the National Education Philosophy (FPK). All educators, even those in training, contribute to the instillation of values irrespective of the subject matter. Prior research indicates that the incorporation of moral principles in education positively influences

students' character and ethics, hence improving the quality of human capital inside educational institutions.

The social morality hypothesis posited by Hobbes, Durkheim, and Weber asserts that rules, customs, and regulations function as benchmarks for assessing the morality of actions. Social standards shaped by habits, beliefs, and religion serve as a criterion for assessing the morality of an activity. According to Abdul Rahman's (1999) study, society functions as a catalyst that influences the standards for evaluating morality. This idea posits that within the educational sphere, trainee teachers and students constitute a community that must exemplify virtuous qualities, with teachers serving as catalysts to promote moral principles through instruction centred on societal norms. The behaviourism idea, established by proponents like Skinner and Watson, posits that behaviour may be elucidated via the observation of actions or responses to stimuli, disregarding interior mental processes. This approach is employed in education to impart moral principles via classroom activities that leverage stimuli and responses. Trainee teachers, as primary agents in this setting, can facilitate activities that promote cooperation or civility through the acquisition of the Malay language. The behavioural modifications of students influenced by this theory facilitate the evaluation of pedagogical efficacy, especially with the implementation of moral principles applicable in life.

RESEARCH OBJECTIVE AND QUESTION

Objective

- i. To identify the moral values applied by trainee teachers in the teaching of the Malay language.
- ii. To identify the moral principles applied by trainee teachers in the teaching of the Malay language.

Questions

- i. What moral values are applied by trainee teachers in the teaching of the Malay language?
- ii. What moral principles are applied by trainee teachers in the teaching of the Malay language?

METHODOLOGY

This study employs a qualitative methodology utilising a case study design to examine the implementation of values and ethical standards by trainee teachers in the instruction of the Malay language. Data were gathered using three primary instruments: semi-structured interviews with three trainee teachers, direct classroom observations of their teaching, and document analysis, including daily lesson plans (RPH) and teaching aids. The study population comprises trainee instructors of the Malay language option undertaking practical training, selected by purposive sampling to assess their attitudes and behaviours in teaching. Data collection was conducted in accordance with established protocols for each instrument to ensure the validity and reliability of the results.

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An expert evaluation employing the Cohen Kappa Index and data triangulation through interviews, observations, and document analysis was performed to guarantee the accuracy and consistency of the research findings. Data analysis involved transcribing and coding interviews, sifting data, and generating themes based on findings to present a thorough

understanding of the application of moral principles in the examined teaching situation.

FINDINGS

Integrating Moral Values in Malay Language Teaching in Schools

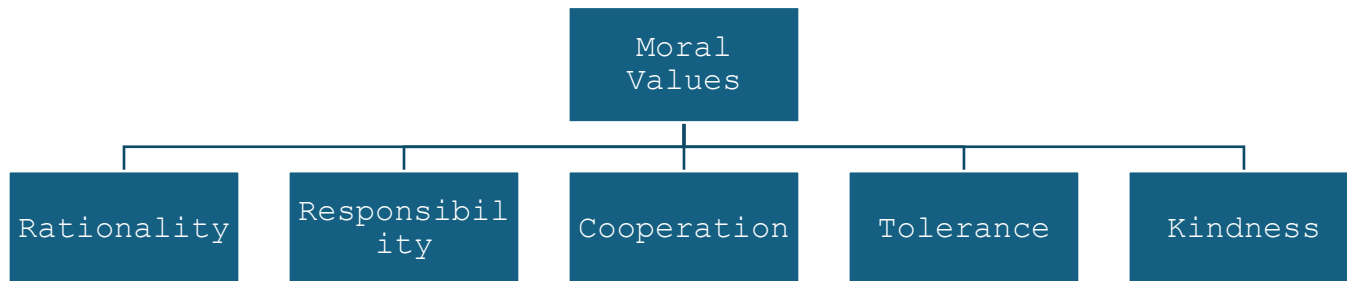


Figure 1: Moral Values

This study examines how teaching Malay language in schools also serves as a medium for instilling and nurturing moral values in students. Here are some key findings on the integration of moral values through classroom teaching approaches:

