ISLAMIC MORAL VALUES OF ALIVE LEARNERS: SHIELD AGAINST MORAL CRISIS IN THE CONTEMPORARY VIRTUAL WORLD

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ABSTRACT

Morality is one of the Islamic teaching aspects related to a Muslim's behavior in daily life. However, as social media dominates the world, the moral crisis becomes a significant challenge even in the Islamic community. Thus, this study aimed to measure the Arabic Language and Islamic Values Education (ALIVE) learner's knowledge of Islamic moral values and their impact on their Islamic-related behavior. It was conducted at Gingoog City Comprehensive National High School, Gingoog City. A correlational research design was employed, and a purposive sampling design was utilized to choose 50 ALIVE learners as respondents. The researchers adopted the questionnaire of Krauss et al. (2005), the Muslim Personality-Religiosity Personality Scale. Descriptive Statistics and Simple Linear Regression were used in data analysis. Results reveal that the respondents' level of knowledge is moderately knowledgeable. Precisely, as Islamic moral values increase, so does Islamic-related behavior. The study suggests that Islamic moral values can serve as a predictor for Islamic-related behavior. Based on these findings, it is recommended to use the results to improve the ALIVE program implementation to ensure that young Muslims are least vulnerable to global social phenomena by strengthening their understanding and practice of Islamic moral values.

Keywords: *ALIVE learners, Islamic moral values, Islamic-related behavior*

INTRODUCTION

Morality is one of the Islamic teaching aspects related to a Muslim's behavior in daily life. Morality is also a measure of a Muslim's personality excellence (Suyadarma, 2015). However, in this era of digitalization, social media dominates the world. This modern concept of reality is a great challenge to the moral values of

Muslims and how they will live the teachings of their faith against the social environment and the nature of the world in daily life (Dinamika, 2017).

Rajeev & Jobilal (2015) expressed that youths do not usually use the good side of social media. Instead, they are tilted towards the downside. Social media has become the most accessible means by which evil sayings and acts are globally spread, posing significant threats to Islamic morality (Mohammed et al.,2017).

Many studies revealed that social media had a negative influence on the social behavior of students, such as playing games instead of studying, sensitive memes, depression, issues of fraud, identity thefts, cyber bullying, cyber stalking, cyber grooming, identity fraud, cyber suicide and to recruitment for terrorism (Adegboyega,2017; Dasar,2020).

Some teen users are unaware that they are committing crimes, which may, to some extent, make them liable under the local law. As a result of their actions, they might jeopardize their future. Most of the time, society tends to focus on protecting children from neglect, abuse, or harm but often overlooks the protection of children themselves from harm (Petersen, 2014).

In the Islamic community worldwide, they have integrated Islamic Values Education into the school curriculum. The Islamic moral refers to God-consciousness and social life responsibilities (Dukarami,2017). In Al-Ghazali's view, a Muslim theologian, one of the purposes of Islamic education is to inculcate an excellent Muslim personality as a perfect human being (Al-Insān al-Kāmil). To be perfect, one must know the teachings of Allah. The Quran (35: 28) states that among Allah's servants, only those who fear God know. Thus, their Islamic moral values are all the teachings from their Holy Quran, and their language is Arabic (Zulkilfili et al., 2022).

In the Philippines, Arabic Language and Islamic Values Education (ALIVE) is integrated into the K to 12 Department of Education (DepEd) curriculum, primarily aimed at making Muslim children knowledgeable of their religion. It is part of the Madrasah Education Program (MEP) implementation as a response to the call for global commitment or education for all as stipulated in DepEd Order No. 57, S.2010 (Sannad, 2015).

In the local setting, Gingoog City Comprehensive National High School (GCCNHS) is one of the implementers of the Madrasah Education Program (MEP) in the Division of Gingoog City. Currently, there are 50 Muslim learners in the school attending ALIVE classes. Noticeably, these Muslim learners are raised in a non-Islamic community, have attended non-Islamic schools since their primary years, and are also exposed to the social phenomena of the virtual world in this era.

