

# Level of Moral (*Akhlak*) Appreciation among Hearing Impaired Students in Malaysia

Mohd Huzairi Awang @ Husain, Rahimin Affandi Abd Rahim, and Hajarul Bahti Zakaria

**Abstract**—This paper presents a study of moral (*akhlak*) appreciation among hearing impaired students of secondary schools in Malaysia. This study took the whole population as respondents. A total of 89 respondents answered the questionnaire. Descriptive statistics were used to analyse the data. Appreciation of *akhlak* in this study were divided into three main areas; the views, senses and moral behaviours. The results showed that the *akhlak* appreciation of respondents were at low levels, with a mean of 1.65 and a standard deviation of 0.53. Overall aspects studied in low level of moral behavior (mean=1.63) (standard deviation=0.50), senses of *akhlak* (mean=1.43) (standard deviation=0.51), the view of *akhlak* (mean=1.89) (standard deviation=0.61). The findings are important to teachers, parents and community partners in an effort to raise the level of moral (*akhlak*) appreciation of the hearing impaired students to produce high quality students in terms of character and personality.

**Keywords**—Appreciation, Hearing impaired, Moral behavior, Feeling of *akhlak*.

## I. INTRODUCTION

ISLAM is a single regulatory system and overarching. Humans judge Islam and Muslims are different. Islam is weak due to the strength of Islam that exists in the minds of the Muslims began to falter. Muslims should be built into the full commitment of fidelity to Islam, changed from careless attitude in complying with the teachings of Islam to the strong commitment to Islam, from ignorance about Islam to understand Islam and from the negligence of consciousness[1], towards being a devoted servant of God the pleasure of Allah by following the path of heaven, the path traveled by Allah and his messenger before, which is referred to as the *Surah al-Ikhlās*, and always sought in prayer[2].

Secularism that has swept the Muslim drifting free from religion, eroded the value of identity among Muslims, especially among young Muslims[3], making the goal of human life is corrupt, leading to other than Allah, or at least not trust God with the purpose and requirements of the mundane[4].

Mohd Huzairi Awang @ Husain is with University of Malaya, Kuala Lumpur, Malaysia – Doctor of Philosophy student (+600196632151: huzairi.sahabatinsani@gmail.com)

Rahimin Affandi Abdul Rahim (PhD) Associate Professor is with Academy of Islamic Studies, University of Malaya, Kuala Lumpur, Malaysia (faqir\_ilarabbih@yahoo.com.my)

Hajarul Bahti Zakaria is with Malaysian National University, Bangi, Malaysia – Doctor of Philosophy student (hajarul@ipik.edu.my)

To rescue the situation, Muslims must to fill themselves with basis fardu ‘ain with Islam which includes faith, law, the environment, law and morality. Muslims must build ourselves with being a Muslim from the standpoint of faith, worship and morality [5]. Consequently, the Muslim youth today, especially the deaf must be properly educated in order to understand the knowledge of faith, worship, morals, and have an appreciation of faith, worship and morality. People with disabilities, particularly the deaf is a minority [6] group in a society in Malaysia that can not be marginalized from the mainstream [7]. These people are entitled to services, educational services and equal as the normal group. In education, this group can not be ignored [8] because it is their right to education as others.

## II. OBJECTIVE

The objective of this study is to:

1. Assess the views, senses and moral (*akhlak*) behavior hearing impaired students
2. Analyze the level of moral (*akhlak*) appreciation hearing impaired students

## III. METHODOLOGY

In particular, this study is the survey to identify the level of view (*tasawwur*) in moral (*akhlak*), senses of moral, moral behavior and level of moral appreciation hearing impaired students. This research was a quantitative descriptive survey research design (survey) through student questionnaires to view (*tasawwur*), senses and moral behavior among hearing impaired students. The collected data can explain the moral appreciation of hearing impaired students. Entire populations were selected as respondents. The population in this study is Muslim impaired students in Secondary Schools Special Education in Malaysia.

