The Qur'ānic Approach to the Inculcation of Moral Values: Patterns for Teacher Education[(*)]

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ABSTRACT

Moral education has long been an important and intrinsic aim of learning. Schooling aims not only to make people smart, but to also make them good citizens equipped and readily prepared to exercise moral values. However, with the increased pace of change in the world today, the moral purpose of education has been relegated to the background as the vocation oriented demands of capitalist markets centered mainly around the provision of skilled individuals who are philosophically ready to fill the gap in the job-market. As a result, moral values have been overwhelmingly marginalized even by the teachers of Islamic education, and when it is taught, it is often not compatible with the nature and objective of Islāmic education. Thus, teaching Islāmic education in schools has been unable to achieve its aim, mainly due to the lack of an effective Qur'ānic based approach and methodology when teaching moral values. The present study explores the approaches used by the Qur'ān and in its historical narratives in inculcating moral values. This includes storytelling, modelling (*qudwah*), practical demonstration, the instruction method, the question method, conversation and dialogue, repetition, and practical demonstration. The objective is to examine how these approaches could be integrated into teacher education of moral values.

Keywords: *Qur'ānic Approach, Moral Values, Teacher Education, Storytelling, Qudwah, Islamic Education.*

I. INTRODUCTION

Morality is one of the fundamental principles of Islām. Islām prescribes a number of rules and regulations to be observed by believers in all activities. To uphold these rules, Allah (SWT) in the Glorious Qur'ān provides the believers with a series of moral teachings regarding personal ethics, family, social, business and political ethics to name a few.

As a complete way of life, Islām recognises morality as the foundation of Islāmic faith. The obligations enjoined by Islām are designed to inculcate Muslims with good morals and a sense of responsibility. The pillars of Islām, articles of Islāmic faith as well as other Islāmic rituals are all founded on moral grounds. Subsuming all under the moral values, the Prophet (s.a.w.) declares that, "I have been sent (as the Messenger of Allah) only for the purpose of perfecting good morals" (Al-Bayhaqī, 1994, ḥadīth no. 20571).

Education, through which these moral values could be channelled from one generation to another is very important, being the first priority of Muslim parents, teachers and Islāmic institutions. Islām is a religion that prescribes a way of life that goes beyond the acts of ritual to incorporate all human endeavours. To present Islāmic moral values to the new generation of Muslims by way of developing educational methods is like preparing them to offer the best solutions for the Muslim identity which is under threat.

In Islām, education is a form of 'ibādah (worship) where Muslims share a common set of values based on the Qur'ān and Sunnah (the two fundamental and reliable sources for many fields of knowledge). It is a lifelong process of preparing an individual to actualize his/her role as a vicegerent (Khalīfah) of Allah on earth, thereby contributing fully to the reconstruction and development of his/her society. Thus, education is one of the most important aspects in human development and the most influential social institution in any society. In general, the aim of education is to transmit a common set of beliefs, values, norms, and understanding from the adult generation to the youth.

This study explores the Qur'ānic approaches toward inculcating virtues and moral values in students. The first part addresses the concept of moral values in Islām while the second part identifies several approaches employed in the Qur'ān in inculcating moral values. The last part spells out some implications of these Qur'ānic approaches for teacher education.

II. FIRST INVESTIGATION: SIZE BASED ANALYSIS

Moral Value in Islām

Morality is perceived to be the ideal behaviour of every human being in relation to his immediate environment or as ethical behaviour which generally differs from one society to the other. It is seen to be a person's or society's view of what is perceived to be the highest good. Moral values are things that are held to be right or wrong within given societies. According to Al-Ghazālī (1946), morality is an internal disposition that motivates one to cling towards commendable behaviours and praiseworthy actions. He (Al-Ghazālī) calls ethics as the science of the path of the Hereafter ('*ilm ṭarīq al-ākhirah*), or the path trodden by the prophets and righteous ancestors (*al-Salaf al-Ṣāliḥ*) (Al-Ghazālī, n.d., vol. 1, p. 2).