Thus, this study aimed to assess the knowledge of ALIVE learners on Islamic moral values and its impact on their Islamic -related behavior as the basis

for improving the ALIVE program implementation in GCCNHS to ensure that young Muslims are least vulnerable from the moral crisis in the contemporary virtual world.

FRAMEWORK

All the sources of literature on Islamic Moral Values are attributed to the Quran and Hadith. Moral values in the Islamic literature have good meaning. They determine positive and negative behaviors that are moved by faith.

This study is anchored to the Divine Command Theory of Saint Augustine (354-430 AD, William of Ockham (1285 – 1347), and Edward R. Wierenga (1989). Divine command theory is a philosophical theory that suggests that morality and ethical behavior are derived from the commands of God or Gods (Evans, 2014). Divine command theory contends that our moral rules originate in religious authority or the will of divinity rather than naturalistic causes such as reason, intuition, or biology. For example, within divine command theory, killing is morally wrong because it goes against God's commandment, "Thou shalt not kill," in many religious traditions. Similarly, lying might be seen as immoral because it contradicts the principle of telling the truth advocated by various religions (Sheikh,2019).

The Islamic philosopher Al-Ghazali (1091) also acclaimed divine command theory within the Muslim tradition. He was one of Sunni Islam's most prominent and influential philosophers, theologians, jurists, and mystics. Sunni Muslims hold the belief that they must have faith in Allah and his prophets, believe in the righteous deeds presented in the Quran, and accept Muhammad (Peace Be Upon Him) as the final prophet to even get a chance at entering Paradise. He argued that ethical principles were endorsed by Allah through scripture rather than logic-driven ones. God's will is absolute and is the foundation for all moral principles (Barkman, 2015). Al-Ghazali argues that the nature of right and wrong is based on religious beliefs. Islam makes the purpose of the existence of humankind in this world clear. Al-Quran 51:56 states that humans were only made to glorify the One True God by doing good deeds and refraining from doing evil deeds. Thus, according to Muslims, morality is established by the Sunnah of the Prophet Muhammad and the word of Allah (Al-Quran 16: 89). Muslims hold the view that behavior is appropriate because it has been prescribed by Allah Ta'ala or His Prophet Muhammad, based on these two fundamental tenets. Muslims recognize and believe that Allah, who is all-knowing and understands what is best for humanity, is the source of morality and ethics (Al-Quran 58:7; Al-Qaradawi 1985; Mohammed 2005: Fauzan, 2019).

Al-Ghazali clearly explained the relationship between man and his faithful worship of Allah. Amongst a man's characteristics, awareness and knowledge are the most important. He highlights that knowledge is derived from the senses and logic. Still, he considers both sources weak, which will result in a man knowing only the materialistic aspects of the world in which he lives. On the other hand, divine revelation enables him to learn more about the life after death, which he considers eternal life. In Al-Ghazali's view, proper knowledge is the knowledge of God, His books, His prophets, and His creation, including the kingdoms of earth and heavens. It also includes the knowledge of Shariah as revealed by His Prophet. He classifies disciplines such as arithmetic, medicine, etc., as techniques and believes that actual knowledge can only be achieved if the self has been nurtured through the teachings of the Holy Qur'an. The more one comprehends such knowledge, the better he knows God and the closer he comes to Him. (Zulkilfili, et.al.,2022).

Al-Ghazali analyzes the spiritual formation of a human being by presenting certain spiritual constituents, which are the reason-intellect ('aql), heart (qalb), spirit (ruh) and self (nafs). Each of these has two meanings: one material and the other spiritual (Al- Ghazali, 1980; Nureman,2019)

The spiritual meanings of these four terms refer to the same spiritual entity (latifah ar-ruhaniyyah). In this sense, the soul is more important than the body and its members because the formers are the divine origin, while the body is of base matter (Sherif, 1975). The following four major ethical issues mentioned were elaborated on in the word of Islamic morals (ahkhlaq). Thus, Islamic moral basic is on principle to attain wisdom through acts that emulate behavior, bravery, self-concept, and justice (Fauzan, 2019).

