

DIFFERENCES IN NOBLE VALUES PRACTICE AMONG PRIMARY SCHOOL STUDENTS

Mohamad Khairi Haji Othman*, Asmawati Suhid** and Mohd. Zailani Mohd Yusoff***

Of late, social ills and discipline problems among students have becoming alarmingly serious. As such, the issue that needs to be addressed is the present practice of noble values among them. Therefore, this paper shares one of the study findings that is; whether the practice is different in terms of demography. This study employs the quantitative survey study design whereby the data was collected through a questionnaire which involved 321 primary school students from four types of primary schools in the northern zone states of Peninsular Malaysia. The findings showed that the overall noble values practice is at medium high level. This study found that there is significant difference of noble values practice in terms of school location and types of school. However, in terms of gender, there is no significant difference in noble values practice. In conclusion, this study showed that demographic aspect is an important factor towards developing students' noble values practice.

Keywords: Noble values practice; gender; school location; school types; primary school.

I. INTRODUCTION

To realize the nation's aspirations, stability and purity in the education system is the important foundation. The objectives stipulated in the National Philosophy of Education namely to produce human capital who are balanced and harmonious in terms of physical, emotional, spiritual and intellectual based on beliefs and compliance to God (Pusat Perkembangan Kurikulum, 2005). This is also detailed in the Malaysian Education Development Plan 2013 – 2025. To achieve student aspirations, among the main elements focused on are students' personality, values and spiritual aspects. To achieve these aspirations, students should have strong religious holdings and high level of moral values internalization; while at the same time, uphold a high moral standard. The third shift in the Education Development Plan 2013 – 2025 postulated the aim to achieve Malaysia citizens who appreciate moral values (Malaysian Education Development Plan 2013-2025).

Nevertheless, social ills growing among teenagers at present are upsetting many parties (Mohamad Khairi Haji Othman, Aswati Suhid & Samsilah Roslan, 2015; Engku Ahmad Zaki Engku Alwi, 2009; Ab. Rahman Ismail, 2008; Azhar

* School of Education and Modern Languages, Universiti Utara Malaysia, Sintok, Kedah, Malaysia, E-mail: m_khairi@uum.edu.my

** Faculty of Educational Studies, Universiti Putra Malaysia, Serdang, Selangor, Malaysia, E-mail: asmawati@upm.edu.my

*** School of Education and Modern Languages, Universiti Utara Malaysia, Sintok, Kedah, Malaysia, E-mail: myzailani@uum.edu.my

Ahmad & Ab. Halim Tamuri, 2007; Amaludin Ab. Rahman & Khadijah Alavi, 2007). This situation has raised various views and perceptions as to how far conduct, moral and good values are understood, practiced and internalized among students. Several studies have found that lack of knowledge in conduct and moral understanding, lack of internalization of moral values, low level of moral values practice and weak understanding of moral conduct (Ab. Halim Tamuri & Zarin Ismail, 2002; Asmawati Suhid *et al.*, 2001; Ab. Rahman Mahmud & Amidin Zin, 2003; Sarimah Mokhtar, Mohd Kashfi Mohd Jailani, Ab. Halim Tamuri dan Kamarulzaman Abdul Ghani, 2011).

One of the many factors for the widespread of social ills among teenagers is lack of emphasis on the internalization of pure values in life (Mumtazah Othman & Nurizan Yahaya, 2009). The absence of pure values understanding and internalization has resulted to teenagers' behaviors leading towards adversity (Mohd Zamani Ismail & Fatimi Hanafi, 2006). Hence, various parties such as education specialists and government bodies have voiced out their concern for the effectiveness of values implementation in schools (Wan Mohd Zahid Mohd. Noordin, 1993; Hishamuddin Hussein Onn, 2005; Abdullah Ahmad Badawi, 2005a).

Indeed, our community expects our future generation to have good moral and acceptable conduct. However, without knowledge, understanding and internalization of conduct or moral values, our younger generation would not be able to practice it in their daily lives. Thus, this paper shares the study findings related to the status of noble values practice among primary school students and the comparison in practice based on gender, school location and school types.

II. RESEARCH OBJECTIVES

Specifically the objectives of the study objectives are to:

- Explain the students' practice level of the 17 noble values for primary school.
- Identify the difference in noble values practice based on demographic aspects (gender, school location and school types).

