



Date: 18th June 2012

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Dear Dr. Abdurachman Assegaf,

ABSTRACT ACCEPTANCE LETTER

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Name of event: 5th UPSI-UPI Conference on Education 2012
Dates: 1st to 3rd October 2012
Venue: Concorde Hotel, Shah Alam, Malaysia
Organizing entity: UPSI-UPI

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ANDRA-PEDAGOGICAL STRATEGIES FOR TEACHING VALUES: Philosophical and Islamic Approaches

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Abstract

Value may not be seen just as a symbol of morality, ethics, or akhlak, but also as a dynamic system that should be performed in daily activities, especially inside the school and classroom, so as to strengthen good attitude, behavior and personality of the students. The failure to internalize the values would have deep impact on character building of the students. Value itself should be inherent in all of the subject matters and courses taught in the classroom. In this regards, teachers have a pivotal role to deliberate and internalize positive values in the whole process of teaching and learning. Here the problems arise whenever the teachers failed to imply the appropriate instructions to internalize value in the classroom setting or school may caused bad attitude, behavior, and personality of the students. Research methods applied in this study is library research with literature reviews as main techniques of analysis, and data sources used in this study are documents with digital and non-digital references, and field-based experiences of the authors in teaching the students.

Strategies for teaching value could be scrutinized through deep understanding of religious dimension as well as philosophical point of view. Religious (read: Islamic) teachings cope with many absolute values concerning about human actions and its implications towards social lives. In this point, Islamic approach of instructions will be elaborated more closely to explain its impact on value education. While, philosophical point of views tries to studies rationally the significant of values in society, its reasoning, concept and explanation on value education. Several strategies of teaching values that will be described in this paper are consist of several approaches which can be divided into active learning strategy, participatory and contextual teaching and learning strategies, and Islamic approaches of instructions. The expected outcomes and contributions of this study hopefully are to develop appropriate strategies for teaching values, since teaching values is not merely a matter of cognitive domain but also affective and psychomotor domain.

Keywords: andragogy, pedagogy, value, philosophy, Islam

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A. Introduction

Education is intrinsically and by definition value-oriented.² Value as a concept of worth is briefly defined as set of principles, standards, or quality considered worthwhile or desirable. Values consist of ideas those are important for individual. Values are only good or bad based upon personal experiences and influences. Students have to develop an awareness of their own values and a critical awareness of the value of others. This requires an environment that is conducive to learning, where cooperation and responsibility are advocated, and where values that are widely respected in specific community are encouraged.³ Value denotes something's degree of importance, with the aim of determining what action or life is best to do or live. It deals with right conduct and good life, in the sense that a highly, or at least relatively highly, valuable action may be regarded as ethically "good", and an action of low, or at least relatively low, value may be regarded as "bad".

The failure to internalize values supposedly could inhibit good personality of students. Cases like students' violence, immoral behaviors, drug abuses, corruption, lies and deceive, gangsters, bullying, disrespect to others' rights, etc, are amongst bad personality and unethical behaviors that indicate the failure of value education. In the long run, this failure will caused disturbances to societies and national development in general. At this point, the role of teachers in classroom settings and in transferring values is significant especially to avoid such bad impact of invaluable characters. That is why the teachers should use appropriate strategies for teaching values in the classroom in such a way that actually able to install personal values such as trustworthiness, responsibility, sincerity, dedication, discipline, cleanliness, diligent, moderation, and respect to others, patience, courtesy, friendliness, fairness, clean-heartedness, etc.

It is widely known that teachers usually implement pedagogical approach to teaching, which conservatively understood as delivering knowledge through instructions. It may be implemented in practice as a personal and holistic approach of socializing and upbringing children and young people. Pedagogy is also occasionally referred to as the correct use of instructive strategies.⁴ However, recent development indicates that alternative strategies could be applied for teaching values through contextual teaching and learning process, active learning strategies, and participatory methods, which in short meant to develop student's potentials through their own efforts and discovery. The strategy applied for this teaching value is andragogy. Andragogy consists of learning strategies focused on adults. It is often interpreted as the process of engaging adult learners with the structure of learning experience.⁵ This paper tries to combine both strategies, andragogy-pedagogical strategies for teaching values with philosophical and Islamic approaches. This paper also attempt to conceive several strategies appropriate for teaching values, and all will be discuss in philosophical and Islamic standpoints.

