

Integration Of Moral Curriculum With Arabic Literature Stories And Parables Of The Qur'an QSP

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Abstract

This research investigated the morality restoration MR phenomenon for Muslim university students MUS using Qur'anic stories and parables QSP, divine textual analysis DTA, and (Al-Furqan). It is the phase (One) of ADDIE's five-phase design. This phase (One) was adopted in this research to investigate MUS morality needs. It was integral to a significant research project to develop the morality restoration module MRM for MUS. This research was meant to identify the critical aspects of the proposed MRM for MUS. The study used descriptive methods and a stratified random MUS sample size (n=122) selected from Malaysia and Uganda. The 5-scaled Likert questionnaire was also used to collect the data. An overall Cronbach's alpha report for "MR Need Analysis Scales" MRNAS yielded the reliability coefficients for the two MUS samples' statistics ranging from (r)=.971 to (r)=.655. The literature review asserted that applying QSP's DTA enables humanity to extract the valid divine message from QSP and unveil the concealed divine insights from QSP. The literature discussion further asserted that QSP's DTA should encompass Quranic terminologies, elements of QSP texts, contexts, geographical locations, and QSP text and time. The results showed a need to use QSP's DTA and (Al-Fur'qan) for MRM developments. The discussions stressed the role of (Al-Fur'qan) in MRM developments as a yardstick for all moral factors influencing MRM content developments and instructional designs. The results also showed that MUS needs restoration of morality for nine basic purposes: religious, social, communication, education, business, self-satisfaction, diplomatic, security, and legal. The researchers recommended the development of MRM for MUS using QSP's DTA as an MRM instructional drive for MUS. They specifically recommended (Al-Fur'qan) verses as yardsticks for moral factors influencing MRM content developments and applications.

Keywords: Arabic Literature; Moral Curriculum; Parables; Qur'an; Stories.

INTRODUCTION

This study investigates the phenomenon of MR among Muslim university students using QSP, DTA, and (Al-Furqan). This research is part of a larger project to develop an MR module for these students. The significance of MR is analyzed in this study. The role of QSP, (Al-Furqan), and DTA in the process of MR are also analyzed in this study. Several Muslim scholars such as Nazaruddin & Zaimah (2024); Pawelay Yahiji, Ondeng, S., & Arif (2024); Herlambang, Hamami, & Firmansyah (2024); Akram, Al-Adwan, Aslam, & Khan (2023); Asmau (2023); Ilham, Asdiany, Zainuddin, Iksan, Santaria, & Alannasir (2023); Masruri & Waliah (2023); Rijal, Sauri, & Kosasih (2023); Zhang, Saharuddin, & Aziz (2022); have investigated the factors influencing moral curricula

development and implementation. However, their major focus has been limited to moral educational issues imposed by their respective research objectives. They have not addressed QSP, DTA, and Al-Furqan as major independent variables influencing the universal divine moral curriculum. Therefore, this research intends to investigate the QSP, DTA, and (Al-Furqan) as major factors influencing MUS MR in the quest for the universal divine moral restoration curriculum. The specific empirical efforts of this study are directed at answering questions about MUS MR needs, viewpoints of the most important morality domains, and their current level of morality. Such information facilitates a viable ground for the proposed development of the MRM for MUS.

The researcher realized throughout the morality literature review that there is a common confusion of divine morality definition with the conventional worldly soft skills that focus on the socially acceptable norms, practices, and codes of conduct such as cooperation, assertion, responsibility, empathy, and self-control (Hazel, Schumaker, Sherman, & Sheldon Wildgen 1981); (Gresham and Elliott, 1990). However, the term “morality” in a divine sense refers to a discipline of abiding by the divine principles of (Halal and Haram) including principles of observing divine values, rituals, signs, and the rest of divine-related provisions (Gulzar, Parveen, & Fatima, Ulayn, 2023). It is vital to realize that the restoration of divine morality is a universal human intrinsic trait that is naturally acceptable and unconsciously exercised by all generations (Al-Qur'an,7:33). However, the majority of people do not realize that they are basically, connected to the basics of divine moral codes (Al-Qur'an, 30:30).

Thus, a significant portion of this research was directed to clarify that the implication of divine (morality versus immorality) is like the implication of (Halal versus Haram). In other words, the divine term (مكارم الأخلاق; morality) is the direct opposite of (الفواحش; immorality) as in Al-Qur'an (7:33) which exposed the fact that the only divine haram (that is forbidden) is non-other than (الفواحش); immorality, sin, unjust rudeness, association with Allah, and saying about Allah without evidence-based knowledge. This Qur'anic declaration unveils an automatic hypothetical implication that: if (الفواحش); immorality, sin, unjust rudeness, association with Allah, and saying about Allah without evidence-based knowledge equal (Haram), then (مكارم الأخلاق; morality) equal (Halal). In other words, MR is generally an indirect reflection of the five divine goals' of MR across the history of divine provisions; (المقاصد الخمسة) including upholding the faith, protecting life, intellect, progeny, lineage, and property (Al-Najjar, 2006; Al-Bukhari, 1974; Al-Maqdisi Al-Dimashqi, 1984; Al-Hiti Al-Iraqi, 1986).

Allah S.W says in Surah 7 Al-Araf responding to (Ahal Al-Kitab)'s false claim about (الفواحش; immorality, Halal, and Haram): “When they commit an indecency, they say: 'This is what we found our fathers practicing it, and with it Allah has ordered us. ' Say: 'Allah does not order indecency. Would you tell of Allah what you do not know?'” (7:28)... “Say: 'My Lord has ONLY forbidden all immoral acts (i)-(الفواحش) whether apparent or disguised and (ii)-sin, and (iii)-unjust rudeness, and (iv)-that you associate with Allah that for which He has never sent down an authority, and (v)-to say about Allah what you do not know” (Al-Qur'an, 7:33).