In Islām, the basic ethical principles are founded on faith in Allah and one's faith is incomplete if it is not accorded with good conduct. Umaruddin (2003, p. 42) asserts that the content of ethics in Islām is nothing but the body of injunctions laid down in the Qur'ān for the practical conduct of life and fully exemplified in the practice of the Prophet (saw). For Alhabshi (1993, p. 38) Islāmic ethics is based on *tawḥīd*, or unity principle, which determines the unique relationship between God and man; man and man; and man and his environment.

Whatever a believer does with true faith will be considered morality which will be rewarded in both the present life and in the hereafter. The Qur'ān says: "For those who believe and work righteousness, is (every) blessedness and a beautiful place of (final) return" (Qur'ān, 13:29).

Dar (1976) states that faith is an act of an individual in which his head, heart and limbs are all to collaborate. It involves intellectual and emotional assent as well as appropriate actions which express the vitality and depth of faith. Such a faith is securely established only when one has succeeded in building value-judgments into a single coherent system, embracing one's emotional attachment to the moral ideal and the active effort for its realization in one's life as well as in the society.

The Prophetic mission was also to proclaim the unity of Allah (SWT) and to guide mankind to the path of virtue and piety. As a messenger of Allah, and leader of the nation, the Prophet (saw) did not only preach the unity of Allah but he also exhorted his followers to cultivate grand moral qualities such as justice, truthfulness, moderation, charity, fulfilment of one's promises and trust, goodness and piety (Choudhury, 1993). Prophet Muḥammad (saw) was

declared to be on the grandest moral character "And thou (standest) on an exalted standard of character" (Qur'ān, 68:4), and Muslims are urged to emulate Prophet Muḥammad in such noble characters "Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much" (Qur'ān, 33:21). Indeed, he (saw) is the best model for Muslims. His practice, rule and manner of life, the nobility of his character, and his truthfulness are sufficient to guide man to be successful in this world and the hereafter.

Good morals are conditions of the authenticity of *Īmān* (faith) as indicated in the Prophetic *ḥadīth:* "He who believes in Allah and the Last Day of Judgment is forbidden to cause any harm to his neighbour, is to be kind to his guests – especially the strangers, and is to say the truth or else abstain" (Al-Bukhārī, 1987, *ḥadīth* no. 6163). Elsewhere, the Prophet says that "the most perfect believer in faith is the one who is best in moral character" (Abū Dāwūd, 2009, *ḥadīth* no. 4684). Conversely, the lack of good morals is a manifestation of the lack of *Īmān.* On this the Prophet says: "the man who has these three habits is a hypocrite even if he observes fast, offers prayers, performs 'umrah, and claims to be a Muslim: when he talks he speaks untruth, when he makes a promise he does not keep it, and when he is given something in trust, he commits dishonesty" (Al-Bukhārī, 1987, *ḥadīth* no. 33).

On interpersonal relation, Islām does not encourage human beings to maintain good relationship with Allah (SWT) alone, but to engage with fellow human beings on a solid moral foundation. Islāmic society is founded on the principles of universal brotherhood. The strong obligation of this brotherhood connects one individual to another. The Prophet (saw) in one of his *Sunnah* said, "A Muslim is the brother of a Muslim; he neither oppresses him nor does he fail him. Whosoever removes a worldly grief from a believer, Allah will remove from him one of the grieves of the Day of Judgment. Whosoever shields a Muslim, Allah will shield him on the Day of Resurrection" (Al-Bukhārī, 1987, vol. 2, p. 862, *ḥadīth* no. 2310).

Other than establishing the centrality of faith in Islāmic morality, the Qur'ān teaches good morals and manners, providing clear guidance regarding one's relationship with oneself, with Allah the Creator, and with all other creations of Allah. In order to fulfil the purpose of the creation as a Khalīfah of Allah, it is, therefore, incumbent on every Muslim parent, educator and teacher to instil

ethical and Islāmic moral values in Muslim children and youths and prepare them to be morally responsible to build a just and peaceful Islāmic society.