III. RESEARCH QUESTIONS

Based on the objectives, this study aims to address these research questions:

- What is the students' practice level of the 17 noble values for primary school?
- Is there any significant difference in noble values practice among primary school students in terms of gender?
- Is there any significant difference in noble values practice among primary school students in terms of school location?

- Is there any significant difference in noble values practice among primary school students in terms of school types?

IV. METHODOLOGY

This study employs the quantitative survey study design. This design is selected due to its ability to quantify issues and problems in various perspectives especially that involve attitude, opinion, beliefs, emotions, behavior and perception (Creswell, 2005). Ary, Jacobs, Razavieh and Sorenson (2006) also claimed that this design is suitable to measure opinion, attitude and behavior.

Random sampling is used in this study whereby 321 Year Five students from 4 types selected primary schools in the northern states of Malaysia have completed the questionnaire given.

The instrument 'amalan nilai murni (ANM)' used was constructed by the researcher based on the 17 moral values specified by the Curriculum Development Centre (2005). The items were constructed and then improvised based on other resources and previous questionnaire items by Mohamad Khairi Haji Othman (2013) to suit the primary school students' level.

There are 83 items that comprised of 17 moral values construct. It used the five-point Likert Scale that is 1- never, 2 – occasionally, 3 – sometimes, 4 – often and 5 – very often. This means the highest score depicts high level of noble values practice. Face and content validity of this instrument was verified and confirmed by three specialists. They have evaluated the content items and confirmed that the items are sufficient and will manage to get the relevant information related to moral values practice among primary school students.

Consequently, to ensure that the instrument is reliable and further improved, Alpha Cronbach test was conducted and the result was for each dimension the alpha value was above 0.6. The alpha value for the overall items was .93. Alpha coefficient value that exceeds 0.8 shows high reliability and thus the instrument can be accepted (Brymen & Cramer, 1999; Aiken, 2000; Zaidatun & Mohd. Salleh, 2003).

All the items in the questionnaire were analyzed descriptively (mean and standard deviation) using the Statistical Packages for Social Science (SPSS) version 20.0. To determine the level of moral values practice, interpretation is made based on the calculation of mean score interval constructed by Bahaman and Turiman (1999) and based on the formula suggested by Nunally (1978) as Table 1 below:

TABLE I: INTERPRETATION OF MEAN SCALE

<i>Mean score interval</i>	<i>Interpretation of noble values practice</i>
4.01-5.00	High
3.01-4.00	Medium High
2.01-3.00	Medium Low
1.00-2.00	Low

Inferential statistic of t-test and one-way Anova was used to analyze the hypotheses.

V. RESEARCH FINDINGS

(A) Noble Values Practice among Primary School Students

Table 2 below shows the overall level of noble values practice based on 17 noble values dimension. Generally, the mean score is medium high (Mean = 3.60, SD .42). The results also showed that all 17 noble values dimensions showed medium high level of practice that is between 3.01 and 4.00. Respect showed the highest level of practice (M=3.95, SP=.65), followed by Appreciative (M=3.93, SP= .59), Physical and Mental Health (M=3.90, SP= .55), Teamwork (M=3.72, SP= .61), Trustworthiness (M=3.68, SP=.60), Caring (M=3.61, SP= .60), Courage (M=3.59, SP= .69), Good-natured (M=3.56, SP= .57), Humble (M=3.52, SP= .56), Patriotic (M=3.72, SP= .70), Rational (M=3.49, SP= .71), Fairness (M=3.46, SP= .62), Sociable (M=3.46, SP= .69), Industrious (M=3.44, SP= .64), Compassionate (M=3.42, SP= .56), Freedom (M=3.43, SP= .53), and Independent (M=3.34, SP= .70).

TABLE II: LEVEL OF NOBLE VALUES PRACTICE AMONG PRIMARY SCHOOL STUDENTS.

