
The Understanding And Implementation of Values Education: Perceptions of Student Teachers

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Satu kajian telah dijalankan untuk menentukan kefahaman dan pelaksanaan penerapan nilai di kalangan guru-guru pelatih. Tujuh belas soalan dikemukakan kepada pelatih untuk mendapatkan maklumat tentang kefahaman mereka mengenai nilai-nilai murni. Selanjutnya sembilan soalan ditanyakan kepada pelatih untuk mengetahui amalan penerapan nilai dalam pengajaran yang mereka lakukan semasa latihan mengajar. Hasil kajian menunjukkan bahawa terdapat perbezaan pendapat tentang nilai-nilai murni serta amalan penerapan nilai murni di kalangan pelatih. Perbezaan tersebut juga dikesan setelah dibuat perbandingan dari segi jantina, bangsa dan kepercayaan (agama).

Introduction

Much has been written about roles of teachers in the classroom (e.g. Renner, 1979; Wadsworth, 1978; Cohen & Manion, 1977). Apart from teaching content or subject matter, teachers are also required to:

- (i) arrange or organize activities that could arouse students' interest in learning,
- (ii) organize concepts to be taught in a logical manner so that they could be easily understood by their students,
- (iii) make their students aware, understand, and confident of applying the moral values through the teaching of content,
- (iv) evaluate their teaching performance.

However, it is not easy to fulfill the tasks mentioned above. Only individuals with the "right" personality and who possess the characteristics of an effective teacher could perform these responsibilities satisfactorily.

To understand the "way of life" or responsibilities of a teacher in the school, Hilsum & Cane (cited in Cohen, 1977) conducted a study involving 66 primary schools in England. Their findings showed that:

26% of the teachers' time was spent on teaching,
10% on management of students,
12% on consultation with students,
10% to check the exercise books,
8% on lesson planning and preparation and
25% on "clerical" work.

Routines like these will sooner or later erode and threaten a teacher's patience and enthusiasm. Comments, complaints and conversations on these matter are quite normal among staff in and outside the school. It is clear then that without the "right" personality teachers might easily feel bored with the routines in the school. Consequently, their interest as teachers might decline. At the same time, their understanding and implementation of the curriculum might also be affected.

In addition to teaching and other responsibilities mentioned above, teachers in Malaysia are expected to keep up with the rapid changes and current reforms in the national education system. In 1987, The Ministry of Education formulated Malaysian's first explicitly stated National Education Philosophy which translates as follows:

"Education in Malaysia is a continuous process towards further enhancing the potentials of individuals in a comprehensive and integrated manner in order to bring about a balanced and harmonious personality from the intellectual, spiritual, emotional and physical aspects based on the belief and obedience to God. This effort is aimed at developing Malaysian citizens who are endowed with knowledge, of good character, responsible and capable of achieving personal well-being as well as contributing towards harmony, prosperity for the society and the nation". (Pusat Perkembangan Kurikulum, 1987)

This philosophy clearly places great emphasis on the teaching of Islamic Moral values in particular and universal values in general. In line with such an emphasis, a committee on Moral Education for non-Muslims was also set up. This Committee on Moral Education for non-Muslims comprising experts on Islam, Hinduism, Buddhism and Christianity identified 16 values to be taught in schools, viz: Kindness, Self-Reliance, Noble Aims, Mutual Respect, Mutual Love, Justice, Freedom, Courage, Physical and Mental Health, Honesty, Industriousness, Cooperation, Moderation, Gratefulness, Rationality and Spirit of Social Solidarity. These values are being taught to all students. Teachers of all subjects have been urged to infuse these "noble values" either or directly or indirectly during the teaching of their respective subjects.

The rate of success and the nature of implementation, however, varies depending on the teachers' understanding of the concept "noble values" and ways of implementing them. Thus there is a need for a study to understand and determine the situation. This paper offers a preliminary finding about the implementation of the noble values by some student teachers.