The Qur'an (7:33) deliberately used the confining pre-position (إِنَّمَا; non-other than) “ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ ” in Al-Qur'an (7:33) to remind the humanity that the rest of morality acts should be determined in accordance to the codes provided in Al-Qur'an (7:33). Although the dialogue was between the prophet Muhammad S.A.W and followers of Torah, Al-Qur'an response to their false claim about (الفواحش; immorality, Halal and

Haram) was deliberately made holistic, comprehensive, eternal, and everlasting so that they can acquire evidence-based knowledge about the fact that unlike the divine rituals and (shariah) laws which change from generation to generation, the divine morality codes continue to remain the same across all generations.

QSP and (Al-Furqan) are the repositories of divine morality. The universality and consistency of divine morals are moderated by QPS & (Al-Fur'qan) codes. It is necessary to know that divine morals are universal human values meant to be eternal, permanent, and accumulative across the history of divine revelation. The five codes of morality provided by (Al-Fur'qan) of the prophet Musa A.S in the Torah are described by Al-Qur'an (2:53; 3:4; 7:28; 7:33; 21:48) using the confining Arabic pre-position "إِنَّمَا" non-other than" (Qur'an, 7:33). It is also important to know that the ten codes of morality commandments; (Al-Wasooya; الوصايا) provided by (Al-Fur'qan) of the prophet Muhammad S.A.W in Al-Qur'an are described in Al-Qur'an (2:185; 6:151-153; 8:41; 25:1). The codes of morality commandments are provably known as (Al-Fur'qan). They are universal, eternal, and accumulative divine norms and permanent human values across the history of divine revelation. These codes of morality commandments were provided to the prophet Musa in the form of the five commandments (Al-Fur'qan) the way they were provided to the prophet Muhammad S.A.W in the form of the ten (Al-wasooya; الوصايا) on the day of (Al-Fur'qan); the day when the two armies met which is also known as a day of the great battle of (Badr) (Al-Qur'an, 8:41).

The divine morality codes are the yardstick for all permissible and forbidden acts' observations. These codes are good examples of Islamic jurisprudence principles of (the divine provisions for the previous generations are our provisions as long as they do not contradict our provisions; شريعة من قبلنا شريعة لنا ما لم تخالف شريعتنا (Al-Bukhari, 1974); Alhafid, 2004; Shalabi, 1947; Al-Ghazali, 1937; Al-Maqdisi Al-Dimashqi, 1984; Al-Hiti Al-Iraqi, 1986). QSP and (Al-Furqan) are the repositories of morality, ritual principles, and law provisions. Thus, the call for MR curriculum is an automatic reflection of Man's intellectual maturity progress as well as the outlook of the inevitability of integration of divine knowledge and Man's developments throughout the history of divine revelations (Al-Qur'an, 25: 1; 21:107; 38: 87; 68:52; 81:27). The pragmatization of the Quranic message universality is warranted worldwide so that the validity, reliability can be witnessed with (Al-Qur'an, 6:90, 12:104, 21:107, 25:1, 30: 30, 34:28, 38:87, 68:52, 81:27).

Hence, the call for the universal pragmatization of human morality is an integral call for the revisit of morality essence through the QSP curriculum using DTA the ultimate goal of which is the pragmatization of the Quranic message practice worldwide. Although different communities seem to define morality differently, it is hypothetically possible that the differences in communities' morality definitions are not based on the core values of the universal divine essence of morality. Al-Qur'an affirms in many instances that divine morality is human intrinsic, universal, naturally acceptable, and unconsciously applicable but the majority of people do not realize that they practice divine morality. Allah S.W says: "Therefore restore your outlook to the pure established order; which is Allah's (natural) exposure upon which He exposed humanity, there is no changing of Allah's (moral) creation. That is the restored established order, but most people do not possess evidence-based knowledge" (Al-Qur'an, 30:30).

The codes of morality do not expire but they keep accumulating through the history of divinity. Since the technical definition of the term morality for the current

research refers to the divine codes of conduct invested in QSP for people worldwide, the selection of moral constructs and factors investigated in the current research dramatically include the five codes of morality in Torah of the prophet Musa A.S (Al-Qur'an, 2:53; 3:4; 7:28; 7:33; 21:48) and the ten (Wasooaya; وصايا) of the prophet Muhammad S.A.W in Al-Qur'an (2:185; 6:151-153; 8:41; 25:1) in a complimentary manner.

The (Al-Fur'qan) of the prophet Muhammad S.A.W in Al-Qur'an (2:185; 6:151-153) and the (Al-Fur'qan) of the prophet Musa A.S in the Torah which are recited in Al-Qur'an (7:33) describe the universal divine morality codes adaptable for all people across the history of mankind because they are rooted from the nature of humanity (Fitrah; فطرة) that never change as exposed in Surat Al-Room; Allah S.W says: "Therefore restore your outlook to the pure established order; which is Allah's (natural) exposure upon which He exposed the humanity, there is no changing of Allah's (moral) creation. That is the restored established order, but most people do not possess evidence-based knowledge" (Al-Qur'an, 30:30).