<i>Values Dimension</i>	<i>Mean</i>	<i>SD</i>
Respect	3.95	0.65
Appreciative	3.93	0.59
Physical and Mental Health	3.9	0.55
Patriotic	3.72	0.7
Teamwork	3.72	0.61
Trustworthiness	3.68	0.6
Caring	3.61	0.6
Courage	3.59	0.69
Good-natured	3.56	0.57
Fairness	3.46	0.62
Humble	3.52	0.56
Rational	3.49	0.71
Industrious	3.44	0.64
Compassionate	3.42	0.56
Freedom	3.43	0.53
Sociable	3.46	0.69
Independent	3.34	0.7
Overall	3.67	0.43

(B) Differences of noble values practices based on gender

Table 3 below showed the result of independent sample t-test of noble values practices among primary school students based on gender. Levene test is not significant ($p > .05$). This result showed that the variance between male students and female students is similar and has fulfilled the distinction of variance assumption. Based on the independent sample t-test, the result showed that there is no significant difference in noble values practice in terms of gender, $t(319) = -1.94$, $p > .05$. This finding failed to reject the null hypothesis. The mean for noble values practice of male students ($M = 3.56$, $SP = .43$) is nearly similar to the mean for noble values practice of female students ($M = 3.66$, $SP = .42$). This shows that there is no significant difference in noble values practice based on students' gender.

TABLE III: RESULT FOR INDEPENDENT SAMPLE T-TEST FOR NOBLE VALUES PRACTICES BASED ON GENDER

<i>Gender</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>df</i>	<i>t</i>	<i>p</i>
Male	149	3.56	.43	319	-1.94	.053
Female	172	3.66	.42			

(C) Difference in noble values practices based on school location.

The result showed that variance between urban and rural school is similar and has fulfilled the distinction of variance assumption. Based on the independent sample t-test, result showed that there is significant difference in noble values practice among primary school students based on school location, $t(319) = -3.92$, $p < .05$. This result has successfully rejected the null hypothesis. The mean for noble values practice among students in urban schools ($M = 3.44$, $SD = .42$) is much lower compared to the mean for noble values practice in rural schools ($M = 3.66$, $SP = .42$). Hence, there is significant difference in noble values practice among students based on school location.

TABLE IV: RESULT FOR INDEPENDENT SAMPLE T-TEST FOR NOBLE VALUES PRACTICES BASED ON SCHOOL LOCATION

<i>School Location</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>df</i>	<i>t</i>	<i>p</i>
Urban	70	3.44	.42	319	-3.92	.000*
Rural	251	3.66	.42			

(D) Difference in noble values practices based on school types

This component is tested using the one-way ANOVA because it has a dependent variable with continuous data and a nominal independent variable with more than two groups namely the National School, Chinese Vernacular School, Tamil Vernacular School and Islamic Primary School.

Table 5 below showed the one-way ANOVA test of noble values practice based on school types. Levene test is significant ($p > .05$). The result has fulfilled the distinction of variance assumption based on school types. The one-way ANOVA test result showed that there is significant difference in noble values practice between the respondents based on school types

$F(3,317) = 7.336, p < .05$. Therefore, the null hypothesis is rejected. This means that there is significant difference in noble values practice among primary students based on school types.

TABLE V: RESULT OF ONE-WAY ANOVA FOR NOBLE VALUES PRACTICE BASED ON SCHOOL TYPES

Sources	SS	Dk	MS	F	Sig.
Inter Group	3.871	3	1.290	7.336	.000
Intra Group	55.763	317	.176		
Total	59.634	320			

^a* $p < .05$

Through the post hoc test, it is found that there is significant difference in noble values practice based between students in National School and Islamic Primary School. Students in National School showed a higher level of noble values practice compared to the Islamic Primary School students (mean difference = .24). Conclusively, it is found that the highest level of 17 noble values practice is among students in National School ($M=3.73, SP = .37$), followed by Tamil Vernacular School ($M=3.68, SP = .43$), Chinese Vernacular School ($M=3.58, SP = .38$) and Islamic Primary School ($M=3.44, SP = .47$).

VI. DISCUSSION, IMPLICATION AND SUGGESTION

(A) Students Noble Values Practice

Based on the result findings, the overall level of noble values practice is medium high. This finding is similar to the findings in the study conducted by Mohamad Khairi Haji Othman (2013) which examined the internalization of noble values among secondary school students and a study by Azhar Ahmad (2006) which examined the level of akhlaq internalization among secondary school students in Sarawak, which also showed the level at medium high. The result finding in a study by Zakaria Kasa *et al.* (1994) also found that overall the students are in the understand level of the 16 noble values which is in level 2 similar to the findings of this study. In addition, the study findings are also almost in tandem with the findings of the study by Al-Hooli and Al-Shammari (2009) which found that more than 50% of the students showed high level of understanding for each dimension tested.