Parents, in particular, are urged to take good care of their children, to provide them with essential moral and religious teachings and to guide them against vices that will fall on the wrongdoers. For instance, in Sūrat al-Taḥrīm, the Qurʼān says: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones…" [Quran 66:6]. Prophet Muḥammad (saw) was ordered in the Qurʼān to urge his family to pray (20:132). Prophet Ismāʻil was praised for asking his family to perform ṣalāh and to give zakāh (19:55). One's family is amānah (trust) which one will be accountable for on the Day of Resurrection. The Prophet (saw) says:

> Each of you is a shepherd and each of you shall be asked concerning his flock; a leader is a shepherd of his people, and he shall be asked concerning his flock; and a man is a shepherd of the people of his house, and he shall be asked concerning his flock; and a woman is a shepherd of the house of her husband and over their children, and she shall be asked concerning them" (Bukhārī, 1987, vol. 5, p. 1988, ḥadīth no. 4892).

Therefore, parents are responsible for the moral, ethical and the fundamental religious teachings of their children. It is important that children should learn from a young age how to be responsible for their actions. This includes their relationships with Allah, parents, family, society and the world.

It must be noted that the purpose of existence, as stated in the Qurʼān, is to worship Allah and to call to the way of Allah (SWT) (41:33; 51:56). As Muslims, our duty is not merely to realize this purpose, but to execute it accurately. Thus, our manner and behaviour should reflect the true teaching of Islām. Besides, the way we behave is the major factor in which people perceive and accept our teachings. Muslims must act in accordance with Islāmic teachings. This is necessary because any Muslim deed or action that is not based on Islām presents a false image of Islām. The importance of this is emphasised by the fact that the Qurʼān provides a great insight into human nature and the type of behaviour that Allah expects from the true believers as His representatives on earth. As vicegerents (Khalīfah) of Allah on earth, Muslims are under the moral obligation to change themselves, society, and the larger environment to create a morally and ethically balanced self and a justly

balanced society. Allah (SWT) says in another verse of the Qur'ān: "Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah" (Qur'ān, 3:110).

Such moral value needs to be extended to others in good words and wisdom as stated in the Qur'ān: "Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance" (Qur'ān, 16:125). Teachers of Islāmic education should also adopt this teaching method in guiding the students.

Qur'ānic Approaches to Moral Values

Prophet Muḥammad's (saw) followers were provided with guidelines for living a moral and dignified life favourable to Allah (SWT), sometimes through passages that spoke to their immediate circumstances and at other times through moral universal teachings. Thus, the Qur'ān lays down the foundation of a religious system on purely ethical principles in order to distinguish the Islāmic practice from that of the pagan Arabs. Therefore, Muslims study the Qur'ān along with Islāmic moral values that are naturally inherent in all its teachings, and the Qur'ān inspired them the best and the noblest that is conceivable and achievable in this life (Umaruddin, 2003, p. 182).

The revelations of the Qur'ān responded to the old Makkah and Medina order, and proposed a new Muslim order. The early revelations formulated arguments for a new way of life. While the later revelations, especially those of the Madīnah period, illustrated some of the specific ways that mankind could live up to the commands of modesty and generosity. These revelations enjoined basic ritual acts like daily prayer, alms giving, fasting, and pilgrimage, which provide a regular framework for man's recollection of his dependence on Allah (SWT). Besides ritual acts, many other aspects of normal life were accounted for such as marriage, the status of women, inheritance, eating and drinking, business practices and prohibition of gambling.

Moreover, the Qur'ān relates to us the stories of the early prophets and the original books of guidance and knowledge given to mankind. Choudhury (1993, p. 149) noted that the Qur'ān enjoins human beings to set up a social order wherein justice, equality and fair play should prevail. Prophet Muḥammad (saw), the final messenger, was sent to teach the Qur'ān to mankind and to serve as a model teacher for all to learn from until the last day

(See, for example Qur'ān, 3:164). Either in its account of the early prophets of Allah (SWT) or in its dealings with the seventh century Arabian peninsula and the succeeding generations, the Qur'ān has laid down supreme moral principles. In order to guide to virtue and prevent vice, the Qur'ān uses a number of approaches.