Among verses that address the fact that by virtual of universal natural conducts many people are unconsciously Muslims as in Al-Qur'an (30:30) but they do not consciously expose their submission to Allah S.W, is the verse in Surat Al-E-Imran; Allah S.W says: "Are they seeking orders other than Allah established order, and to Him whosoever is in the (Al-Samaawaati; السماوات) and the (Al-Ardh; الأرض) has submitted willingly and unwillingly and to Him they (always) return" (Al-Qur'an, 3:83). Such evidence exposes that divine morality is a human intrinsic trait which is universal, naturally acceptable, and unconsciously exercised even if most people do not realize that they are connected to divine moral codes (Al-Qur'an, 30:30). It is clear in the verses above those divine codes of mortality and good behaviors are universal, naturally acceptable, and unconsciously exercised and they do not change by the changes of rituals and legal variables influencing Man's life aspects over the generation of divine provisions. Some differences might be observable in the outliers of some communities' morality extraneous from time to time but the core values of the universal divine essence of morality remain the same for humanity forever. Such verses are like many other verses that manifest that by universal divine moral practice worldwide, many people are unconsciously Muslims but most of them do not have evidence-based knowledge on the submission phenomenon. Therefore, the current researchers use the term "morality restoration" instead of "morality teaching" because humanity is basically, connected to divine moral codes. Hence, this research was conducted to restore whatever might have gone wrong with morality constructs, factors, and practices for the selected research population and samples.

It is vital to note that unlike the rituals and the divine laws that change from generation to generation, the divine morality codes continue to remain the same across all generations; The divine morality codes are universal, permanent, and accumulative, and they are connotated with all divine permissible acts. The divine morality codes are also consistent with the five divine goals; (المقاصد الخمسة) including upholding faith, life, intellect, progeny; lineage, and property (Al-Najjar, 2006); (Maulidi, 2015); (Kamali & Muhammad Hasim, 2008; Al-Ghazali, 1937; Al-Maqdisi Al-Dimashqi, 1984). Thus, the divine morality curriculum is generally a reflection of (Al-Fur'qan) of the prophet Muhammad S.A.W in Al-Qur'an (2:185) and the (Al-Fur'qan) of the prophet Musa A.S in the (Torah) which are recited in Surat Al-Anaam (Al-Qur'an, 6:151-153). Hence, it is evident worldwide that all humanity codes are affiliated with the nature of humanity (Fitrah; فطرة) outlook, and the divinely established order that never changes (Al-Qur'an, 30:30). The basics of humanity codes are also affiliated with

the universal divine provisions including the morality legacy of the five codes of morality in Torah of the prophet Musa A.S as in Al-Qur'an (2:53; 3:4; 7:28; 7:33; 21:48) & ten codes of morality commandments (Al-Wasooya; الوصايا) in Al-Qur'an of the prophet Muhammad S.A.W They are the content of (Al-Fur'qan) that exposes codes of the divine permanent and universal morals across the history of mankind (Al-Qur'an, 2:185; 6:151-153; 8:41; 25:1).

The five codes of morality in the Torah of the prophet Musa A.S (Al-Qur'an, 2:53; 3:4; 7:28; 7:33; 21:48) & ten codes of morality commandments (Al-Wasooya; الوصايا) in Al-Qur'an of the prophet Muhammad S.A.W are also referred to as (Al-Fur'qan). They unveil the basic universal morality codes across the history of mankind (Al-Qur'an, 2:185; 6:151-153; 8:41; 25:1). They also define the core of universal morality that moderate humanity for self-correction throughout the history of Man's connection with divine. Allah S.W says: "And when We gave Moses the Book and the (Al-Fur'qan) so that you might be guided (Al-Qur'an, 2:53). He also says: "The month of Ramadan is the month in which the Koran was sent down, a guidance for people, and clear verses of guidance and (Al-Fur'qan)" (Al-Qur'an, 2:185).

The following verses of Al-Qur'an (6:151-153) are the text of true five codes of morality in Torah of the prophet Musa A.S (Al-Qur'an, 2:53; 3:4; 7:28; 7:33; 21:48) and the ten codes of morality commandments (Al-Wasooya; الوصايا) in Al-Qur'an of the prophet Muhammad S.A.W (Al-Qur'an, 2:185). They are also known as (Al-Fur'qan) which are the universal divine moral codes. Allah S.W says in Al-Qur'an (6:151-153) "Say: 'Come, I will recite to you what your Lord forbids you; that you shall associate anything with Him; that you shall be good to your parents, that you shall not kill your children because of poverty, We provide for you and them, that you shall not commit foul deeds whether openly or in secret, and that you shall not kill the soul that Allah has forbidden except by right. With such Allah charges you, so that you understand (6:151); Do not touch the wealth of the orphan, except in the fairer manner until he reaches maturity. Give just weight and full measure, we never charge a soul with more than it can bear. When you speak, be just, even if it affects your kinsmen. Fulfill the covenant of Allah. With such He charges you so that you remember (6:152); This Path of Mine is straight. Follow it and do not follow other paths, for they will scatter you away from His Path. With such Allah charges you, so that you be cautious" (6:153).

Although, the whole Surah Al-Anaam was revealed before Hijrah; (Makkiyyah) the verses of Surah Al-Anaam (6:151-153) were revealed after Hijrah; (Madaniyyah), they were revealed on the day of (Al-Fur'qan). The day of (Al-Fur'qan) is also known as the day of the great battle of (Badr); Allah S.W says: "And know that one-fifth of whatever you take as spoils belong to Allah, the Messenger, kinsmen of the Messenger, the orphans, the needy, and the destitute traveler; if you believe in Allah and what We sent down to Our worshiper on the day of (Al-Fur'qan), the day when the two armies met Allah has power over all things" (Al-Qur'an, 8:41).