² Abdurachman Assegaf, "Onto-Theological Debates on Value education: Socrates and al-Ghazali's Perspectives" a conference paper on Islamic Thought III held by Academy of Islamic Studies University of Malaya on 26-27 September 2012.

³ Marion Lemin (Ed.). *Values Strategies for Classroom Teachers* (Australia: The Australian Council for Educational Research Ltd, 1994), p.2.

⁴ See www.wikipedia.org.

⁵ *Ibid.*

B. Andragogy and Pedagogy: A Critical Overview

Pedagogy comes from Greek *paidos* which means “child” and *ágō* means “lead”; so it literary means “to lead the child”,⁶ or a man having oversight of a child, or an attendance leading a boy to school.⁷ Brief definition of pedagogy are offered from time to time, however, it could be understood as the science of teaching, so it means any conscious activity by one person designed to enhance learning in another. Later, it became prevalent modes of pedagogy depended on much more than the style of the teacher.⁸ Paulo Freire referred to his method of teaching people as “critical pedagogy”,⁹ in correlation with those instructive strategies the instructor's own philosophical beliefs of instruction are harbored and governed by the pupil's background knowledge and experience, situation, and environment, as well as learning goals set by the student and teacher.

An instructor develops conceptual knowledge and manages the content of learning activities in pedagogical settings. This is consistent with the cognitivism of Piaget, Bruner, and Vygotsky, where sequential development of individual mental processes such as recognize, recall, analyze, reflect, apply, create, understand, and evaluate are scaffolded. The learning technique is adoptive learning of procedures, organization, and structure to develop an internal cognitive structure that strengthens synapses in the brain. The learner requires assistance to develop prior knowledge and integrate new knowledge using Verbal/Linguistic and Logical/Mathematical intelligences. The learner must learn how to learn while developing existing schema and adopting knowledge from both people and the environment. This is low order learning of conceptual knowledge, techniques, procedures, and algorithmic problem solving.

The limitations of the literal meaning of pedagogy have encouraged leading contemporary writers to invent broader terms, such as andragogy, for adult education. Andragogy was developed into a theory of adult education by the American educator Malcolm Knowles. Knowles asserted that andragogy (Greek: “man-leading”) should be distinguished from the more commonly used *pedagogy* (Greek: “child-leading”). Knowles' theory can be stated with six assumptions related to motivation of adult learning: 1. Adults need to know the reason for learning something (need to know), 2. Experience (including error) provides the basis for learning activities (foundation), 3. Adults need to be responsible for their decisions on education; involvement in the planning and evaluation of their instruction (self-concept), 4. Adults are most interested in learning subjects having immediate relevance to their work and/or personal lives (readiness), 5. Adult learning is problem-centered rather than content-oriented (orientation), 6. Adults respond better to internal versus external motivators (motivation). It is clear that the term has been used by some to allow discussion of contrast between self-directed and ‘taught’ education. If illustrated as fishing, pedagogy could be understood as a man giving a fish to a child readily to eat, whilst in andragogy, the same gentleman give a child a hook and bait to do fishing for him or herself. In short, andragogy tries to make the students actively involved in all the learning process. Adult learners desired more than just knowledge, and resisted pedagogical

⁶ *Ibid.*

⁷ Peter Mortimore (Ed.). *Understanding Pedagogy and Its Impact on Learning* (London: Paul Chapman Publishing Ltd, 1999), p.1.

⁸ *Ibid.*, p.2-4.

⁹ Paulo Freire, *Pedagogy of the Oppressed* (Great Britain: Penguin Education, 1974), p.12, 25

teaching strategies such as drills, rote memorization, and examinations. The andragogical model focuses more on the educator as a facilitator who makes resources and procedures available to the adult learner.