As a result of emulating the western models, the system of education in most Muslim countries has not played a major role in developing strong moral conduct in the new Muslim generations. This necessitates having some form of systems to inculcate moral values in the education curriculum. As opined by Raji, (1996, p. 62), one of the possible solutions to the contemporary crisis in Muslim education is the integration of traditional Islamic curriculum into Western education. Muslims have to be competent is Islamic moral teachings and know the best methods to inculcate Islamic values to the new generation of Muslims in order to regain the lost glory. Therefore, the following are a selection of Qur'ānic approaches that can be applicable to schools with regards to inculcating virtue and moral values in students.

Storytelling (Qaṣaṣ)

Storytelling is among the popular methods used in the Qur'ān to teach moral values. The Qur'ān includes stories (referred to as *qaṣaṣ* in Qur'ānic terms, plural of *qiṣṣah*) of historic individuals and previous nations, their major predicaments, and their responses to the messages and the messengers of Allah (SWT) sent throughout history. Some of these accounts are told once in single *Sūrahs* while others are repeatedly narrated across many *Sūrahs* of the Qur'ān. Sometimes a detailed account of the story is given, while at other times, only a summary of the story is highlighted. In fact, there are a number of *Sūrahs* dedicated to storytelling. For instance, *Sūrat Yūsuf* is the longest uninterrupted story in the Qur'ān. Of all storytelling *Sūrahs* of the Qur'ān, the story narrated in *Sūrat Yūsuf*, as al-Qurṭubī (1964) explains, was uniquely described to be "*aḥsan al-qaṣaṣ*" (the best of narratives) (Qur'ān, 12:3) due to several exceptional moral characters it narrates. This *Sūrah*, as Mir (1986, p.1) puts it, presents "an amazing variety of scenes and characters in a tightly-knit plot, and offer a dramatic illustration of some of the fundamental themes of the Qur'ān." Its patterns of storytelling differ from conventional approaches. It narrates the story either from the start or from the end. At times, it reports the incidents from the start of the story to its end in a

single *Sūrah*; at other times, it begins a tale in one *Sūrah* only to be completed in another *Sūrah*. It all depends on the bearing that a tale, as a whole or in part, has on the context and the notion being discussed in that particular *Sūrah* (Mir, 1986).

In its aims and objectives in storytelling, the Qur'ān does not intend to give an account of a particular history nor does it narrate a historical incident for the sake of entertainment or amusement. The primary objective is, to use the Qur'ān's own term, for *'ibrah* (admonition, lesson). This is stated in the following verse: "there is, in their stories, lessons for men endued with understanding. It is not a tale invented, but a confirmation of what went before it, a detailed exposition of all things, and a guide and a mercy to a people who believe" (Qur'ān, 12:111). Central to the purpose of the storytelling in the Qur'ān, *'ibrah* suggests that there is a "pattern" in the historical occurrences which could be acquired if systematically studied. Through the *'ibrah*-based narratives, the succeeding generations are expected to learn from the experience of their predecessors so that may emulate their virtues and shun their vices. Therefore, Teachers can narrate the Qur'ānic stories and prophetic tradition to the students and relate it to their life experiences.

Thus, by highlighting the historical precedent, the Qur'ān aims to stress the unity of the Divine Message, the unity of the methods the Messengers used to call to the way of Allah (SWT) and in enduring trials and tribulations in executing their missions, including the challenges mounted against them by their adversaries. Pondering their history as Mir (1986, p. 1) says, would provide us with the opportunity to learn from their experiences in spreading the Islāmic message. Their history would provide us with the experience we require to withstand the pressures and odd situations, and thus give us the strength and resilience to weather adversity.

Modelling (Qudwah)

Another Qur'ānic approach to moral inculcation is known as *Qudwah* (modelling), which simply means a system or thing to be emulated or used as an example to emulate. This total commitment to character-building based on the ideals of Islamic ethics is the highest goal of Islamic education.