The five codes of morality in Torah of the prophet Musa A.S are described by (Al-Fur'qan) in the (Al-Qur'an, 7:33). Allah S.W further says in Surat Al-Araf: "Say: 'My Lord has ONLY forbidden all immoral acts (الفواحش) whether apparent or disguised and sin, and unjust rudeness, and that you associate with Allah that for which He has never sent down an authority, or to say about Allah what you do not know" (Al-Qur'an, 7:33). The insight of Al-Qur'an, verses (2:53; 3:4; 7:28; 7:33; 21:48) & Al-Qur'an, verses (2:185; 6:151-153; 8:41; 25:1) yields that whatever was forbidden whether in the five codes of morality in Torah of the prophet Musa A.S (Al-Qur'an, 2:53; 3:4; 7:28; 7:33; 21:48) or the ten codes of morality commandments (Al-Wasooya; الوصايا) in Al-Qur'an of the prophet Muhammad S.A.W (6:151-153) represents the universal morality codes across the history of mankind. The verse of Al-

Qur'an, (7:33) automatically implies that if (الفواحش); immorality, sin, unjust rudeness, association with Allah, and saying about Allah without evidence-based knowledge equals Haram then (مكارم الأخلاق morality) equals Halal. In other words, MR is generally an indirect reflection of (المقاصد الخمسة) (Shalabi, 1947; Al-Ghazali, 1937; Al-Maqdisi Al-Dimashqi, 1984; Al-Hiti Al-Iraqi, 1986).

The above analysis facilitated the researchers with the courage to expand the scope of research factor selection from just the basics divine morality codes of Al-Qur'an (7:33 & 6:151-153) to include a wider spectrum of elaborated morality verses pertinent to the five research constructs including Iman Morality, Physical Morality, Psychological Morality, Emotional Morality, Social Morality, and Wealth Morality. Therefore, the definition of MR constructs in this research is based on the hypothesis that the MUS who is more consistent with (المقاصد الخمسة) can achieve higher MR scores on the MR scales than those who are less consistent with (المقاصد الخمسة). Then this would logically mean that the higher the score on the MR scales the better the level of consistency with (المقاصد الخمسة) and vice versa. Abu Hurairah reported that the prophet SAW said: "I was sent "ONLY" to complete good behaviors" Al-Bazzar (2024). from Muhammad ibn Rizq Allah al-Kalawadhi told us: Na Sa'eed ibn Mansur said: Na 'Abd al-'Azeez from Ibn 'Ajlan from al-Qa'qa' from Abu Saalih.

The above Hadith narration; implies that unlike other divine provisions and rituals that keep changing and replacing across generations of divine connection, human mortality and good behaviors keep accumulating over the generation of divine provisions without significant changes. Thus, the (Al-Fur'qan) of the prophet Musa A.S has five codes of morality in Torah (Al-Qur'an, 2:53; 3:4; 7:28; 7:33; 21:48) which were corrected, confirmed, and recommended by the (Al-Fur'qan) of the ten codes of morality commandments (Al-Wasooya; الوصايا) in Al-Qur'an of the prophet Muhammad S.A.W (Al-Qur'an, 2:185; 6:151-153; 8:41; 25:1).

Traditionally, the term "textual analysis" implies stemming, segmentation, parts of speech recognition, parts of speech, emotions and divisions recognition, linguistics, and general and specific words' applications (Himdi and Assiri, 2023) (Wahyu Pratama et al., 2024). However, the DTA necessities for the current research include divine geo-historical aspects. Unlike the traditional sense of textual analysis that focuses on worldly linguistic matters, the scope of DTA includes QSP divine language arts and terminologies, elements of message texts, contexts, geographical locations, time, and factors influencing the QSP message (not QSP language) from-time -to-time. Such DTA enables humanity to extract the true divine morality constructs from QSP relevantly. (Fidayani & Ammar, 2023)

The application of QSP's DTA for the current research encompasses the divine geo-historical aspects. Thus, the scope of QSP's DTA in question includes QSP divine language arts and terminologies, elements of message texts, contexts, geographical locations, and time factors influencing the QSP message (not QSP language) from time to time. Such QSP's DTA enables humanity to extract the true universal morality constructs from QSP. Hence the MR curriculum warrants divine textual analysis of QSP because the divine language of QSP is miraculously unique. Although Al-Qur'an is recited in Arabic locution, it is not taken for granted that the entire Al-Qur'an is handled by the 7th-century Arabic rules that were created by Al-Khalīl bin Ahmad Al Farāhīdī (718–791 BCE) and his student 'Amru ibn 'Uthmān Sibawayh (765-796 BCE). The divine language-art, locutions of QSP, and terminologies of the entire text of Al-Qur'an are specifically derived from the generations and communities where the QSP characters and stars resided. It also evident throughout QSP that every prophet