1. Rationality

Various methods are used by teachers to encourage critical and rational thinking among students:

Q&A and Higher-Order Thinking Skills (HOTS) Activities. Teachers use HOTS questions involving real-life scenarios, as observed:

“Students respond orally to HOTS questions about a situation where a child helps their father.” (PMPK1L1)

Here, students are encouraged to think deeply about situations relevant to daily life. During group sessions, the group leader is expected to be rational to ensure tasks are carried out, as described in the interview:

“...the leader needs to be rational to ensure their friends carry out the tasks as expected...” (TBPK2B20)

2. Responsibility

Responsibility is instilled through group activities and reminders about assignments, with teachers playing a role in developing discipline among students. Teachers use group activities to foster responsibility, as noted in the interview:

“The students can work together to find a specific resource.” (TBPK1B4)

Teachers regularly remind and reward students for completing assignments:

“The teacher reminds students to complete homework assignments during the closing of the teaching and learning session.” (PMPK1P)

3. Cooperation

Cooperation is considered essential in 21st-century learning, where students are trained to work together in groups to complete tasks. Students engage in group activities, such as finding key points in texts and creating mind maps. This was observed during the learning session:

“Students search for key points in the text in groups.” (PMPK1L2)

“Each group member cooperates to create a creative mind map.” (PMPK1L3)

4. Tolerance

Tolerance is introduced to students by instilling leadership and the importance of compromise during group activities. Teachers ensure students understand the importance of tolerance through activities that require mutual interaction, as noted in the observation:

“Students do not rush and control their behavior during the squid doll activity.” (PMPK1L1)

Leadership within Groups. Guided by teachers, students learn to manage tasks with a sense of tolerance:


“...students also need to be tolerant when interacting with other group members to complete the tasks.” (TBPK3B6)

5. Kindness

Lastly, kindness is nurtured in the classroom through the use of texts and teaching aids with family themes, helping students understand the importance of positive relationships. Teachers use texts like "Helping Parents" to encourage affection, as seen in the observation:

“The teacher uses the text ‘Helping Parents’ as a teaching aid.” (PMPK1L2)

Analysis of RPH Document Study Participants 2 – Affection

Set Induksi (5 minit)	Video 'Kebaikan Bermula dari Rumah' 	<ol style="list-style-type: none"> 1. Murid menonton video 'Kebaikan Bermula dari Rumah'. 2. Murid disoal jawab oleh guru tentang video tersebut. 3. Guru mengaitkan video dengan topik pembelajaran. 	BBB: Komputer riba, Pembesar suara, Projektor LCD, Video 'Kebaikan Bermula dari Rumah' Teknik: Soal Jawab EMK: TMK
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(PK2ADRPBM8BM)

Incorporating Moral Principles in Malay Language Teaching

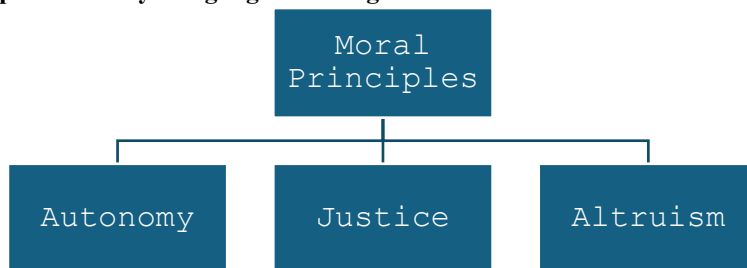


Figure 2: Moral Values

This study reveals how pre-service teachers apply moral principles in teaching Malay, guided by themes of autonomy, justice, and altruism. The following findings illustrate effective strategies that foster students' ethical and moral development.