Generally, since school is assumed to have a leadership role in preparing the students to be better human beings, teachers are the best models for students to

emulate in their character. Therefore, the models of reasoning and behaviour which teachers display in their actions in the classroom must be in a morally acceptable manner, because good modelling builds a person's good character. The Qur'ān says: "Certainly you have indeed in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the final day, and who remembers Allah" (Qur'ān, 33:21).

The type of *Qudwah* the Qur'ān recommends is the one that is based on good and virtuous conduct which appeals to one's heart and mind. Otherwise, blind imitation is explicitly condemned. The Qur'ān rebukes the *Kuffār* for blindly imitating their forefathers and following their footsteps in their mischief (Qur'ān, 43:22-23).

For any precedent to be exemplary, it has to be based on virtuous grounds. That is why Prophet Ibrāhīm is praised for his revolution against the prevalent irreligious culture of his time and Muslims are required to emulate and learn from Prophet Ibrāhīm's tradition (See Qur'ān, 60:4-6).

From the light of the above statement of the Glorious Qur'ān, it can be inferred that Allah (SWT) sent Prophet Muḥammad (saw) to serve as a model for mankind to emulate. Likewise, the Qur'ān urges the believers to follow Prophet Muḥammad's (saw) patterns of good conduct. According to al-Ghazālī (as quoted by Umaruddin, 2003, p. 51) it is the desire of every pious Muslim to model his life in every possible particular upon that of the Prophet (saw). Thus, it is incumbent on every Muslim teacher to emulate the noble Prophet (saw) and reflect his character in their process of teaching.

Reward and Punishment

Allah has promised in the Qur'ān that all believers and good doers will be rewarded for their righteousness, and wrongdoers will be punished for their mischief. As stated in the Qur'ān: "Then shall anyone who has done an atom's weight of good, see it!" "And anyone who has done an atom's weight of evil, shall see it" (Qur'ān, 99:7-8; see also (Qur'ān, 60:4-6).

Likewise in the following verse of the Qur'ān, Allah the Exalted says: "But if any have done wrong and have thereafter substituted good to take the place of evil, truly, I am Oft-Forgiving, Most Merciful" (Qur'ān , 27:11; see also 9:72).

Thus, through the reward and punishment method, Allah the Almighty encourages believers to do righteous deeds by promising them with pleasure in

this world and paradise in the hereafter. However, reward and punishment will be helpful in the process of developing a high standard of moral values in students and establishing high discipline and motivation. This method can also be used to encourage or awaken the desire of students to do righteous deeds and refrain from evils or indecency.

Instruction Method

Instruction is an order or direction given on how things are to be done. Instruction in an educational context mainly focuses on the discussion of a specific topic or a particular matter which can be regarded as imparting ideas or knowledge about the issues (Sohlberg, & Turkstra, 2011, p. 142). There are a number of the Qur'ānic verses that give instructions on moral values A good example of this is in *Sūrat Luqmān*. In this *Sūrah,* human beings have been made to realise the meaninglessness of *Shirk* (associating other gods with Allah) and the genuineness and rationality of *Tawḥīd.* They have been invited to give up the blind imitation of their forefathers, accept the teachings of Prophet Muḥammad (saw) and see with open eyes the manifest signs found in the universe around them and in their own selves, which bear evidence to its truth. The creed and morals that Luqmān used to teach his son can be emulated by Islāmic education teachers to inculcate moral values in students. The Qur'ān says: "Behold, Luqmān said to his son by way of instruction: "O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing" (Qur'ān, 31:13).

Allah also used the instruction method when He called the Prophet (saw) for his mission and he trembled and shivered, then Allah instructed him as in the following verse of the Glorious Qur'ān:

> "Thou folded in garments! Stand (to prayer) by night, but not all night, Half of it- or a little less, Or a little more; and recite the Qur'ān in slow, measured rhythmic tones, Soon shall We send down to thee a weighty Message" (Qur'ān, 73:1-5).