was provided the (لِسَانٌ صِدْقٍ; locution of truthfulness) as in Al-Qur'an (14:4), either directly from God or by extension from (لِسَانٌ صِدْقٍ; Ibrahim's locution of truthfulness that which were transmitted to us through Al-Qur'an using the self-explanatory Arabic (lisaan; locution); "لِسَانٍ عَرَبِيٍّ مُبِينٍ" (Al-Qur'an, 26:195). Unlike the rest of the prophets who were not appointed to be leaders of mankind in the usage of divine terminologies; (لِسَانٌ صِدْقٍ; locution of truthfulness), the prophet Ibrahim A.S was entrusted by Allah S.W with the proper use of the divine terminologies and made him the leader of mankind in the usage of divine linguistic terminologies that are deposited in Al-Qur'an. The Ibrahimic locutions we transmitted in the Al-Quran in form of the self-explanatory Arabic (lisaan; locution); "لِسَانٍ عَرَبِيٍّ مُبِينٍ" as in Al-Qur'an (26:195). The (لِسَانٌ صِدْقٍ; locution of truthfulness) was made (self-explanatory; مُبِينٍ) through QSP because (Ibrahimic locutions; مَلَّةَ إِبْرَاهِيمَ) had never been exposed elsewhere in Arabic language therefore, their usage should be induced from their original QSP. Allah S.W says: "And when Ibrahim was exposed by His Lord with certain words and he mastered them, He said: 'I have appointed you as a leader for Mankind...'" (Al-Qur'an, 2:124); "... And recite to them the news of Ibrahim" (Al-Qur'an, 22:69); "...And appoint me (لِسَانٌ صِدْقٍ) a locution of truthfulness among the latter generations" (22:84); "...And We let it (the truthfulness) remain upon his locution (lisaan) in the latter generations" (Al-Qura'n, 37:108).

Since the QSP stars and characters were not Arabs they were not using Arabic language. However, Allah S.W uses the divine self-explanatory Arabic (lisaan; locution); (لِسَانٍ عَرَبِيٍّ مُبِينٍ) to deposit the previous generations' stories and parables in the packages of QSP that contain non-Arabic terminologies. Allah S.W says: "...We have made it accessible the Qur'an (which is) in Arabic locution so that you understand (Al-Qura'n, 12:2); "Truly, it is made accessible by the Lord of the realms" (26:192); "...in a self-explanatory Arabic (لِسَانٍ; lisaan; locution)" (26:195). Thus, there is a strong relationship between QSP's DTA and divine moralities extraction, the exposure of QSP text uniqueness, and the insight of Qur'anic non-Arabic terminologies that cannot be elaborated by the 7th-century Arabic word lists (Hindi and Assiri, 2023). The introduction of QSP's DTA facilitates the proper extraction of QSP messages. It also yields a meaningful cross over the superficial layer of QSP to ascend to the abstract divine insights and universal morals and norms deposited in the QSP for the maintenance of humanity's values. In other words, the proper QSP's DTA facilitates the meaningful extraction of divine provisions including morals, rituals, and laws. (Fidayani & Ammar, 2023; Unsi, 2021)

METHOD

The study employs descriptive methods and a stratified random sample of 122 Muslim university students from Malaysia and Uganda (Fraenkel and Norman, 1996). Data was collected using a 5-scaled Likert questionnaire, and the reliability of the 'MR Need Analysis Scales' was confirmed with Cronbach's alpha coefficients ranging from .971 to .655.

RESULTS AND DISCUSSIONS

The research yielded a significant finding pertinent to MRM development using QSP, TDA, (Al-Furqan), and stratified international sample subjects from Malaysian & Ugandan MUS. The MUS international sample selection exposed the reliability of the notion that the international demographic characteristics do not significantly interfere with the integration of moral education progress with QSP. The comparative data summaries about Malaysian and Ugandan MUS needs for MR are presented in the following Tables (1-10). Table 1 presents the comparative data summary about the reason

why MUS needs MR. Table 2 presents the comparative data summary of MUS viewpoints regarding the most important morality basic domains per their needs. Tables 3-8 present the comparative data summary about MUS viewpoints about the most important morality sub-domains per their needs; they present MUS perception data about the most important morality sub-domains from their points of view. Table 9 presents the comparative data summary of MUS viewpoints regarding their pedagogical operationalization for morality acquisition. Table 10 displays the comparative data summary about MUS prevailing level of morality.

Reason Why MUS Need MR

The following Table 1 presents the comparative data summary about the reason why MUS need MR:

Table 1 Comparative Analysis for MUS MR Purposes

Malaysian Sample Statistics									
Valid n=61	religious purposes MY.	social purposes MY.	communication purposes MY.	education purposes MY.	business purposes MY.	self-satisfaction MY.	diplomatic purposes MY.	security purposes MY.	legal purposes MY.
Mean	4.3443	4.2787	4.2295	4.4262	4.1639	4.3279	4.0820	4.2295	4.1639
Ugandan Sample Statistics									
Valid n=61	religious purposes UG.	social purposes UG.	communication purposes UG.	education purposes UG.	business purposes UG.	self-satisfaction UG.	diplomatic purposes UG.	security purposes UG.	legal purposes UG.
Mean	4.6230	4.5738	4.4754	4.5738	4.4590	4.4098	4.2131	4.3279	4.3607

Source: USIM research code: (USIM/HZWU/FPBU/ANTARABANGSA/42824).

Table 1 presents the comparative analysis of Malaysian and Ugandan MUS purposes for MR. These data show that MUS significantly agree that they need MR for nine major purposes including religious, social, communication, education, business, self-satisfaction, diplomatic, security, and legal purposes. The results yield that MUS interests in MR are centered on Iman morality, physical morality, psychological morality, emotional morality, social morality, and wealth morality. It is also clear throughout the Malaysian and Ugandan sample statistics in Table 1 that naturally there is no significant difference between the two samples in terms of MR needs.

Basic Morality Domains' Importance

The following Table 2 presents the comparative data summary of Malaysian and Ugandan MUS viewpoints about the most important morality basic domains per their needs.