The finding of this study that all 17 noble values practice is at medium high level is different from the result in the study by Mohamad Khairi Haji Othman

(2013) which showed that 3 noble values practice is at high level and the remaining 14 noble values practice is at medium high level. The finding of this study also differs from the study conducted by Yahya Buntat and Rozita Sanapi (2003) which found 12 noble values at high level of internalization. The difference is because in the study done by Yahya Buntat dan Rozita Sanapi (2003) the respondents were Higher Education Institution students where their level of development is said to be at the end of adolescent and early young adult level (Aswati Hamzah, 2007). At this level, an individual is said to have reached the maturity level in the psychological, cognitive and social emotional aspects (Aswati Hamzah, 2007). The duration of education received during secondary level and higher institution learning especially the spiritual-based education has impacted the students' internalization of noble values.

Meanwhile, in a study by Mohamad Khairi Haji Othman (2013), the respondents consisted of Form Four students (16 years of age) where their level of moral development is at level four which is the orientation of law and order (Abdul Rahman Md. Aroff, 1999; Nik Rosila Nik Yaakob, 2010). At this level, an individual will assume that what is right is fulfilling the responsibility or regulations set by the authority. They avoid the breaking of rules so that the institution can move smoothly (Nik Rosila Nik Yaakob, 2010).

Meanwhile, this study consists of Year Five students (11 years of age) whereby their level of moral development is at level 2 that is orientation of personal reward which means they do something to gain rewards or appraisal.

Generally, this finding is considered an alarming situation because no noble values practice dimension has achieved high level of noble values practice. It is said that internalization of behavior and moral values is represented by the behavior, thinking, the way of speaking and personality that comes from one's conscience (Mansor Abd. Kadir, 1997). Abd. Rahim Abd. Rashid (2001) also stated that internalization of values is important because it can influence one's attitude, daily practice and action. Rokeach (1973), on the other hand, stated that moral values are the foundation of one's attitude and the determinant of one's behavior.

(B) Differences of noble values practices based on gender

Based on gender perspective, this study found that there is no significant difference in noble values practice between male and female students. This means that the noble values practice between these two genders is nearly similar. This finding is parallel to the study finding by Musa dan Khawaldah (2007) which found that there is no significant difference based on gender; and study finding by Mohamad Khairi Haji Othman and Muhamad Dzahir Kasa (2008) which also showed no significant difference in moral understanding between higher education students in terms on gender. A study by Mohd Majid Konting, Norfaryanti Kamarudin, Nor Azirawani Man, Azura Adam and Siti Norziah Abdullah (2007) also showed no

significant difference in the internalization level of soft skills between male and female students.

However, there are result findings which opposed this study finding such as a study by Srivastava and Romani (1988) which found that female is better in the learning of values compared to male; and a study by Silberman (1990) which found that female adolescent showed a higher moral values compared to male adolescent. Azhar Ahmad (2006) and Sarimah Mokhtar *et al.* (2011) found that the internalization level of akhlaq in female students is higher than male students.

(C) Differences of noble values practices based on school location

The study findings found that overall there is significant difference in noble values practice based on school location. Students in rural schools showed a higher level of practice compared to students in urban schools.

This result is dissimilar to the study finding by Azhar Ahmad (2006) and Ahmad Munawwar Ismail (2009) which found that there is no significant difference in conduct internalization among students in urban schools and rural schools. However, it is parallel to the study by Sarimah Mokhtar *et al.* (2011) which found that are significant difference in internalization of akhlaq based on school location, but Sarimah Mokhtar *et al.* (2011) which found the students in the urban areas have a higher level of internalization of conduct compared to students in the rural areas is dissimilar with this study.

Generally, this study finding is also in line with the finding by Ng See Ngean and Chong Lei Wah (1994) which found that there is significant difference in moral consideration between urban school students and rural school students. The result explained that urban school students are more matured in moral consideration compared to rural school students. This is also seen in a study by Berenguer, Corraliza and Martin (2005) whereby they assumed that those staying in the urban areas apply more the values responsibilities towards their natural surroundings. In addition, a study by Chiam Heng Keng (1988) also showed that students in urban schools are better in their cognitive development compared to rural schools students.