1. Autonomy


The theme of autonomy in moral education allows students to develop decision-making skills rooted in ethics and values. This includes encouraging students and offering them choices.

Encouragement to Participate. Teacher PK2 encouraged students to answer questions independently, promoting their

freedom to express their responses without hesitation, as highlighted in the interview:

“One way I apply the principle of autonomy is by allowing students to freely answer questions or respond to my queries.” (TBPK2B24)

The RPH PK1 document, on the other hand, shows that students are given the chance to pick out the thing they want. As part of the "Think Before You Buy" simulation game in PK1, students had to pick out vegetables. Students in PK3 are given choices and the chance to explain why they made the choices they did. Here are the results of the study of the RPH Bahasa Melayu PK1 document:

Set Induksi (5 minit)	Fikir sebelum beli 	<ol style="list-style-type: none"> 1. Murid diberi satu situasi membeli belah dan diminta untuk memilih sayur yang segar. 2. Murid diminta untuk beri penjelasan mengenai pilihannya. 3. Guru mengaitkan aktiviti tersebut dengan topik pembelajaran. 	EMK: Pendidikan Kewangan BBM: Troli membeli belah (Lampiran 1)
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(PK1ADRPBM2BM)

2. Justice

The principle of justice is crucial to foster a sense of fairness and equal opportunity. The theme covers freedom of expression and equality in treatment.

Freedom to Express Opinion. Teacher PK1 ensured that every student felt respected and encouraged to share their perspectives. In class discussions using situation cards, students were given space to share creative ideas, as PK1 mentioned in an interview:

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“We ensure that students are respected, allowing them to share their views and we encourage them with affirming words.” (TBPk1B22)

Equal Treatment. PK2 adopted fair practices by using technology to randomly select students for tasks, ensuring no favoritism. As noted in the interview, PK2 stated,

“I prefer using the Wheels of Names app... it helps in giving every student an equal chance to participate.” (TBPk2B32)

3. Altruism

Altruism, emphasizing positive behaviors and knowledge sharing, is another significant moral principle. The study highlights beneficial conduct and knowledge-sharing among students. Beneficial Behavior. Teacher PK1 focused on building students' moral behavior by setting an example, encouraging students to help peers in need, such as assisting those struggling with handwriting. As PK1 described,

“We need to make students aware that their actions, whether positive or negative, impact others.” (TBPk1B22)

Knowledge Sharing: Teacher PK3 encouraged knowledgeable students to support classmates who were still learning, especially in group activities. The interview revealed,

“In applying altruism, we encourage students who understand the topic to help those who have not yet mastered it.” (TBPk3B20)

Through information exchange and group activities, PK2 practices altruism. Students find subsidiary ideas from the core idea through activities. Each group member can exchange knowledge through interaction. This displays their benevolence, prioritising group interests so everyone benefits. Results of RPH Bahasa Melayu PK2 document analysis:

<p>Langkah 3 (20 minit)</p>	<p>1. Aktiviti kumpulan: Kenal pasti idea sampingan 2. Pembentangan kumpulan</p>	<p>1. Murid akan melakukan aktiviti secara berkumpulan. 2. Setiap kumpulan diminta mengenal pasti idea sampingan berdasarkan idea utama yang diberikan pada kertas sebak. 3. Murid dibantu oleh guru untuk mengenal pasti idea sampingan yang pertama. 4. Perbincangan jawapan dilaksanakan antara guru dan setiap kumpulan.</p>
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(PK2ADRPkM1BM)

DISCUSSION AND CONCLUSION

The significance of values such as rationality, high courtesy, and responsibility in the character development of students is demonstrated by a study on the application of moral values by training teachers in the teaching of the Malay language. The foundation of rational values that foster students' critical thinking is comprised of question-and-answer activities and higher-order thinking skills (HOTS). This is consistent with the findings of Mohamad Khairi (2014) and Hobbes' theory (1588), which perceive rationality as the foundation of social harmony. Furthermore, language etiquette emphasises the importance of courtesy, as instructors ensure that students communicate with respect. Students are also taught to share tasks through group activities, which instill a sense of responsibility, as stated by Weber (1966). Activities that motivate students to exert effort and express gratitude for the assistance of their peers also serve to reinforce the principles of diligence and gratitude. Teachers who employ a behaviourist approach offer incentives to encourage students to exert themselves, while group activities enable them to recognise the contributions of their peers, in accordance with Durkheim's (1974) theory, which prioritises social solidarity.