Table 2. Comparative Analysis for MUS Basic Morality Domains' Importance

Malaysian Sample Statistics							
Valid n=61	Iman Morality Construct MY	Physical Morality Construct MY	Psychological Morality Construct MY	Emotional Morality Construct MY	Social Morality Construct MY	Wealth Morality Construct MY	Morality Construct MY
Mean	4.6066	4.4754	4.4590	4.4590	4.5082	4.4262	
Ugandan Sample Statistics							
Valid n=61	Iman Morality Construct UG	Physical Morality Construct UG	Psychological Morality Construct UG	Emotional Morality Construct UG	Social Morality Construct UG	Wealth Morality Construct UG	Morality Construct UG

Mean	4.7049	4.4262	4.2787	4.3934	4.3607	4.2131
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Source: USIM research code: (USIM/HZWU/FPBU/ANTARABANGSA/42824).

Table 2 presents the comparative analysis of Malaysian and Ugandan MUS basic morality domains' importance levels. These data show that MUS significantly agree on the importance of the selected basic domains of MR including Iman morality, physical morality, psychological morality, emotional morality, social morality, and wealth morality are considered necessary for their MR ambitions. It is also clear throughout the Malaysian and Ugandan sample statistics in Table 1 that naturally there is no significant difference between the two samples in terms of basic morality domains' importance levels.

Iman Morality Sub-Domains' Importance

The following Tables 3-8 present the comparative data summary regarding MUS viewpoints about the most important morality sub-domains per their needs.

Table 3. Comparative Analysis for MUS Iman Morality Sub-Domains' Importance

Malaysian Sample Statistics						
Valid n=61	adherence God's MY	toadherence provisions MY	toengaging Angels' directions MY	divine scriptures MY	adherence messengers' teachings MY	topreparing for afterlife accountability MY
Mean	4.6721	4.4590	4.5574	4.6721	4.6393	
Ugandan Sample Statistics						
Valid n=61	adherence God's UG	toadherence provisions UG	toengaging Angels' directions UG	divine scriptures UG	adherence messengers' teachings UG	topreparing for afterlife accountability UG
Mean	4.6721	4.4754	4.4262	4.7049	4.4590	

Source: USIM research code: (USIM/HZWU/FPBU/ANTARABANGSA/42824).

Table 3 presents the comparative analysis of Malaysian and Ugandan MUS Iman morality sub-domains importance levels. These data show that MUS significantly agree that the selected Iman morality sub-domains are necessary and relevant to their MR needs. There is no significant difference observable throughout the Malaysian and Ugandan sample statistics about Iman morality sub-domains importance levels.

Physical Morality Sub-Domains' Importance

Table 4. Comparative Analysis for MUS Physical Morality Sub-Domains' Importance

Malaysian Sample Statistics					
Valid n=61	preserving MY	naturepreserving properties MY	avoiding harm MY	physicalperforming rituals MY	improving productivity MY
Mean	4.5574	4.4590	4.6066	3.7869	4.6557
Ugandan Sample Statistics					
Valid n=61	preserving UG	naturepreserving properties UG	avoiding harm UG	physicalperforming rituals UG	improving productivity UG
Mean	4.4754	4.4262	4.5082	4.4426	4.6393

Source: USIM research code: (USIM/HZWU/FPBU/ANTARABANGSA/42824).

Table 4 presents the comparative analysis of Malaysian and Ugandan MUS physical morality sub-domains importance levels. These data show that MUS significantly agree that the selected physical morality sub-domains are necessary for their MR interests. There is no significant difference observable throughout the Malaysian and Ugandan sample statistics about the physical morality sub-domains importance levels.

Psychological Morality Sub-Domains' Importance**Table 5. Comparative Analysis for MUS Psychological Morality Sub-Domains' Importance**

Malaysian Sample Statistics					
Valid n=61	improving communication skills MY	improving reflection MY	self-improving skillscognition MY	avoiding psychological harm MY	improving decision making skills MY
Mean	4.7049	4.6557	4.6230	4.5902	4.6393
Ugandan Sample Statistics					
Valid n=61	improving communication skills UG	improving reflection UG	self-improving skillscognition UG	avoiding psychological harm UG	improving decision making skills UG
Mean	4.5902	4.3934	4.3115	4.4590	4.3607

Source: USIM research code: (USIM/HZWU/FPBU/ANTARABANGSA/42824).

Table 5 presents the comparative analysis of Malaysian and Ugandan MUS psychological morality sub-domains importance levels. These data show that MUS significantly agree that the selected psychological morality sub-domains are important for their MR interests. There are no significant differences observable throughout the Malaysian and Ugandan sample statistics about the psychological morality sub-domains importance levels.

Emotional Morality Sub-Domains' Importance**Table 6. Comparative Analysis for MUS Emotional Morality Sub-Domains' Importance**

Malaysian Sample Statistics					
Valid n=61	controlling passion MY	controlling gratifications MY	encouraging meaningful initiatives MY	applying genuineaffections MY	focusing performing tasks MY
Mean	4.6393	4.4754	4.5082	4.5574	4.5902
Ugandan Sample Statistics					
Valid n=61	controlling passion UG	controlling gratifications UG	encouraging meaningful initiatives UG	applying genuineaffections UG	focusing performing tasks UG
Mean	4.5410	4.4262	4.4262	4.4262	4.4754

Source: USIM research code: (USIM/HZWU/FPBU/ANTARABANGSA/42824).

Table 6 presents the comparative analysis of Malaysian and Ugandan MUS emotional morality sub-domains importance levels. These data show that MUS significantly agree that the selected emotional morality sub-domains are important for their MR interests. There are no significant differences between Malaysian and Ugandan sample statistics about the emotional morality sub-domains importance levels.