Education is not just transfer of knowledge but a process of transmission of certain values to help the learner lead a good life. Value oriented education aims at introducing human goodness. It covers the development of all aspects of personality – intellectual, social, moral, aesthetic and spiritual. Value education is education for becoming. It aims at equipping the students to face the adversities of life, to deal with joy and sorrow effectively, maintain healthy interaction with others, and thereby bring about global welfare of the society and world at large. In line with this goal, pedagogical approach to value education focused on cognitive domain with conceptual of knowledge based for internalizing values, whilst andragogical approach implies reflective thinking with humanistic orientation and believed that self-actualization was the prime objective of adult learning. Henceforth, the mission of educators was to assist adult learners to develop and achieve their full potential as emotional, psychological, and intellectual beings.¹⁰ Since value education has philosophical foundations in axiology, ethics and moral education, and religious (Islamic) education is value-bond and has significant role to value education, it is appropriate here beforehand to discuss further on philosophical and Islamic approaches to value.

C. Philosophical and Islamic Approaches to Value

Discussion on value and virtue had been initiated as a major theme since ancient Greece through philosophical foundation: axiology. Axiology as a branch of philosophy deals with value and virtue as laid upon its basics in ethics and morality which concern about good or bad deeds, true or false, appropriate or inappropriate conducts. Some philosophers make a distinction between ethics and morality. Ethics is a philosophical study of morality, whilst morality often associated with personal life, habits and rules. Others consider the two terms as synonymous. The other term, in Islamic point of view, *akhlaq* (Islamic ethics and morality), consist of values and virtues based on revealed guidance as mentioned in Al-Qur'an and Hadith. The two approaches, philosophical approach to value and Islamic approach of instructions, will be highlighted briefly in this paper, and then interconnected with the strategies of teaching value.

In pre-Enlightenment Ethics, Socrates argues that virtue as a best way to live. Socrates believed the best way for people to live was to focus on self-development rather than the pursuit of material wealth. To some extent, Socratic theory of value could be summarized into several points: *virtue (arête)*, *knowledge*, and his *dialectic method*. The idea that humans possessed certain virtues formed a common thread in Socrates' teachings. The substance of his moral teaching is laid upon this virtue, and he also concluded that virtue is knowledge.¹¹ The knowledge that makes man good i.e. makes him fulfill his nature and attain to *eudaimonia* (happiness or welfare), is the knowledge of good and evil. This is what Socrates calls *shopia*, *phronesis* (wisdom or intelligence), and the only truly practical

¹⁰ See <http://www.lifecircles-inc.com/Learningtheories/knowls.html>.

¹¹ I.F. Stone, *The Trial of Socrates*, p.39. See also Roslyn Weiss, *The Socratic Paradox and its Enemies* (Chicago and London: The University of Chicago Press, 2008), p.4.

knowledge is wisdom.¹² Then, virtue is wisdom, knowledge of good and evil and knowledge of self.¹³ Socrates stressed that "virtue was the most valuable of all possessions; the ideal life was spent in search of the Good. To know the good is to do the good, and evil is a form of ignorance."¹⁴ This leads to idealist point of view set up by Socrates and his disciples.

Aristotle was also deeply concerned with virtue, and he devoted almost entirely to the sophisticated analysis of the good life, because virtue is central to the good life to become virtuous persons, namely persons of good character, that exhibit virtues in every aspect of their lives. This will lead to discuss moral education or character education,¹⁵ something universal and certain, but fall into critics of virtue ethics in possible relativism. Ethical and moral relativism is the doctrine that moral values, including conceptions of the good and the right, are relative to particular societies and communities. What is good in one society may be in a matter of indifference or even evil in another.¹⁶