Moral values are individual relationships between an intrinsic attitude toward God in daily life and personal manner relationships with an extrinsic attitude against the social environment and nature world in everyday life (Hoque, 2004). The Islamic moral refers to God-consciousness and the social life responsibilities (Dukarami,2017)

In the context of Islamic education, Al-Ghazali assures that youngsters' moral development is one of the fundamental objectives of education. He realizes the significance of education in the character-building of children. He elaborates that a good childhood will give youngsters a good character and help them to carry on with an honorable life, and a lousy childhood will ruin their character. Once a character is lost, it will be challenging to develop it (Sheikh,2019).

Al-Ghazali asserts that the education process should result in cleansing the heart, because of which the light of knowledge will brighten his heart. Al-Ghazali assures that youngsters' moral development is one of the fundamental objectives of

education. He gives an example of a garden to explain the processes of moral education; before planting flowers, the ground must be cleared of weeds.

Similarly, teachers must purify the students' souls by removing them from their filthy thoughts and immoral deeds before teaching moral goodness, and then all acts should be carried out for the sake of God; Al-Ghazali views the role of various people as important in influencing the moral development of a child, especially the parents, peers, and teachers (Sheik,2019).

On the other hand, Al-Ghazali considers students' efforts and behavior equally crucial as teachers and parents. The students should purify their spirits by freeing themselves of bad habits and other spiritual maladies. After that, they will become a vessel where knowledge can be stored. Moreover, the students must separate themselves as much as possible from their connection with worldly affairs, as these ties will pull them away from the focus on seeking knowledge (Sheikh, 2019).

The literature and studies were reviewed to explain how Islam overcomes the world through Allah's teaching and how Islam applies Allah's teaching to his daily life. The researchers hope that the perspective aimed at by this paper has been explored.

METHODOLOGY

The study employed a correlational research design. Correlational research is a non-experimental quantitative design in which the researcher applies correlational statistics to measure and describe the degree of association among variables or sets of scores (Creswell., 2012). This study aimed to determine the impact of the knowledge of Islamic Moral Values of ALIVE learners on their Islamic-related behavior as the basis for enhancing the ALIVE program.

The study utilized purposive sampling. According to Creswell (2012), purposeful sampling means that a researcher selects individuals and sites to learn or understand the essential phenomenon. The 50 ALIVE learners in GCCNHS were purposively chosen to be the respondents of this study.

The researchers requested approval from the school principal's office for the study's conduct. An adopted questionnaire by Krauss et al. (2005), the Muslim Personality- Religiosity Personality (MRPI) Scale, was used in this study. The questionnaire has two parts. Part 1 contains 23 statements measuring learners' knowledge of Islamic moral values. These statements refer to how Islam overcomes the world through Allah's teaching. Part 2 is the Islamic Related- Behavior; it contains 13 items on how Islam applies Allah's teaching to his daily life. It refers to

the acts of Islam and its congruency to Allah's teaching. All the MRPI items contain the word God, replaced by "Allah" in the present study.

It was translated from English into Maranao language by Rahimah A. Pangcatan, Teacher 1, an ALIVE Asatidz of Lanao del Sur, and validated by the researcher, Lainie L. Mamaki and Jamaliya B. Bara-acal, GCCNHS Asatidz. The questionnaire was administered to the respondents during their regular ALIVE class hours. The participants were informed that the participation was anonymous and voluntary. No identification information has been collected in the questionnaire. As one of the proponents of this study, the ALIVE coordinator visited the parents/guardians of the respondents to sign the consent letter (For minor age participants) before the study was conducted.

Descriptive analysis, such as mean, frequency and percentage, and inferential statistics, such as regression analysis, were utilized to treat the data for the study.

RESULTS AND DISCUSSION

On the Respondents' Assessment of their Knowledge of Islamic Moral Values

Islamic moral value refers to all Allah's teachings from the Quran and Hadith. Table 1 below shows the respondents' knowledge level on Islamic moral values.

The overall mean of the Islamic Moral Values is 2.70, which is described as moderately knowledgeable. It could also be interpreted that the knowledge level of the ALIVE learners may almost fall to slightly knowledgeable (M=2.50).