As a whole, this study correlates to the Malaysian Ministry of Education (2001) study report for Education Development 2001 – 2010 that there is significant difference between urban schools and rural schools in the aspects such as facilities, infrastructure, school programs and activities. It is stated that this occurrences is closely related to the differences in parents economic status whereby parents of high income often channel financial aids to schools compared to parents in rural areas who depends fully on government funds.

(D) Differences of noble values practices based on school types

From the one-way ANOVA test, it is found that there is significant difference in noble values practice in terms of school types ($F=7.336$, $p<0.005$). This result is

similar to the study by Ab. Halim Tamuri and Khadijah Abdul Razak (2003) which found that there is significant difference in akhlaq practice based on school types. The result also showed that there is significant difference between students from Islamic primary school and students from National Secondary school and Technical Schools. A study by Azhar Ahmad (2006) also found that there is significant difference in the internalization of respondents' akhlaq from various secondary school categories. Students from boarding schools and Islamic or religious schools are found to have a higher internalization of moral values compared to students from daily normal schools.

Meanwhile, in this study, result showed significant difference in noble values practice between students in National Primary schools, Chinese Vernacular Schools, Tamil Vernacular Schools and Islamic Primary Schools. Students in National Primary Schools showed a higher level of noble values practice ($M= 3.73$) compared to students in Tamil Vernacular Schools ($M=3.68$), Chinese Vernacular Schools ($M=3.58$) and Islamic Primary Schools ($M=3.44$). This could be due to the fact that students in National Primary schools are exposed to and enforced with the 17 moral values elements stipulated by the Ministry of Education and that noble values practice is implemented in their learning and teaching sessions, and during co-curriculum activities.

VII. CONCLUSION

Overall, the findings showed primary school students' noble values practice is at medium high level and none of the dimensions tested achieved high level of practice. If this phenomenon continues, Malaysian Ministry of Education's target and the nation's plan in human capital development towards achieving the Malaysian Education Blue Print 2013 – 2025 will not materialize. Therefore, effort towards inculcating and enhancing the noble values practice should be given great focus continuously and fast.

From the study conducted, it is clear that there is difference in noble values practice based on school location and school types. As such, focus should be given to schools that lack in noble values practice. At present, it is typical for parents to select the schools based on types and location as well as schools which can help improve their children' academic achievement and social conduct. However, schools with such criteria are very scarce.

Acknowledgements

This study is funded by the KPT RACE grant and this article is just part of the study findings.

References

- Ab. Halim Tamuri dan Zarin Ismail. (2002). Pendidikan akhlak dalam KBSM : persepsi pelajar terhadap konsep akhlak. *Prosiding wacana Pendidikan Islam (Siri 1) : Kurikulum bersepadu*