Different from the two mentioned arguments on virtue, Kant elevated individual human rationality over all forms of authority in ethics. His categorical imperative puts ethics on a logical base; so act that you can (logically), will that your decision be made law; that is act in a way that you can, without contradiction, insist that others in similar situations should also act. We conclude that Kant's ethics as deontological ethics which emphasize duty and attempt to describe its scope and its relation to other ethical concepts.¹⁷ Deontological ethics views that to act morally we must have self-consciousness in receiving specific constraints or rules which place our limits between self-interest and the general good. Deontologist reject the views of teleological theory that states that whether a value is right or wrong depends on the final result of an action. This means that an action has to be done if it brings or is intended to bring greater good than bad according to the relevant regulations.¹⁸ According to Kant, a good will is good not because of what it performs or effects, not by its aptness for the attainment of some proposed end, but simply by virtue of the volition. That is, it is good in itself, and considered by itself is to be esteemed much higher than all that can be brought about by it in favor of any inclination.¹⁹ For Kant, agents are justified by the proper application of the categorical imperative, not by blind obedience to the laws of God. Human beings become the legislators of their own laws through the exercise of reason. Kant asserted that every person must make his or her own ethical decisions, and to have moral worth they must be made and enacted out of sense of duty.

It is obviously clear that philosophical foundations on value deeply rooted and built upon rational knowledge, idea, mind and relative in its implementations. Good or bad, as a consequence, also bearing the same implication, namely in line with humanity potentials and anthropo-centric that changeable at any times. In contrast to philosophical approach, Islam

¹² See also R.L. Nettleship, *The Theory of Education in Plato's Republic* (London: Oxford University Press, 1955), p.15 and 23.

¹³ *Ibid.*, p.85-86.

¹⁴ Nel Noddings, *Philosophy of Education* (Cambridge: Westview Press, 2007), p.172.

¹⁵ *Ibid.*, p.152.

¹⁶ *Ibid.*, p.153.

¹⁷ *Ibid.* see also Abdul Rahman Md. Aroff, *Pendidikan Moral: Teori Etika dan Amalan Moral* (Serang: Penerbit Universiti Putra Malaysia, 1999), p.32-33.

¹⁸ Eow Boon Hin, *Moral Education* (Malaysia: Pearson Education, 2002), p.27 and 35.

¹⁹ Immanuel Kant, *The Metaphysics of Morals* (US: Pasific Publishing Studio, 2010), p.2.

assumes the distinction between good or bad could be relatively decided by human rational, but at the same time, absolute guidance brought by the Divine law or revealed guidance.

Now, we come to investigate value in Islamic perspective which focused on *akhlaq* theory. Ahmad Amin stated that *akhlaq* (Islamic moral values) explain good and bad, and what should man or woman do towards the others with statement of purposes and the way they should do.²⁰ The basic concept of values in Islam consists of many things about human life that should strive in accordance with the Divine laws to realize Allah's attributes. Allah created life to test which of the people are best in point of deed. The present world is a place of sojourn and a place of departure. In fact, life on this earth is a preparation for the life hereafter. Beside, religion is considered as a basic value or fundamental right of every individual.²¹ Truth or wisdom, knowledge, justice, love, beauty, and goodness, etc, are also amongst core principles of values in Islam that should be implied in social life. Wisdom as a human ideal stands for search of knowledge and truth. Islam emphasis on the significant values of love, and therefore is befitting for all mankind to be overflowing in his love for God and be thankful to Him for His loving care. Likewise, goodness is an attribute of Allah and therefore, it becomes the duty of every person to obey his own impulse to good. He should do good as Allah has been good to all and love those who do good. In short, Islamic concept of values lay upon revealed guidance combining with all human potentials, including realities of socio-cultural drives and psycho-spiritual dimensions.

The potentials and power of soul (*al-quwwah al-nafsiyah*) that could bring up actions, will, good or bad deeds, beauty and evil, and which naturally able to accept education, could be categorized as positive *akhlaq* (*akhlaq al-karimah*). On the contrary, the potentials and power of soul that rejects the proper education and carelessly pay attention to internalize goodness elements into human personality called as negative *akhlaq* (*akhlaq al-madzmumah*).²² Islam teaches positive *akhlaq* with the Prophet p.b.u.h. as a good exemplary and model²³ and avoid negative *akhlaq*. In fact, in spite of our life in modern times, it is still well-marked with the problems of immorality, and consequently denotes the significant role of *akhlaq* to solve the problems. The prime mission of the Prophet is to improve morality and *akhlaq* betterment amongst the society (*ummah*). *Akhlaq* itself is set of values based on revelation which comes up by the Prophet p.b.u.h. to improve human behaviors, and it is educable through teaching strategies and learning process.