Social Morality Sub-Domains' Importance**Table 7. Comparative Analysis for MUS Social Morality Sub-Domains' Importance**

Malaysian Sample Statistics					
Valid n=61	improving and stability MY	peaceimproving honesty trustworthy MY	improving service&delivery MY	cope social challenges MY	withimproving justice MY
Mean	4.5902	4.5902	4.3607	4.4918	4.5082
Ugandan Sample Statistics					
Valid n=61	improving and stability UG	peaceimproving honesty trustworthy UG	improving service&delivery UG	cope social challenges UG	withimproving justice UG
Mean	4.5410	4.4262	4.4262	4.4262	4.4754

Source: USIM research code: (USIM/HZWU/FPBU/ANTARABANGSA/42824).

Table 7 presents the comparative analysis of Malaysian and Ugandan MUS social morality sub-domains importance levels. These data show that MUS significantly agree that the selected social morality sub-domains are necessary and important for their MR needs. There are no significant differences observable among the Malaysian and Ugandan sample statistics about the social morality sub-domains importance levels.

Wealth Morality Sub-Domains' Importance

Table 8. Comparative Analysis for MUS Wealth Morality Sub-Domains' Importance

Malaysian Sample Statistics						
Valid n=61	acknowledging god's favor MY	avoiding extravagancy MY	avoiding arrogancy MY	contributing relevant developments MY	tosharing knowledge others MY	wealth with
Mean	4.6066	4.5246	4.6066	4.5574	4.5902	
Ugandan Sample Statistics						
Valid n=61	acknowledging god's favor UG	avoiding extravagancy UG	avoiding arrogancy UG	contributing relevant developments UG	tosharing knowledge others UG	wealth with
Mean	4.6066	4.4426	4.4918	4.5902	4.4590	

Source: USIM research code: (USIM/HZWU/FPBU/ANTARABANGSA/42824).

Table 8 presents the comparative analysis of Malaysian and Ugandan MUS wealth morality sub-domains importance levels. These data show that MUS significantly agree that the selected wealth morality sub-domains are vital for their MR interests. There is no significant differences observable in the Malaysian and Ugandan sample statistics about the wealth morality sub-domains importance levels.

The findings from Table 2-8 presented the comparative summary of Malaysian and Ugandan MUS viewpoints about the important basic and sub-domains of the integrated QSP, DTA, and Al-Furqan moral curriculum per their needs. It is evident throughout the comparative summary data that MUS significantly prefer the integrated QSP, DTA, and Al-Furqan morality curriculum to the traditional one. Thus, there is no significant differences observable in the Malaysian and Ugandan sample statistics about the necessity of the integrated QSP, DTA, and Al-Furqan moral curriculum at all the selected domain levels. Such findings significantly support the current research hypothesis that QSP, DTA, and Al-Furqan as major independent variables influencing the universal divine moral curriculum.

The lack of the significant difference in the Malaysian and Ugandan sample statistics about the important basic and sub-domains of the integrated QSP, DTA, and Al-Furqan moral curriculum is rooted in the Al-Qur'an provision (Al-Qur'an,7:33). It also indicate that the restoration of divine morality is a universal human intrinsic trait that is naturally acceptable and unconsciously exercised by all generations. However, the majority of people do not realize that they are basically, connected to the basics of divine moral codes (Al-Qur'an, 30:30). Such a consensus of desiring QSP and Al-Furqan established moral order willingly and unwillingly is profoundly a functional reflection from Al-Qur'an (3:83). Allah S.W. says in Al-Qur'an (3:83): " أَفَعَيَّرَ دِينَ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ " (Al-Qur'an, 3:83).

"Are they seeking another established (moral) order than that of Allah, and to Him whosoever is in the (السَّمَاوَاتِ) and the (الأَرْضِ) has submitted willingly and unwillingly? And to Him they return" (Al-Qur'an, 3:83).

Traditional Avenues of Morality Acquisition

The following Table 9 presents a comparative data summary of MUS viewpoints regarding their morality acquisition avenues.

Table 9. Comparative Analysis for How MUS Acquire Morality

Malaysian Sample Statistics						
Valid n=61	through MY	mediathrough sermons	religiousthrough MY	through community gatherings MY	through MY	familythrough conventional schools MY
Mean	4.3443	4.5246	4.3443	4.7213	4.5246	
Ugandan Sample Statistics						
Valid n=61	through UG	mediathrough sermons UG	religiousthrough community gatherings UG	through UG	familythrough conventional schools UG	
Mean	4.4426	4.6230	4.0328	4.2951	4.1311	

Source: USIM research code: (USIM/HZWU/FPBU/ANTARABANGSA/42824).

Table 9 presents the comparative analysis of Malaysian and Ugandan MUS data summary for MUS morality acquisition means. Since there are no significant differences observable in the Malaysian and Ugandan sample statistics about MUS morality acquisition means, these findings revealed that there is no significant variation among MUS morality acquisition means. Thus, it was hypothetically assumable that MUS morality weakness, if any, does not reflect any of the traditional pedagogical matters. However, the data at hand are not meant to test such a presumption. The morality pedagogical hypotheses will be reached after carrying out the relevant experimental verifications.

Prevailing Level of Morality

Table 10. Comparative Analysis for MUS Prevailing Level of Morality

Malaysia Sample Statistics							
Valid n=61	Iman Level MY	Morality Physical Morality Level MY	Psychological Morality Level MY	Emotional Morality Level MY	Social Morality Level MY	Wealth Morality Level MY	
Mean	4.4918	4.4754	4.4262	4.3607	4.3934	4.2787	
Ugandan Sample Statistics							
Valid n=61	Iman Level UG	Morality Physical Morality Level UG	Psychological Morality Level UG	Emotional Morality Level UG	Social Morality Level UG	Wealth Morality Level UG	
Mean	4.5738	4.2623	4.3607	4.3115	4.5082	3.8689	

Source: USIM research code: (USIM/HZWU/FPBU/ANTARABANGSA/42824).