Indicator *16. "Allah S.W.T.'s rules fulfill all His creatures' needs." Indicator 19," Allah S.W.T. is knowledgeable of the movements of the sand." Both have the highest mean (M=3.17; moderately knowledgeable). On the other hand, indicator 3," All Islamic laws cannot be modified to fulfill contemporary needs and desires.", has the lowest mean (M=2.27: slightly knowledgeable).*

Indicator 3, having the lowest mean, reflects the modern concept of reality that the contemporary world is a great challenge to the moral values of the Muslims on how they will live the teaching of their faith against the social environment and the nature of the world in daily life (Dinamika, 2017).

According to Al-Ghazali, true knowledge is the knowledge of God; His books contain all His Islamic laws. It refers to the construct of Islamic Moral Values. To the Islam teaching, Islam generates kindness, generosity, mercy, sympathy, peace, disinterested goodwill, scrupulous fairness, and truthfulness towards all creation in all situations (Metcalf, 1984 as cited in Kawangit,2015).

Table 1. *Mean and Standard Deviation Distribution of the Knowledge of Islamic Moral Values of the Respondents*

INDICATORS	Mean	SD	Interpretation
1. Specific rules ordained by Allah S.W.T. cannot be violated to achieve success in worldly life	2.77	1.104	Moderately knowledgeable
2. To fully develop their nations. Muslims can completely follow Islamic teachings.	2.83	1.020	Moderately knowledgeable
3. All Islamic laws cannot be modified to fulfill contemporary needs and desires.	2.27	1.048	Slightly knowledgeable
4. People who impart beneficial knowledge to others will be rewarded for it in this world	2.50	.928	Moderately knowledgeable
5. Islamic teachings fulfill the needs of human beings' natural state (fitrah).	2.40	.968	Moderately knowledgeable
6. Islamic values are applicable only in certain situations, places and times.	2.73	1.112	Moderately knowledgeable
7. Allah S.W.T. will test a person who internalizes and practices religion.	1.70	.952	Moderately knowledgeable
8. Damage and destruction occur worldwide due to believers' and non-believers' actions.	3.00	.776	Moderately knowledgeable
9. A man should not leave his job when told by a doctor that he will die within a short time.	2.30	1.264	Moderately knowledgeable
10. In emergencies, Islam allows Muslims to abandon obligatory prayer (solat).	2.47	1.042	Moderately knowledgeable

11. Rasulullah created laws that were given to him by Allah S.W.T.	2.10	1.213	Moderately knowledgeable
12. All laws/rulings in the Qur'an are for the advantage and wellbeing of Muslims and non-Muslims.	2.83	.913	Moderately knowledgeable
13. Rasulullah's teachings are for the advantage and well-being of Muslims	2.83	.986	Moderately knowledgeable
14. Allah S.W.T. will not forgive people who commit sins intentionally.	2.60	1.037	Moderately knowledgeable
15. All human activities must be done for the sake of Allah S.W.T.	2.97	1.098	Moderately knowledgeable
16. Allah S.W.T.'s rules fulfill all of His creatures' needs.	3.17	.791	Moderately knowledgeable
17. All deeds (shari'ah) performed by Rasulullah were guided by revelation	2.93	.583	Moderately knowledgeable
18. If Allah S.W.T. wills to destroy a place where both Muslims and non-Muslims live, they may be affected.	2.73	.907	Moderately knowledgeable
19. Allah S.W.T. is knowledgeable of the movements of the sand	3.17	.592	Moderately knowledgeable
20. Rainfall is controlled by angels that Allah S.W.T has commanded	3.07	.828	Moderately knowledgeable
21. All deeds performed by people who have reached the age of puberty are held accountable.	3.00	1.050	Moderately knowledgeable
22. Worldly life cannot be separated from life hereafter	2.90	1.062	Moderately knowledgeable

23. People are far from Allah S.W.T. when they commit sins	2.97	1.189	Moderately knowledgeable
Overall	**2.70**	**.625**	**High**

On the Respondents' Assessment of their Islamic-Related Behavior

Islamic-related behavior is how Muslims apply Allah's teaching to daily life. It refers to the acts of Islam and its congruency to Allah's teaching.