D. Strategies for Teaching Value

Teaching values may not be seen merely as transfer of knowledge, because value-oriented education is not just a matter of intellect, but attitude and behavior. Likewise, using a specific strategy is insufficiently to gain the same result for all values internalized, because the strategy itself depends on cognitive, affective and psychomotor aspects of teachers and students. Value education is essentially a matter of educating the feelings and emotions. It is the training of the heart and consists in developing the right feelings and emotions.²⁴

²⁰ See Ahmad Amin, *Etika (Ilmu Akhlak)* (Jakarta: Bulan Bintang, 1986), p. 3; also Abdurachman Assegaf, *Studi Islam Kontekstual* (Yogyakarta: Gama Media, 2005), p.161.

²¹ See Q.S. Al-Baqarah: 256.

²² Abdurachman Assegaf, *Ibid.*, p.161-162.

²³ see Q.S. al-Qalam: 4 and Q.S. Al-Ahzab: 21.

²⁴ M.S. Singh, *Value Education* (New Delhi: Adhyayan Publishers & Distributors, 2007), p.2.

Strategies are general approaches to instruction that apply in a variety of content areas and are used to meet a range of learning objectives. These strategies are general and apply across instructional settings; regardless of the grade level, content area, or topic, teachers use questioning, for example, to help students reach learning objectives.²⁵ Strategy relates to decisions to choose the relevant approaches, methods and instructional techniques based on teaching objectives.²⁶

It is worth noting here that teaching and learning values cannot be reduced and restricted to classroom instruction alone, but should be integrated in whole aspects of life of the students. The learning of values in the school is a continuation of their learning in their family, community and through mass media. The methods and strategies for teaching values are many and varied the selection of, which depends much upon the values chosen, sources of development of these values and many other limiting factors.²⁷ All strategies for teaching value may not be provided in single source or teacher; however, in this respect the following strategies may be suggested: active learning strategy, participatory and contextual teaching and learning strategies, and Islamic approaches to instructions.

An efficient instructional strategy that mixes guidance with active learning is "Learning by teaching". This strategy allows students to teach the new content to each other. Of course they must be accurately guided by instructors. "Learning by teaching" is integration of behaviorism and cognitivism and offers a coherent framework for theory and practice. Examples of "active learning" activities include class discussion, think-pair-share, learning cell, short written exercise, collaborative learning group, student debate, reaction to video, and a class game.

Here is a brief explanation of those *active learning* examples. A class discussion may be held in person or in an online environment. Discussions can be conducted with any class size, although it is typically more effective in smaller group settings. A think-pair-share activity is when learners take a minute to ponder the previous lesson, later to discuss it with one or more of their peers, finally to share it with the class as part of a formal discussion. A learning cell is an effective way for a pair of students to study and learn together. A learning cell is a process of learning where two students alternate asking and answering questions on commonly read materials. A short written exercise that is often used is the "one minute paper." A collaborative learning group is a successful way to learn different material for different classes. It is where you assign students in groups of 3-6 people and they are given an assignment or task to work on together. A student debate is an active way for students to learn because they allow students the chance to take a position and gather information to support their view and explain it to others. A reaction to a video is also an example of active learning because most students love to watch movies. The video helps the student to understand what they are learning at the time in an alternative presentation mode. A class game is also considered an energetic way to learn because it not only helps the students to review the course material before a big exam but it helps them to enjoy learning about a

²⁵ Paul D Eggen and Donald P Kauchak, *Strategies and Models for Teachers: Teaching Content and Thinking Skill* (Singapore: Pearson, 2006), p.18.

²⁶ Shahabuddin Hashim, *Pedagogi: Strategi dan Teknik Mengajar dengan Berkesan* (Malaysia: PTS Publications & Distributor Sdn. Bhd, 2003), p.22.