- Pendidikan Islam menghadapi cabaran era globalisasi*. Bangi : Fakulti Pendidikan, Universiti Kebangsaan Malaysia.
- Ab. Rahman Mahmud & Amidin Zin. (2003, 19-20 Ogos). *Amalan nilai murni di kalangan pelajar : satu kajian di Terengganu Darul Iman*. Seminar Penyelidikan Pendidikan Guru Peringkat Kebangsaan. Holiday Inn, Kuching, Sarawak.
- Abd. Rahim Ahmad. (1990). Penerapan nilai-nilai murni. *Jurnal Pendidikan Kementerian Pendidikan Malaysia*. Terbitan Jemaah Nazir Persekutuan Kementerian Pendidikan, 35 (75) : 12-15.
- Abd. Rahim Abd Rashid. (1993). *KBSM : Pendidikan nilai merentasi kurikulum*. Kuala Lumpur : Dewan Bahasa dan Pustaka.
- Abd. Rahim Abd. Rashid. (2001). *Nilai-nilai murni dalam pendidikan: Menghadapi perubahan dan cabaran alaf baru*. Kuala Lumpur: Utusan Publications & Distributors Sdn. Bhd.
- Abdul Rahman Md Aroff (1986). *Pengenalan Pendidikan Moral*. Kuala Lumpur : Fajar Bakti Sdn. Bhd.
- Al-Hooli, A. & Al-Shammari, Z. (2009). Teaching and learning moral values through kindergarten curriculum. *Education*, Vol. 129 (3) : 382-399
- Allport, G.W.,(1961). *Pattern and Growth in personality*. New York : Holt, Rinehart and Winston. Inc.
- Anuar Zaini. (2001, 23 – 25 Mei). Teks *Ucapan Naib Canselor Universiti Malaya Dalam Majlis Perasmian*, Persidangan Kebangsaan Pendidikan Moral Dalam Dunia Globalisasi, Fakulti Pendidikan Universiti Malaya.
- Ashraf, Syed Ali. (1985). *New horrizon in muslim education*. Cambridge : The Islamic Academy.
- Asmawati Suhid, Rahyl Mahyuddin dan Abdul Rahman Mad Aroff. (2001, 23 – 25 Mei). *Persepsi pelajar institusi pengajian tinggi terhadap Pendidikan Moral*. Kertas kerja Persidangan Kebangsaan Pendidikan Moral Dalam Dunia Globalisasi, Fakulti Pendidikan Universiti Malaya.
- Azhar Ahmad & Ab. Halim Tamuri. (2005, 12-14 Julai). *Penghayatan akhlak pelajar sekolah menengah*. Laporan penyelidikan dibentangkan dalam Konvensyen Penyelidikan Maktab Perguruan Batu Lintang.
- Azma Mahmood. (2006). *Pengukuran tahap penghayatan pendidikan Islam pelajar-pelajar sekolah menengah di Malaysia*. Tesis Ph.D. Universiti Kebangsaan Malaysia.
- Bloom, Benyamin S. (1979). *Taksonomy of Educational Objectives (The Clasification of Educational Goals) Handbook 1 Cognitive Domain*. London: Longman Group Ltd.
- Dewan Bahasa dan Pustaka. (1994). *Kamus dewan (edisi ketiga)*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Fathi Yakan. (1985). *Apa Ertinya Saya Menganut Islam*. Alias Othman (penterj.). Cetakan 4. Kuala Lumpur: Pustaka Salam.
- Fatimi Hanafi & Mohd. Zamani Ismail. (2006, 13-14 Jun). *Penghayatan nilai-nilai murni dalam masyarakat berbilang kaum di Malaysia*. Kertas kerja yang dibentangkan dalam Seminar Kebangsaan Pengajian Umum.
- Halstead, M. (1996). Values and values education in school. Dlm J.M Halstead & M.J. Taylor (Eds.), *values in education and education in values* (hlm. 3-14). London : The Falmer Press.