Again Allah (SWT) instructs the Prophet (saw) not to seek guidance from anyone else from whom to make rules and laws other than Him (Qur'ān, 72:20-23). Allah (SWT) also uses this method in another verse of the Qur'ān where He instructs Mūsā (as) in verse 18:17. In dealing with one's parents, Allah instructs that one should be kind and humble to them and even ask Allah

(SWT) to bless them in the same way they reared one in childhood (Qur'ān, 17:23-24).

Furthermore, Allah (SWT) has also instructed the believers to pray for the noble Prophet (saw) and to salute him with all respects. This is stated in *Sūrat al-Aḥzāb* verse 56 "Allah and His angels send blessings on Prophet (saw): O ye that believe! Send ye blessings on him, and salute him with all respect." Muslim exegetes discuss the frequency of this obligation, i.e. how frequent a Muslim is obliged to invoke *Ṣalāh* on the Prophet. Some say that *Ṣalāh* is binding once in one's lifetime (like obligation of *ḥajj* and utterance of *kalimat al-shahādah*/testimony of faith). Some believe that it is binding once at every sitting/session even when his name is mentioned repeatedly, and others say that it is binding whenever his name is mentioned (Al-Qurṭubī, 1964, vol. 14, pp. 233-234).

Questioning Method

This method can be used to arouse interest and develop insight about matters or situations. The questioning method is very crucial in teaching, learning and educating. Najib Mahfauz, the Egyptian Nobel Laureate says, "you can tell whether a man is clever by his answers. You can tell whether a man is wise by his questions" (cited in Sanford, 2004, p. 15). The Qur'ān employs more than 1,200 questions to address a variety of fundamental issues related to the Islāmic worldview (Solihu, Shakhkhār & Abū Bakr, 2011, p. 4). Allah (SWT) uses the question method to challenge an individual's mind by asking about new phenomenon. Later on, He gives answers to those questions. This can be seen in the following verse of the Qur'ān: "And what will explain to thee what the night of power is? The Night of Power is better than a thousand months. Therein come down the angels and the Spirit by Allah's permission, on every errand" (Qur'ān, 97:2-4; see also 2:22-24).

Allah also uses questioning method to awaken the mind of those who fail to recognize His blessing on them and those are under the influence of Shayṭān (Satan). In order to make them realize it, Allah asks questions that will awaken their mind. For instance, the Qur'ān says:

> "Have you considered the water which you drink? Is it you that
> send it down from the clouds, or are We the senders? If We pleased,
> We would have made it salty; why do you not then give thanks?
> Have you considered the fire which you strike? Is it you that

produce the trees for it, or are We the producers? We have made it a reminder and an advantage for the wayfarers of the desert. Therefore, glorify the name of your Lord, the Great" (Qur'ān, 5:68-74).

Based on this assertion of the Qur'ān, the teacher can show the students the righteousness and develop good moral conduct in them through questioning.

Conversation and Dialogue

Dialogue refers to a formal discussion or conversation to solve a problem or dispute. Dialogue gives an opportunity to listen to the viewpoint of others. The Qur'ān uses it mainly for *da'wah* (missionary) purposes when dealing with non-Muslims to let them think individually and collectively in order to amicably find solutions to problems without resorting to violence. In his commentary on the Qur'ānic verse 3:64), al-Rāzī says that this method is very strong and effective because it brings the opposing parties into a negotiating table based on common grounds. It is useful to deal with the people of sound reasoning and good characters, particularly when the "argumentative method" of *kalām* (theology) became ineffective (Al-Rāzī, 1981, vol., 8, p. 94).

In Islām, the believers are urged to engage in dialogue with people of different faiths, especially with *Ahl al-Kitāb* (the People of the Book). Dialogue is not only permissible, but highly recommended and it is one of the best ways of communication with others. When conversing or arguing with *Ahl al-Kitāb*, the Qur'ān instructs the believers to do it in the right way:

> "And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islām)" (Qur'ān, 29:46).

In reference to all people of different faiths, the Qur'ān instructs us to do *da'wah* with the utmost courtesy: "Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious" (Qur'ān, 16:125).