In accordance with Hobbes' (1588) perspective on the significance of a compassionate disposition in social welfare, the value of benevolence is also imparted through role-playing activities that illustrate the virtues of familial relationships.

Furthermore, the value of cooperation is emphasised through group activities that foster the development of social skills, with teachers promoting unity, as outlined by Durkheim (1974) and Rusni Kamaluddin (2017). Teachers also inculcate patriotism through the subjects of citizenship and independence, which Mohamad Khairi (2014) emphasises as crucial in the instruction of the Malay language to cultivate social identity. The value of courage is fostered by the encouragement of students to express their opinions, which is supported by positive reinforcement in accordance with the principles of behaviourism, which promotes self-confidence and freedom of expression. The principles of tolerance and affection are also instilled in family-based activities and group interactions. The teacher guarantees that students hold their colleagues' perspectives in the highest regard, thereby fostering social unity, as underscored by Weber. (1966). Hobbes (1588) posited that affection is crucial for the welfare

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of society, and this is achieved through family activities that cultivate a harmonious environment in the classroom. Consequently, social interactions become more positive.

The implementation of ethical standards in the instruction of the Malay language by trainee teachers aligns with prior research highlighting the significance of moral values in education. The research findings for the second question identified three fundamental moral principles: autonomy, justice, and benevolence, which became the focal point in the classroom. The notion of autonomy grants students the liberty to make decisions in their learning, including selecting roles and articulating viewpoints. This corresponds with Mohamad Khairi's (2014) assertion that the notion of autonomy is crucial for fostering resilience and responsibility in pupils, as highlighted by Hobbes' Social Contract Theory (1588). The dimension of justice in education also includes equity within the classroom. The trainee teacher guarantees that all pupils receive equitable opportunity to articulate their opinions and engage. This provides students with an environment that fosters a sense of value and motivation in their education, as highlighted by Durkheim (1974) concerning the significance of justice in societal stability. Moreover, Muhammad Zuhair (2024) asserts that the instruction of the Malay language serves not only to develop linguistic proficiency but also to cultivate students' character to be equitable and well-rounded. The notion of selflessness is underscored, with training teachers promoting mutual assistance and knowledge sharing among students. Weber (1966) posits that altruism constitutes a constructive social behaviour, and the research conducted by Nurul Raihana and Norila Md. Salleh (2016) corroborates the use of the Malay language as a vehicle for imparting virtuous qualities advantageous to all. This collaborative approach fosters an inclusive environment and promotes ethical communication inside the classroom. Students learn the significance of prioritising others through mutual assistance and collaboration. The Behaviourism Theory corroborates the findings of this study, indicating that students' behaviour is shaped by their interactions with teachers and peers. The trainee teacher employs positive reinforcement and repetitive activities to foster commendable moral conduct in the children. This aligns with Norazri Mohd (2015), who asserted that the integration of moral principles in education positively influences students' character, indicating that robust moral conduct may be cultivated through systematic and effective instruction.

The implementation of these values fosters responsible individuals and cultivates a positive and conducive learning environment in the classroom. Simultaneously, the implementation of the concepts of autonomy, fairness, and altruism in the instruction of the Malay language by trainee educators not only cultivates the character of students but also underscores the significance of moral values in education. The implementation of these esteemed values and ethical principles significantly influences the formation of students

who are principled, accountable, and constructive in social engagements, thereby fostering the holistic development of individuals in alignment with the National Education Philosophy.

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