## IV. REVIEW LITERATURE

This study focuses on the views, senses, moral behavior and the level of appreciation of the moral character of those hearing impaired students are treated as minorities in the community. They should be focused on religious matters. Some of the differences in physical ability of this group can not deny their need for religious knowledge-based general purpose verses God's command to submit things about God by enjoining good and forbidding evil to mankind. Similarly, the things described by the Prophet Muhammad to be

disseminated even one verse or the smallest things as the meaning of hadith below:

"Convey about me even one verse"[9]

Fardu 'ain appreciation is part as a whole of Islam religious life. Religion comes from the word "*religio*" which means tying up with the truth [10], whereas religion refers to those who hold to the truth, in any regulatory action [11]. Appreciate Fardu 'ain will affect devotion to God. Ibn 'Abidin (1990) stated that the duty of a Muslim to learn to strengthen faith in yourself and do bring sincerity to Allah [12]. It covers basic things of faith, worship [13] and morality. Al-Qaradawi (2000) stated that the Quran is a book that explains the whole Islamic covering faith, worship and morality [14]. It is the duty of every individual Muslim to learn about the basics of divinity, to know God [15], the nature of human creation, devotion and purpose of life [16], why was the original purpose and responsibilities as caliph [17]. This coincided with the creation of man to worship and serve as a vicegerent on earth as Allah says:

"And (remember) when your Lord said to the angels; "Behold, I will create a vicegerent on earth." they ask (about the wisdom of God's ordinances, saying): "Am You (O Allah) to make the earth one who will make mischief therein and shed blood (fought each other), but we always *tasbih* with praise and glorify You? ". He said: "I know what you did not know"

In conclusion, the appreciation of Islam begins with the appreciation of Fardu 'ain. Fardu 'ain appreciation requires every Muslim to learn the basics of faith, worship and morality, inspire faith, worship and morality. Agree with the definition of Islam, Azma (2006) and the researcher concluded their Fardu 'ain obligation as follows:

"Appreciation is Fardu 'ain overall adherence to the basic teachings of Islam in a holistic and integrated approach to living life to the full line of internal and external aspects of the human self to the will of Islam."

To rescue the situation, Muslims must appreciate the principle of Fardu 'ain appreciation to fill themselves with Islam which includes faith, law, the environment, law and morality. Muslims must build themselves with being a Muslim from the standpoint of faith, worship and morality. Consequently, the Muslim youth today, especially the deaf must be properly educated in order to understand the knowledge of faith, worship, morals, and have an appreciation of faith, worship and morality.

## V.FINDINGS

This study involved 89 respondents from two Secondary Schools Special Education in Malaysia. Number of boys respondents were 42 respondents (47.2%), while the number of girls respondents were 47 respondents (52.8%). The following table shows the profile of respondents by gender.

TABLE I  
DISTRIBUTION OF STUDENT RESPONDENTS BY GENDER

Gender	Frequency	Percent
Male	42	47.2
Female	47	52.8
Total	89	100

Analysis the findings from the first objectives of the study are divided into three sections covering the stage views (*tasawwur*) of moral, senses of moral and moral behavior of hearing impaired students. First is the mean score of level the respondents views (*tasawwur*) of morality. Based on Table II, a total of 81 students (91%) have low levels view (*tasawwur*) of moral, 4 students (4.5%) had moderate level view (*tasawwur*) of moral, while 4 students (4.5%) is at a high level of view. The overall mean score was 1.89. This shows that view (*tasawwur*) of moral among hearing impaired students in a low level. The results showed that all the items are at their lowest mean score.

TABLE II  
LEVEL VIEWS (*TASAWWUR*) OF MORAL (*AKHLAK*)

Mean score	Frequency	Percent	Level
1:00 to 2:33	81	91.0	Low
2:34 to 3.67	4	4.5	Medium
3.68 5.00	4	4.5	High

Overall Mean = 1.89

Standard Deviation = 0.61

Further analysis of the mean level of moral senses of the respondents. Based on Table III, a total of 81 students (91%) had a low level of moral senses, while 8 students (9%) of the students were at a moderate level. No respondents who achieved a high level of moral feeling. The overall mean score was 1:43. It shows the moral senses of hearing impaired students are also at a low level. While a detailed analysis of the moral senses of the item shows all the items that are in the lower level of the mean.

TABLE III  
DISTRIBUTION OF MEAN AND LEVEL MORAL SENSES

Mean score	Frequency	Percent	Level
1:00 to 2:33	81	91.0	Low
2:34 to 3.67	8	9	Medium
3.68 5.00	-	-	High

Overall Mean = 1.43

Standard Deviation = 0.51

The third analysis of the mean scores of respondents moral behavior. Based on Table IV, showing a total of 81 respondents (91%) have a low level moral behavior, while 8 respondents (9%) have moderate stage moral behavior. No student who shows a high level of moral behavior. The overall mean score was 1.63. It shows the moral behavior of the hearing impaired students are also at a low level. While a detailed analysis of all the items show only one item at a moderate level mean while other items are on the lower level

of the mean.