Repetition Method

This method can be considered as one of the teaching methods which are relevant for inculcating moral values in students by repeating some important messages to them. This method is used in the Qur'ān to show the importance of some verses. For example, the obligation of *Ṣalāh* and *Zakāh* are repeated many times in the Qur'ān as are other obligations. The Qur'ān says: "And be steadfast in prayer and regular in charity: And whatever good you send forth for your soul before you, you shall find it with Allah (SWT): for Allah (SWT) sees well all that you do" (Qur'ān, 2:110).

Allah (SWT) repeated His attributes the All-Knowing, and His perfect knowledge of creation and all that pertains to it as is made known in the following verses of the glorious Book: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?" (Qur'ān, 2:33), "Should He not know, - He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them)" (Qur'ān, 67:14).

This method is also used in *Sūrat al-Raḥmān* where Allah repeats the statement "Then which of the favours of your Lord will ye deny?" thirty one times. In the light of the aforementioned verses of the Glorious Qur'ān, the teacher can build up good conduct in students through questioning their understanding.

Practical Demonstration

This method is one of the strategies used in the Qur'ān for teaching some basic values related to faith. This can be seen in the story of Prophet Ibrāhīm when he asked Allah how He will resurrect the dead. Allah asked him to get four birds, kill them, scatter their parts in the mountains and then call them; with Allah (SWT)'s permission every part was rejoined to its body. This incident is reported in *Sūrat al-Baqarah* (Qur'ān, 2:260).

Prior to the narration of Prophet Ibrāhīm's experience, the Qur'ān narrates another incident related to a voyager, generally identified in *tafsīr* works as 'Uzayr (Al-Ṭabarī, 2000, vol., 5, p. 439; Al-Qurṭubī, 1964, vol. 3, p. 289; Ibn Kathīr, 1999, vol. 1, p. 687). Passing by a perished community in a village, the voyager asked how Allah (SWT) could resurrect those dead bodies. Here the person himself and his travelling provisions were taken as a practical example. After one hundred years of death, he was resurrected and asked to witness how

the flesh and bones of his dead donkey will be revived and restored to life (Qur'ān, 2:259).

A third practical demonstration is related to Prophet Mūsā when he asked Allah (SWT) to show Himself to him as recorded in *Sūrat al-A'rāf* (Qur'ān, 7:143). Allah (SWT) replied that He could not be seen given the time/space conditions of Prophet Mūsā. However, when Prophet Mūsā insisted in his demand, Allah (SWT) asked him to look at a specific mountain and that He would be seen but only if the mountain remains inertia. When the mountain split asunder, Prophet Mūsā felt faint and when he regained consciousness, he came to realize through this practical demonstration how Allah (SWT) could not be seen.

Allah also revealed prayer (*Ṣalāh)* to Prophet (saw), but he did not know how to pray. Allah commanded *Jibrīl* to demonstrate how to perform *Ṣalāh* for him. In all these examples, the questions are resolved and the message is conveyed by way of demonstration. This approach will be of a great importance to the students because human beings understand better what is practically demonstrated than what is verbally expressed.

These are some of the approaches employed in the Qur'ān to address a variety of issues pertaining to morality, faith and rituals. If properly studied and adapted to teaching approaches and methodologies, they can be very helpful in developing and inculcating good characters in students.

THE IMPLICATION OF THE QUR'ĀNIC APPROACHES FOR TEACHERS

For Muslims, education without awareness of Allah is meaningless. Thus, in Islām, all learning processes must be offered with the intention of developing *taqwā,* a highly developed and profound awareness of Allah. The First World Conference on Islāmic Education in Makkah in 1977 agreed that the intensive study of Qur'ān, its recitation, memorization and interpretation should be given extra care. However, contrary to this assertion, it seems that teachers of Islāmic education are no longer making moral education as an essential part of their teaching. This is due to a number of reasons, which might be the lack of incorrect methods of teaching, or the increase in religious and ethical differences. Therefore, there is a need for new strategies to teach moral values in new ways, which will help to make the inculcation of Islāmic moral values more meaningful.