- Halstead, J.M & Taylor, M. (2000). Learning and teaching about values : A review of recent research. *Cambridge Journal of Education*, 30(2), 169-202.
- Hassan Langgulung. (1987). Penghayatan nilai-nilai Islam ditinjau dari proses pembelajaran dalam konteks pendidikan masa kini. *Jurnal Pendidikan Islam*, 2 (5): 13-30.
- Hishamudin Tun Hussein Onn. (2005). *Kempen budi bahasa dan nilai-nilai murni di sekolah peringkat kebangsaan. Ucapan Menteri Pelajaran Malaysia*, Sempena Pelancaran Kempen Budi Bahasa dan Nilai-Nilai Murni di Sekolah, Peringkat Kebangsaan, 21 Jun 2005, di Sek. Keb. Putrajaya 2, Presint 9, Putrajaya. Dimuat turun pada 30 Jun 2009 dari http://www.moe.gov.my/webdwbahasa/pustaka_jbt_pdf/2005/21-06-05_Kempen_Budi_Bahasa_Di_Sekolah_Prgkt_Kbgsn.pdf
- Jamiah Hj. Manap, Azimi Hamzah, Sidek Mohd Noah & Hasnan Kassan. (2004, 24-27 Disember). *Prinsip pengukuran religiosity dan personality religiosity daripada perspektif Islam*. Kertas kerja dibentangkan dalam International Seminar on Islamic Thought, Universiti Kebangsaan Malaysia, Bangi.
- Khadijah Rohani Mohd Yunus. (2008, 24-25 Julai). *Pembentukan tingkahlaku pro sosial dan insan berkualiti*. Kertas kerja Seminar Kebangsaan Pendidikan Akhlak dan Moral. Jabatan Asas Pendidikan dan Kemanusiaan, Fakulti Pendidikan, Universiti Malaya.
- Krathwohl, D. R., Bloom, B. S., & Masia, B. B. (1964). *Taxonomy of educational objectives: The classification of educational goals. Handbook II: Affective Domain*. New York: David McKay Company, Inc.
- Lickona, T. (1991). *Educating for character : How our schools can teach respect and responsibility*. New York.
- Mansor Abd. Kadir. (1997, 13 November). Pembinaan sahsiah, disiplin dan kepimpinan pelajar SMKA. Seminar Kebangsaan SMKA: SMKA model pendidikan alaf baru. Institut Aminuddin Baki, Genting Highland.
- Nik Azis Nik Pa. (1994). *Penghayatan wawasan pembangunan negara*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Nik Azis Nik Pa. (2007). Konsepsi tentang Cabaran dan Isu Kritikal dalam Pendidikan Islam. Dalam Nik Azis Nik Pa, Rahimi Md. Saad & Ahmad Zabidi Abd. Razak (editor). *Isu-isu Kritikal dalam Pendidikan Islam dan Pendidikan Bahasa Arab Berteraskan Pendekatan Islam Hadhari* (halaman 1 – 33). Putrajaya : Yayasan Islam Hadhari.
- Nik Azis Nik Pa. (2008). Kedinamikan pengertian nilai dalam penyelidikan dan pendidikan matematik. *Masalah pendidikan*, 31(1) : 59-75.
- Nik Zaharah Nik Yaakob. (2007). *Kajian penerapan nilai murni menerusi pengajaran bermodul*. Tesis Ph.D. Univerisiti Kebangsaan Malaysia.
- Pusat Perkembangan Kurikulum. (1990). *Pukul latihan kurikulum bersepadu sekolah menengah: Falsafah pendidikan negara*. Kuala Lumpur: Kementerian Pendidikan Malaysia.
- Pusat Perkembangan Kurikulum. (2005). *Buku panduan pengajaran dan pembelajaran nilai merentas kurikulum KBSR / KBSM*. Kuala Lumpur : Kementerian Pelajaran Malaysia.
- Raths, L., Harmin, M., dan Simon, S. (1980). *Values and teaching*. Ohio : Charles B. Merrill.
- Rokeach, M. (1973). *The nature of human values*. New York : Free Press.
- Sufean Hussin (1989). *Pengajaran nilai dalam kurikulum*. Petaling Jaya : Fajar Bakti Sdn. Bhd.

- Swadener, M. dan Soedjadi, R. (1988). Values, mathematics education, and the task of developing pupils' personalities : An Indonesian perspective. *Educational Studies in Educations*, 19, 193-208.
- Syed Muhammad al-Naquib Al-Attas. (1980). *The concept of education in Islam*. Kuala Lumpur : ABIM.
- Tajul Ariffin Nordin dan Nor'Aini Dan . (2002). *Pendidikan dan pembangunan manusia: Pendekatan bersepadu*. Bangi: As-Syabab Media.
- Yahya Buntat & Rozita Sanapi. (2003). Tahap penghayatan nilai-nilai murni di kalangan pelajar-pelajar sarjana muda teknologi serta pendidikan semasa menjalankan kerja amali bengkel. *Jurnal Teknologi*, 39 (E) Disember : 63-76.
- Young, M.E. (1995). A classroom application of Grusec and Goodnow's discipline model of internalization of values. *Education*, 115 (3): 405-406.
- Zakaria Kasa, Abdul Rahman Md. Aroff, Rahil Hj. Mahyuddin, Mohd. Ibrahim Nazri, Muhamad Hassan Abd. Rahman, Abd. Rahman Hj. Raffiee, et al. (1994). *Pendidikan Akhlak di Sekolah Menengah Kebangsaan Agama*. Laporan Penyelidikan Bahagian Pendidikan Islam Kementerian Pendidikan Malaysia dan Fakulti Pengajian Pendidikan Universiti Pertanian Malaysia.
- Zakaria Kasa, Abdul Rahman Md. Aroff, Abdul Majid Mohd Isa, Rahil Hj. Mahyuddin. (1996). *Penerapan nilai murni merentas kurikulum : Satu Tinjauan*. Laporan Penyelidikan Kementerian Pendidikan Malaysia dan Fakulti Pengajian Pendidikan Universiti Pertanian Malaysia.