²⁷ M.S. Singh, *Value Education*, p.27.

topic.²⁸ This active learning strategy hopefully shifts from a teacher-centered and passive-learning classroom to a learner-centered and active learning classroom. This shift is in line with the development of independent and active learners and is necessary for life-long learning in the globalised world.²⁹

Other strategy that contributes significantly for teaching value is *Contextual Teaching and Learning* (CTL) strategy. Contextual Learning is reality-based, outside-of-the-classroom experience, within a specific context which serves as a catalyst for students to utilize their disciplinary knowledge, and which presents a forum for further formation of their personal values, faith, and professional development. Beyond the challenge of direct, meaningful experience, contextual learning requires reflection to build lasting cognitive connections. CTL is useful for child development as by providing learning experiences in a context in which they are interested and motivated in they are able to achieve more. In short, CTL tries to interconnect between text and context. In relation to value education, this contextualization process implies the knowledge of the students interconnected with the experience and real-life situation. Beside, in dealing with social problems such as poverty, students are not taught merely in words but actions and deep comprehension of the poor and think about how to elevate poverty, at least in their nearest surrounding.

Participatory strategy for teaching values is also beneficial to be implemented in classroom setting, since all the students hopefully involve in the learning process. Their participation in classroom learning process will enhance their social interaction and communication between teachers and students. With this social bound, students may have deep impression towards others and better understanding to solidarity, harmonious relationship between different groups of people, respect human rights, social justice, and etc. Generally speaking, participatory strategy for teaching values consists of methods like group interaction, problem-based learning, discussion, and etc.

The above mentioned strategies are of course briefly explained due to limited space in this paper, and only focused on philosophical outlook. Considerable study upon this issue will consume chapters of book. What this study wants to argue is the significant role of philosophical approach to implement appropriate strategies for teaching values. In this respect, since Islamic approach comprises of many specific strategies, this paper also pay closer attention to it. It is not to say that the above approaches and strategies are not Islamic, since all those are neutral and may applied also in Islamic education. What I mean by Islamic approach, different from general concept of instructions, is the Divine values and teachings that should be internalized along with any kind of instructional strategies. Biology is a subject matter that totally natural science that could be taught through active learning or contextual process of instruction, but in relation with Islamic approach, the same subject should initiate the recognition of the Greatness of Allah S.W.T. through His creatures, and by this way students learn biology with the endings to acknowledge and believe in Allah S.W.T.

Islamic approach for teaching value is integrative or combination in nature. However, several strategies implied from Qur'anic and Hadits showed specific methods that could be

²⁸ See www.wikipedia.org.

²⁹ See Sujata S Kathpalia and Koo Swit Ling, "A Paradigm Shift: From Passive to Active Learning" in Chitra Shegar & Ridzuan Bin Abdul Rahim (Eds.), *Redesigning Pedagogy: Voices of Practitioners* (Singapore: Pearson Education South Asia Pte Ltd, 2007), p.1.

summarized as follows: *first*, practical strategies (*amaliyah*) that consist of drill, recitation and experimentation. It is worth noting here that Islamic teachings are insufficiently delivered by advices and suggestions, but need to be implemented in real-life to shape human personality comprehensively. To install the students with good habits and live in accordance with Islamic teachings, able to restrain bad desires, and willingly strive for public interest, peace culture, and etc, they need exercises and practices continuously so that those Islamic values will incorporate in their daily live. All courses should encompass cognitive domain as well as affective and psychomotor aspect, and the practical strategies pay more attentions to psychomotor domain of student with competence-based learning. Value education merely by cognitive precept is not enough even though it is essential. The essence of practical approach is that they provide the learners with suitable opportunities to practice and live their lives according to the principles and values they have perceived and understood.³⁰

Second, promoting good deeds and preventing bad deeds (*amr ma'ruf nahi munkar*). Factual, that most violence in this planet happened due to the absent of humanity or human responsibility to promote peaceful coexistence and prevent violence effectively. Islam opines that Moslems should consistently call for good conduct and strive for peace and remind people to do good things. *“And remind, for indeed, the reminder benefits the believers.”*³¹ *You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient”.*³² *Amr ma'ruf nahi munkar* could be manifested through supremacy of law, code of conduct, rule and regulation.