Presently, the method of teaching Islāmic education is plagued with weaknesses that hinder the development of morality and good character among Muslim students. The common method among Islāmic teachers is the traditional learning method. Islāmic teachers were teaching students a lot of facts and some religious obligatory acts. Consequently, connecting the acquired knowledge to students' life experiences was largely missing in the teachers' teaching practices. This kind of approach made it impossible to develop wisdom, moral behavior and building good character among students. According to Al-Attas (1979, p.104), the purpose of Islāmic education is not to fill the pupil's head with facts but to prepare them for a life of purity and sincerity. This total commitment to character-building based on the ideals of Islāmic ethics is the highest goal of Islāmic education. Thus, in order to achieve the ultimate goal of Islāmic education there must be a paradigm shift in the teaching methods and approaches towards teaching. Teachers' efforts should focus on moral development and character building, which require different teaching techniques, methods and approaches.

Furthermore, the primary aims and objectives of Islāmic education is the creation of a community that reflects Islāmic principles. Therefore, teachers of Islāmic education should provide students with the knowledge, skills and values that will make them realize the purpose of their life and equip them with guidelines for living a moral and noble life. Besides, teachers are characterized as the one on whom students depend for shaping their social, emotional, and intellectual and the good manners that lift the soul up to the highest ranks of the human position in its relation with Allah. Based on this, it is essential for teachers of Islāmic education that their teaching and actions guide and enlighten students about all dimensions of human life. This is because students learn through what they hear and see. Consequently, Islāmic education teachers should not only teach the assigned subjects but at the same time must impart Islāmic values to students. In this respect, the teacher should be responsible for the moral up-bringing of the students, the tendering of their emotions and moulding of their characters to become obedient to their Lord and Creator and become productive citizens. Hence, the Glorious Qur'ān prescribed numerous instructions for mankind to reflect deeply in their lives and behaviours. Therefore, teachers of Islāmic education should engage, possess and master some Qur'ānic approaches and know when and how to apply them in their teaching.

Allah (SWT) had established a reference for the explanation of many events including moral principles for Muslims as can be seen in the Glorious Qur'ān. Some of these values are the concept of Oneness of Allah (SWT) (*al-Tawḥīd*) (Qur'ān, 6:102; 7:59, 7, 73, 85; 20:9-14; 39:62; 42:11 and 112:1-4), humility towards Allah (SWT) and with other people (Qur'ān, 31:18-19; 49:13), honesty and justice (Qur'ān, 83:1-6; 5:8; 16:90; 57:25), trustworthiness (Qur'ān, 4:58; 23:8-11,), generosity (Qur'ān, 3:133), modesty (24:30), obedience and generosity to parents (Qur'ān, 17:23-24; 31:14-15), respect and consideration for the neighbours (Qur'ān, 4:36), tolerance, helpfulness, supporting the believers, sincerity, keeping promises (Qur'ān, 17:34; 6:125; 13:20; 3:76), safeguarding trusts and not to steal, kill, envy, or lie (Qur'ān, 17:36; 3:110; 9:119). These values can guarantee a good quality of life. The role of teachers in instilling these values in students is vital and indispensable.

CONCLUSION

The Qur'ān teaches grand moral values and employs a variety of approaches in teaching and inculcating these values. The approaches that the Qur'ān employs, as exhibited in this study, are not less important than the moral values themselves. Teachers of Islāmic education should also adopt these teaching approaches in guiding the students.

The effectiveness of the inculcation of Islāmic moral values depends on the teachers' ability to teach well and on their reflection of the Qur'ānic approaches to teaching. They have to know that value inculcation has not been introduced to obtain a good result in the examinations, but to prepare students to accept the Islāmic values as their way of life. For this reason, the researcher advocates a rethinking of the methods and approaches to teaching of Islāmic education which will adapt to the new circumstances. It is hoped that teachers of Islāmic education will adopt a teaching methodology that goes hand in hand with the teaching approaches mentioned in the Qur'ān. Thus, their teaching experiences and learning culture has to interact with the Qur'ānic revelation, and this is what makes the revelation more dynamic.

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