Table 10 displays the comparative analysis of Malaysian and Ugandan MUS prevailing levels of morality from their points of view. The data show that MUS perception of their prevailing levels of morality was above the average. These data just reflect a (Null) hypothesis of MUS levels of morality prior to their exposure to the proposed independent variables of MRM curriculum with (integrated QSP, DTA, and Al-Furqan). However, the MUS perception of their high morality level based on either the scores awarded by their mentors or due to their traditional morality curricula, provide more hypothetical hints about MUS needs in terms of MR pedagogical aspects. Thus, this finding partially reveals that MUS perception of their prevailing level of morality before their exposure to MLM was based on their traditional morality curricula and instructions. Therefore, they do not necessarily reflect the desired levels of morality designed in the MRM curriculum of integrated QSP, DTA, and Al-Furqan.

Implications of Findings for MR Curricula Standards

Educators should select QSP relevant to the MUS population's needs and interests. They also have to systematically analyze proposed MR objectives and outcomes in the context of the selected QSP's DTA right before the commencement of MR delivery to MUS. The educators should describe MRM goals in a measurable manner so that they can be manageable by scientific measurements and evaluation procedures as shown throughout the descriptive tables (1-10).

The findings suggest revisiting the traditional morality essence and constructs; The findings imply that if (الفواحش); immorality, sin, unjust rudeness, association with Allah, and saying about Allah without evidence-based knowledge equal Haram then (مكارم الأخلاق) equal Halal. in other words, MR is generally an indirect reflection of (المقاصد الخمسة) protection. Thus, MRM outcomes should include the relevant measurable (مكارم الأخلاق; morality) that reflect the relevant (المقاصد الخمسة) protection the manner of (Naqli-Aqli; النقل والعقل) integration outlook along with MUS MR needs. in other words, besides the proposed morality academic goals, MRM should facilitate MUS with means to comply with the universal basic divine call for basic humanity interests in consistency with the five divine goals; (المقاصد الخمسة) including upholding the faith, life, intellect, progeny; lineage, and property Al-Bukhari, 1974); Alhafid, 2004; Shalabi, 1947; Al-Ghazali, 1937; Al-Maqdisi Al-Dimashqi, 1984; Al-Hiti Al-Iraqi, 1986).

Implications of Findings for MRM Delivery

The adapted theoretical framework on the study of teaching by Dunkin and Biddle, (1974) implies that MUS demographic variations can influence their MR needs differently. Thus, it is meaningful to suggest that the proposed MRM development should consider a wide range of pedagogical flexibility and instructional variation along with Malaysian and Ugandan MUS learning domains. The systematic instructional variations should include but not be limited to cognitive domains, affective domains, and Practical/ psychomotor domains.

The general core of literature suggests Allah S.W entrusted QSP to preserve the divine linguistic heritage. The literature suggests QSP are the sole repositories of divine language arts, including word semantics, and lexicons because QSPs are not influenced by worldly linguistic changes. Hence, QSP are primarily referred to for all divine linguistic implications deemed necessary to extract divine provisions including morals, rituals, and laws.

It is important to notice that MUS background differences result in differences in their viewpoints that attract different gateways for MRM assimilation. Therefore, different MUS can approach MRM from different instructional dimensions due to their variations in the social-psychological experiences (Marton, & Saljo, 1976). Thus the adapted theoretical framework on the study of teaching by Dunkin and Biddle, (1974) implies that the proposed MRM delivery should provide MUS with various divine approaches to QSP's DTA to extract the core of universal moral provisions from the selected QSP, knowing that different MUS have different interests thus they perceive different morality aspects differently which provides MRM delivery progress freedom and flexibility in the use of morality instructional methodologies so that they can sufficiently achieve the designed MR objectives, goals.

CONCLUSION

MUS needed restoration of morality for nine basic purposes: religious, social, communication, education, business, self-satisfaction, diplomatic, security, and legal. The review of the literature showed that the application of QSP's DTA not only enables humanity to extract the true divine message from QSP but also enables them to unveil the concealed abstract divine insights from QSP. The general discussion of literature further asserts that DTA should encompass Quranic terminologies, elements of divine message texts and contexts, geographical locations of divine text, and QSP text and time. MUS needs restoration of morality for nine basic purposes: religious, social, communication, education, business, self-satisfaction, diplomatic, security, and legal. The results showed that there is a need to integrate QSP's DTA, with (Al-Fur'qan) for MRM developments. They specifically asserted that the role of (Al-Fur'qan) in MRM developments is a yardstick for all moral factors influencing MRM content developments and instructional designs because Ugandan-Malaysian international sample statistics exposed that the international demographic characteristics do not significantly influence the integration of moral curriculum with QSP and (Al-Fur'qan). The international Malaysian-Ugandan survey findings approve the current research hypothesis that QSP, DTA, and Al-Furqan as major independent variables influencing the universal divine moral curriculum.

The researchers recommend MRM designers adopt meaningful scientific procedures in favor of MRM building accomplishment including design, development, implementation, and evaluation. They also recommend the development of MRM for MUS using QSP's DTA. They specifically recommended the use of (Al-Fur'qan) yardsticks as a core for all moral factors influencing MRM content developments and instructional boundaries. Since the findings at hand were yielded by the pre-experimental descriptive and comparative needs analysis study, further scientific researchers are encouraged to empirically investigate factors influencing MR for MUS. It is also recommended for further scientific research on MR to understand various demographic characteristics influencing MRM development and delivery.

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