Third, advisory and service (*nashihah wa al-hikmah*). Advisory is the essence of Islamic methodology, since Al-Qur'an comes with advices and clear lessons to mankind. Allah S.W.T. states: *Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.*³³ If concluded, the whole content of Qur'an is advises and lessons. It is also narrated that Lukman al-Hakim taught his son with advisory method not to be polytheist and associate with Allah: *“And [mention, O Muhammad], when Luqman said to his son while he was instructing him, “O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice.”*³⁴

Fourth, narrative (*qishshah*) strategy. There are parable (*amtsal*) and metaphor (*ibrah*) in narrative strategy. Al-Qur'an consists of many stories of previous Prophets and communities that beneficial to the next generation. Narrative strategy attested many past events that have deep impact towards somebody, because stories contain plenty of moral education that may instill the students to exemplify the previous heroes or figures in the story and personify in their daily live. Al-Qur'an illustrates this strategy with beautiful language and significant meanings: *“There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who*

³⁰ M.S. Singh, *Value Education*, p.30.

³¹ QS. Al-Dzariyat (51:55).

³² QS. Ali Imran (3:110).

³³ QS. An-Nisaa (4:58).

³⁴ QS. Luqman (31:13).

believe.³⁵ Stories of various kinds are attractive to students of varied age groups, and may be presented by the teacher or students, followed by discussions and on questioning and analysis. Stories could be used to develop value awareness of different kinds such as love for living beings, environmental awareness and courage.³⁶

Fifth, good exemplary (uswah hasanah). Amongst the most influential factors for early childhood education in daily life is good exemplary or modeling. Likewise, students seek models to imitate, whether it is their father and mother, teacher, public figure, movie stars, artists, or imaginary heroes. Al-Qur'an asserted the important of good exemplary in shaping someone's personality, and the best exemplary for Moslems is the Prophet p.b.u.h. Allah S.W.T. states: "*There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often*".³⁷ While, sometimes people adopt wrongly examples from previous tradition that will make them lost and astray, and they carelessly follow the way their ancestors: "*And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way.*"³⁸

Sixth, hiwar or dialogue, discussion, question and answer, debate and the like that could ignite critical attitudes and understanding of different arguments. Mutual understanding between different communities has a pivotal role to built harmonious life amongst ethnic groups, cultures, religions, race, sex, traditions and social status, and at the same time promotes mutual cooperation in the scheme of agree in disagreement. Both Al-Qur'an and Hadits contain plenty of *hiwar* or dialogue. In rebuttal of the unbeliever's opinion that Allah has a child and companion, Al-Qur'an describes in *hiwar* strategy: "*Say, [O Muhammad], "To whom belongs the earth and whoever is in it, if you should know?" They will say, "To Allah." Say, "Then will you not remember?" Say, "Who is Lord of the seven heavens and Lord of the Great Throne?" They will say, "[They belong] to Allah." Say, "Then will you not fear Him?" Say, "In whose hand is the realm of all things - and He protects while none can protect against Him - if you should know?" They will say, "[All belongs] to Allah." Say, "Then how are you deluded?" Rather, We have brought them the truth, and indeed they are liars.*" In this verse, Allah S.W.T. argues His Oneness in *hiwar* or dialogue strategy to refute the unbelievers' standpoints.

Seventh, last but not least, the other options for teaching value within Islamic approach are *rihlah ilmiyah* (exploration, discovery), *tarhib wa targhib* (reward and punishment), and etc. ibn Khaldun, a Moslem sociologist, was reported that he had traveled for his academic journeys (*rihlah ilmiyah*) from place to place to investigate interaction pattern and structure of society that continuously in state of changes. In line with these changes, Al-Qur'an asserts: "*Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied.*"³⁹

In principal, all strategies and methods for teaching value are conducive to built good personality and character, and it depends on how teachers, tutors, students, and all academic

³⁵ QS. Yusuf (12:111).