Purpose

The main purpose of the study is to explore some student teachers' views and opinions about noble values and infusion of these values in teaching. It is assumed that the views about their teaching performance can indirectly inform us of their personality (Atan Long, 1980; Trowbridge L.W, 1973). It is hoped that these findings could inform us some the extent to which the teaching and inculcation of "values" is taking place in the classrooms.

Method

A survey was conducted to obtain data from 106 student teachers during their teaching practice. They were requested to complete a questionnaire containing items to elucidate their perceptions of "noble values" and the infusion of these values in their teaching. Since the student teachers were from diverse racial and religious backgrounds, we felt that it was necessary to explore the differences in opinion among the various groups.

Instrument

The questionnaire consisted of three parts. The first part asked for the background of the respondents. The second part consisted of seventeen items relating to noble values. The third part consisted of nine(9) items on the infusion of noble values during teaching. Respondents were required to state whether they "agree", "disagree", or "uncertain" about the statements. In the analysis, "uncertain" responses were included in the "disagree" category. To ensure that the items were easily understood and in agreement with the purpose of the study, the items were reviewed by a number of lecturers from the School of Educational Studies, Universiti Sains Malaysia, Penang. The questionnaire was also piloted before the actual study.

Subjects

A total of 106 student teachers participated in the study (about 12% of the total student teachers involved in the practice teaching). They were student teachers from the School of Educational Studies, Universiti Sains Malaysia who were undertaking teaching practice for the academic year 1990/91. They consisted of various ethnic groups: Malays, Chinese, Indians and others. Table 1 shows the characteristics of the subjects.

Table 1: The descriptive characteristics of the subjects

SEX		ETHNIC GROUP				RELIGION			
Male	Female	Malay	Chinese	Indian	Others	Islam	Christian	Buddhist	Others
41	65	60	30	12	4	59	13	21	13

Implementation

The questionnaires were distributed to the student teachers via their supervisors. A total of 200 questionnaires were distributed. The respondents had about three weeks to complete and send in the questionnaires. However, only 106 were returned.

Results and Discussion

The students' responses to each of the items in the questionnaires are given in percentages. The tables in the following pages show:

- (i) the total percentage scores of the responses ,
- (ii) the percentage scores of the responses by sex,
- (iii) the percentage scores of the responses by ethnic groups,
- (iv) the percentage scores of the responses by religion.

Table 2a: Overall Percentage Scores of Responses
(Section A : Understanding)

No	Items	Agree	Disagree
1.	I understand the meaning of noble values (N.V.)	90.6	9.4
2.	I agree that the N.V. should be included in the subjects.	94.3	4.7
3.	I am confident that the infusion of N.V. through the subjects could be implemented.	90.6	9.4
4.	The N.V. could be observed through an individual's behaviour.	84.9	5.1
5.	Values have different meaning for different individuals.	74.5	24.6
6.	Good and bad values are like oil and water they don't mix.	46.2	52.9
7.	N.V. are inherited.	71.7	28.3
8.	Ones values are influenced by environment.	91.5	8.5
9.	Good values are generally difficult to inculcate.	40.6	39.6
10.	Bad values are more easily adopted.	60.4	38.4
11.	There is a specific method to inculcate noble values in individuals.	49.1	50.9
12.	There is a special reference for developing N.V. in individuals.	48.2	51.8
13.	There are certain conditions for developing N.V. in individuals.	48.1	51.9
14.	The present generation does not experience a special way of developing N.V.	51.9	48.1
15.	One's values are controlled by mind.	46.2	53.8
16.	Our society faces a failure in developing N.V.	31.1	68.9
17.	Materialistic preference over N.V. is prevalent in our society.	83.0	17.0

The students' responses on the whole were inconsistent. The scores for some items exceeded 70%. These were for items numbers 1, 2, 3, 4, 5, 7, 8, and 17. Other items had scores of less than 70% (refer Table 2a). The results showed that there was a difference of opinion about certain aspects of values. These differences of opinion was supported by the students' responses to items 9, 10, 11, 12, 13 and 15 (Table 2a). The respondents were not in agreement whether the values were easily inculcated or not. A similar observation was also noted for their responses to items concerning the sources of reference and the necessary conditions to develop individual moral values (item 12: 48.2% and item 13: 48.1%- Table 2a).