The overall mean of how respondents assess their Islamic-related behavior is 3.087, described as agreeable. The highest indicator that manifests Islamic related behavior is indicator 7," *I thank Allah S.W.T when beggars come to my house"* (M= 3.33; agree).

Table 2 reveals the Mean Distribution of the Islamic-related behavior of the respondents.

Table 2. *Frequency, Percentage, and Mean Distribution of the Islamic-Related Behavior Respondents*

INDICATORS	Mean	SD
1. I make an effort to deepen my understanding of Islamic law	2.90	.960
2. I feel at peace when I hear the Qur'an recited	3.03	.556
3. I love my brothers and sisters in Islam as I love myself	3.10	.548
4. I try to understand the meaning of Qur'anic words/verses	3.27	.907
5. I feel sad when Ramadhan ends	3.00	1.017
6. I invite others to perform obligatory prayer (solat)	2.83	1.206
7. I thank Allah S.W.T when beggars come to my house	3.33	.922
8. I do not expose the shortcomings of others	3.03	1.033
9. I frequently discuss moral issues with my friends.	3.13	1.042
10. I make sure all my family members are following the teachings of Rasulullah	2.97	1.066
11. I make an ongoing effort to increase the frequency of my nonobligatory prayers	3.23	.774
12. I find time to recite the Qur'an even if I am busy.	3.07	.740
Overall	**3.09**	**0.532**

Indicator 6, *"I invite others to perform obligatory prayer (solat)"* has the lowest mean *(M=2.83)*, followed by indicator 1, *"I make an effort to deepen my understanding of Islamic law (M= 2.90)"*.

Findings reveal that the ALIVE learners need more guidance from their parents and Azatids to attain Islamic wisdom. For Islam, their wisdom manifests through their behavior, bravery, self-concept, and justice (Fauzan, 2019).

On the Impact of Knowledge of Islamic Moral Values of the ALIVE Learners on their Islamic-related Behavior

Table 4 presents a simple linear regression analysis of the Islamic moral values of the ALIVE learners and their Islamic-related behavior.

Table 4. *Simple Linear Regression Analysis between Islamic Moral Values of the ALIVE Learners and Islamic-Related Behavior*

Independent Variable	Regression Coefficient	t	P-Value
Islamic Moral Values	.388	8.150	.000

Constant: 2.83   R² Value: 0.151   F= 4.968   Sig.=.000

Simple linear regression analysis was used to test if the Islamic Moral Values explained ALIVE learners' Islamic-related behavior. The regression results indicated that the Islamic Moral Values explained 15.1% of the variation in Islamic-related behavior of ALIVE learners (R^2= 0.151, F = 4.968, p = .000). These results were significant at the p < .05 level. It further connotes a positive moderate correlation (r=.388) when Islamic moral values increase, the Islamic-related behavior is more congruent to the teachings of Allah.

The more knowledgeable the ALIVE learners are about the teachings of Allah, the more responsible and better people in society they become. The higher their knowledge of Islamic teachings, the more they are equipped and protected against the negative influence of the contemporary world (Dukarami,2017).

CONCLUSIONS

Morality is one of the Islamic teaching aspects related to a Muslim's behavior in daily life. Findings reveal that Islamic moral values significantly impact the Islamic-related behavior of ALIVE learners. It further connotes a positive moderate correlation when the knowledge of Islam's moral values increases the Islamic-related behavior more congruent to Allah's teaching. As their knowledge of Islam's Moral Values increases, they are more capable of applying the teaching of their faith against the social environment and nature of the world in daily life.

The results of this study could serve as the basis for the conceptualization of action research of the ALIVE coordinator and Azatids in GCCNHS. The intervention may address the Arabic language reading and comprehension and conduct orientation or seminar on the respective roles of Muslim parents and learners in moral development in the context of Islam. Moreover, the results could also serve as a basis for planning to improve the Madrasah Education Program (MEP) in the school. Finally, ALIVE coordinators from other schools in the Division of Gingoog City could also replicate this study and may include the social media exposure of the learners and other factors.

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