³⁶ See M.S. Singh, *Value Education*, p.29.

³⁷ QS. Al-Ahzab (33:21).

³⁸ QS. Al-Ahzab (33:67).

³⁹ QS. Ali Imran (3:137). See also QS. Al-An'am (6:11, 86); QS. Al-Nahl (16:36); QS. An-Naml (27:69) and QS al-Rum (30:42).

staffs able to apply and opt those relevant strategies and methods in a classroom setting and realize it in daily activities. Obstacles and contra morality phenomena in real-life may happen at any times when implementing teaching strategies and that will challenge all academic staffs to seek the best way to solve the problems.

E. Concluding Remarks

Value denotes something of importance and deals with right conduct and good life. Valuable action may be regarded as ethically "good", and good values should be internalized to the students through education. The failure to internalize values supposedly could inhibit good personality of students. Pedagogy is part of educational strategies and models for teaching values, since pedagogy tries "to lead the child", or having oversight of a child and leading a boy to school. However, pedagogy supposedly stressed upon teacher-centered and the students' cognitive domain. On the contrary, andragogy is another model which focuses more on the students' autonomy in all the learning process, while the educator stands as a facilitator who makes resources and procedures available to the adult learner. Based on that rationale, this paper tries to combine the significant pedagogy and andragogy (andragogy) in teaching values. Basically, all strategies, models, approaches and methods of instruction are intrinsically and indirectly contain values. Andragogy and pedagogy are part of educational strategies which imply principles for teaching values, and it is indefinable in a specific terms which methods are andragogical or pedagogical? All strategies for teaching values may include andragogical or pedagogical approaches.

Strategy relates to decisions to choose the relevant approaches, methods and instructional techniques based on teaching objectives. Effective teaching strategy depends on a great deal more than logic, nor is there any reason to assume that there is one best strategy for all occasion.⁴⁰ The most effective classroom activities are those which are specifically designed for the context of use, taking into account the local as well as global needs of all the actors, and thus the responsibility for such design rests with individual teachers.⁴¹ All strategies for teaching value may not be provided in single source or teacher; however, the following strategies may be suggested: active learning strategy, participatory and contextual teaching and learning strategies, and Islamic approaches to instructions. Islamic approaches to instructions varied as many as the learning objectives, but could be summarized in some points: practical strategy (*amaliyah*), promoting good deeds and preventing bad deeds (*amr ma'ruf nahi munkar*), advisory and service (*nashihah wa al-hikmah*), narrative (*qishshah*), good exemplary (*uswah hasanah*), *hiwar* or dialogue, discussion, question and answer, debate, and *rihlah ilmiyah* (exploration, discovery), *tarhib wa targhib* (reward and punishment), and etc.

It is obviously clear that philosophical foundations on values is deeply rooted and built upon rational knowledge, idea, mind and relative in its implementations. Good or bad, as a consequence, also bearing the same implication, namely in line with humanity potentials

⁴⁰ C.J.B. Macmillan and James W. Garisson, *A Logical Theory of Teaching: Erotetic and Intentionality* (Dordrecht: Kluwer Academic Publishers, 1988), p.122-123.

⁴¹ Maxine Cooper and Eva Burman; Lorraine Ling, Cveta Razdevsek-Puscho and Joan Stephenson. 1998. "Practical Strategies in Values Eduvccation" in Joan Stephenson (Ed.). *Values in Education*. (London and New York: Routledge, 1998), p.162.

and anthropo-centric that changeable at any times. In contrast to philosophical approach, Islam assumes the distinction between good or bad could be relatively decided by human rational, but at the same time, absolute guidance brought by the Divine law or revealed guidance. In internalizing values, both philosophical foundations and Islamic approaches, antropro-centric and Theo-centric, or as a combination and an integrative approach: theo-antropro-centric, as well as andra-pedagogical strategy should be implemented in the teaching and learning process in a classroom setting. Determination of the best strategy is heavily dependent on context and can only be determined empirically.

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