TABLE IV  
DISTRIBUTION OF MEAN AND LEVEL MORAL BEHAVIOR

Mean score	Frequency	Percent	Level
1:00 to 2:33	81	91.0	Low
2:34 to 3.67	8	9	Medium
3.68 5.00	-	-	High
Overall Mean = 1.63		Standard Deviation = 0.50	

The final analysis from the second objective is the mean score of the moral appreciation of the respondents. The moral appreciation is obtained through a combination views (*tasawwur*) of moral (*akhlak*), senses of moral and moral behavior of the respondents. Descriptive statistical analysis performed, views (*tasawwur*) of moral (*akhlak*) mean = 1.89, SD = 0.61, senses of moral mean = 1:43, SD = 0:51 and moral behavior mean = 1.63, SD = 0.50. Overall the mean level of appreciation of the moral among hearing impaired students is = 1.65, SD = 0:53 as shown in Table V below.

TABLE V  
DISTRIBUTION OF MEAN SCORE APPRECIATION OF MORAL

Part	Mean	SD
Views ( <i>tasawwur</i> ) of moral ( <i>akhlak</i> )	1.89	0.61
Senses of moral	1:43	0.51
Moral behavior	1.63	0.50
Appreciation of Morals (total)	1.65	0.53

Based on mean scores in Table VI moral appreciation, it is observed that a total of 81 pupils (91%) are at a low level of moral appreciation, while 8 pupils (9%) is moderate. No one has the moral appreciation at the high level. Overall mean score was 1.65. This shows moral appreciation among hearing impaired students are at a low level.

TABLE VI  
LEVEL OF MORAL APPRECIATION

Mean score	Frequency	Percent	Level
1:00 to 2:33	81	91.0	Low
2:34 to 3.67	8	9	Medium
3.68 5.00	-	-	High
Overall Mean = 1.65		Standard Deviation = 0.53	

## VI. DISCUSSION

Hearing impaired students cannot understand clearly matters involving views (*tasawwur*) of moral. Item FA 28 is the highest mean score 2.31, 75 respondents (84.3%) disagree, and 14 respondents (15.7%) agreed with the item which asks permission before entering someone's home. Although the mean scores were the highest level, but these items still show impaired children is still at a low level views of moral. Worldview students that they need to have high moral values as a Muslim is a mean score of 2.22. This shows that, even if

the mean item have a good approach, but it still at a low level. Many hearing impaired students also do not consider lying is sinful (FA 17), 2:15 min. For the hearing impaired students, they do not think lying is one thing wrong with the item FA 4, min = 2.22. In addition, only 1 (1.1%) students strongly agreed and 7 students (7.9%) agreed with item FA 26 of the consider forbidding evil is a duty of every Muslim, min = 1.93. 81 students (91%) considered forbidding evil is not one of the duties of a Muslim. Hearing impaired students are not considered greetings (*salam*) should be rewarded with a reply greetings (*salam*), min = 1.76. Avoid looking at things that are forbidden to be kept from the evil one is at 1.65 min, only 7 students (7.9%) agreed with this item, while 82 students (92.2%) strongly disagree and disagree to maintain their view of things vices. The results show that knowledge views of moral hearing impaired students is low with mean = 1.89.

Referring to the moral sense of impaired children are also at a low level with mean=1.43. Item FB 12 is the mean 1.00, all the respondents were not willing to participate in military training in preparation to defend the country. As for items FB 13, do not feel guilty if you miss it after the promise, 79 students (88.8%) have never had such a feeling, and 10 students (11.2%) had felt as the questioned items. Item FB 23 (feeling frustrated to see people throw trash everywhere, mean = 1.37, also at a low level. The students do not have a sense of disappointment with the attitude of littering everywhere. It shows for the hearing impaired students, the attitude of cleanliness is not part of morality that should be practiced within. Students with hearing disability also have a sense of shame to criticize a friend who violate the commandments of God. This is evidenced by items FB 15 that have been re-encoded with a mean score = 1.43. 51 students (57.3%) always has a sense of embarrassment, while 38 students (42.7%) were only occasionally have the shame. Besides, hearing impaired students also felt that the school rules dominate their lives. this is based on the findings of item FB 25, mean = 1.38. only 5 students (5.6%) who agreed with the item. Respondents were also many who are angry when their offense was reprimanded by the parents, mean = 1.54. Only one students (1.1%) were never feel angry, while 58 students (65.2%) always with anger when criticized about their mistakes. Hearing impaired students also have the jealousy of the advantages gained by the other partners in the item FB 4, mean = 1.45. This is an immoral stance. In addition, hearing impaired students also lack a sense of daring to do the act enjoining good and forbidding evil by item FB 8, mean = 1.60. 57 students (64%) did not feel brave enough to report to the discipline teachers if a friend made the mistake of stealing or cheating. They may view the act is not an act of misconduct. It shows a certain sense of hearing impaired students are still at a low level with a min = 1.43.

Hearing impaired students also have low moral behavior. This is evidenced by the following actions. Overall pupils never invited their friends to study Islam with mean 1.00 in item FC 41. Often breaking school rules on items FC 38, mean

= 1.12, 78 students (87.6%) who do such things. This is supported by the FC item 9, mean=1.80, 42 students (47.2%) who said they had been involved in activities that could harm themselves, for example, smoking, drinking alcohol and others, while only 10 students (11.2%) are sometimes they do not get involved with these activities. No student who stated they were not involved in activities that could harm themselves. Hearing impaired students are also found to be less lead greet others items FC 22, mean = 1.29. Lack of care in dress limits (*aurat*) within item FC 3, mean = 1.33 and less charge limit relations between the sexes as prescribed by Islam, item FC 4, mean = 1.36. In addition, other moral behaviors that achieve low levels of item FC 11, students are always going out of their house without asking permission of parents, mean = 1.55. 3 behaviors obtained a same mean score = 1.62, for the item FC 13 and FC 16 students are less apologized from parents and teachers with their attitude and FC 31, they always throw garbage everywhere. Only 2 students (2.2%) who did not perform this action. From the aspect of learning, the students are also regularly not completing homework given by teachers item FC 21, mean = 1.81 and often mimic the exam if they do not know the answer to item FC 19, mean = 1.88. However, hearing impaired students have a high level of camaraderie when they are found to help a good friend to them, even if a friend is making a mistake by items FC 27, min = 1.73. In addition, hearing impaired students often filthy in items FC 1, mean = 2.02, only 6 students (6.7%) who said they never filthy. They are also categorized as having low moral behavior when only one students (1.1%) who said they did not take anything without permission from friend item FC 18, mean = 2.18. However, hearing impaired students still have a bond with God when they say that they are still practicing the *zikr* (remembrance Allah) after prayers item FC 32, mean = 1.98. 87 students (97.8%) had done *wirid* practice and only 2 students (2.2%) just never did. This is one thing that can be improved. Overall, these findings show behavioral moral hearing impaired students are still at very low levels, mean = 1.63.

## VII. CONCLUSION

In the area surveyed, the study found that people who do hearing impaired students in Malaysia has *tasawwur*, feelings and behaviors of low moral character. The student has demonstrated a low level of appreciation of Islamic morality among them. This finding indicates *tasawwur* moral element, is less available to the hearing impaired students. Effect of reducing feelings of hearing impaired students for ethical and moral behavior morality of Islam to produce very low. Teachers, parents and society should play a big role on the input and the best example in giving encouragement to the students to appreciate the concept of Islam better. Appreciation of moral inferiority will make a huge impact on society, the education system and the country in producing a good citizen. The Ministry of Education should improve this aspect of improving *tasawwur*, senses and behavior as well as their level of appreciation of moral among hearing impaired

students in the improvement of the implementation of the curriculum.

Ruling Fardu 'ain for every Muslim to learn, perform and appreciate their devotion to Allah to appreciate the noble character. This is because morality is a major and important things in Islam and culmination of the nature of compliance, humility to God and the culmination of the experience the majesty of the God. Devoted themselves to fully appreciate the moral character have a strong relationship based on conclusions of faith makes a person committed in the performance of religious claims. Therefore, it becomes a Religious Obligation on Muslims to learn, perform and appreciate the concept of Islam which represents the spirit of humility, obedience, worship with faith, devotion and sincerity. Moral character is also a bridge between man and God. Consequently, those who do not practice the moral character are those who sever ties with God.

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