Table 2b: Percentage Scores of Respondents
(Implementation)

No	Item	Male	Female
1.	I infuse values in my teaching.	92.5	7.5
2.	I give everyday examples of values during introduction.	78.3	21.7
3.	I read books on values to help in my teaching.	50.9	49.1
4.	I question pupils on values during discussion.	61.3	38.7
5.	I reprimand the pupils if their behaviors are against good values.	97.2	2.8
6.	Pupils are encouraged to express their values during discussions.	74.5	25.5
7.	I always take the opportunity to impart the teaching of values from the lessons during closure.	82.0	8.0
8.	I require pupils to read books on values apart from their texts.	38.7	61.3
9.	I remind pupils to think of the effects of observing and practicing good values in the everyday life.	79.2	20.8

The responses for the items relating to the ways of implementing and infusing noble values were about the same as for Part A. Table 2b shows the percentage scores of the responses again were inconsistent. Three items (numbers 3, 4 and 8) had a score of less than 70%. Only about 50.9% respondents indicated that they read books that explain about values (item 3: Table 2b). If the respondents had really implement the infusion of values, the response to item 8, Table 2b should exceed 70% not 38.7%. Items 8 in this table showed that a majority of the student teachers did not require their pupils to read books on values in order to increase their knowledge and understanding on values.

Table 3a: Percentage Scores According To Sex
(Section A: Understanding)

No	Item	Male	Female
1.	I understand the meaning of noble values (N.V.)	95.2	87.7
2.	I agree that the N.V. should be included in the subjects.	95.1	93.8
3.	I am confident that the infusion of N.V. through the subjects could be implemented.	87.8	90.7
4.	The N.V. could be observed through an individual's behaviour.	87.9	83.1
5.	Values have different meaning for different individuals.	70.7	77.0
6.	Good and bad values are like oil and water: they don't mix.	51.3	43.1
7.	N.V. are inherited.	26.8	27.7
8.	Ones values are influenced by environment.	87.8	93.9
9.	Good values are generally difficult to inculcate.	31.7	46.1
10.	Bad values are more easily adopted.	63.4	58.4
11.	There is a specific method to inculcate noble values in individuals.	48.8	49.3
12.	There is a special reference for developing N.V. in individuals.	39.0	53.9
13.	There are certain conditions for developing N.V. in individuals.	58.5	41.6
14.	The present generation does not experience a special way of developing N.V.	63.4	44.6
15.	One's values are controlled by mind.	51.2	43.1
16.	Our society faces a failure in developing N.V.	31.7	30.8
17.	Materialistic preference over N.V. is prevalent in our society.	82.9	83.0

Students' Perception (By Sex)

Table 3a shows the students' responses about values , analysed by sex. The responses of both groups were almost the same overall. When a 10% difference in score was used as an indicator to differentiate between the two groups, 4 items (9, 12, 13 and 14) had a difference in scores exceeding 10%. Based on this criterion it could be concluded that there was a difference in opinion about noble values between males and females.

Table 3b: Percentage Scores According to Sex
(Implementation)

No	Item	Male	Female
1.	I infuse values in my teaching.	92.7	92.4
2.	I give everyday examples of values during introduction.	85.4	73.4
3.	I read books on values to help in my teaching.	58.6	46.1
4.	I question pupils on values during discussion.	68.3	56.9
5.	I reprimand the pupils if their behaviors are against good values.	97.6	96.9
6.	Pupils are encouraged to express their values during discussions.	90.2	64.6
7.	I always take the opportunity to impart the teaching of values from the lessons during closure.	90.0	70.0
8.	I require pupils to read books on values apart from their texts.	41.5	36.9
9.	I remind pupils to think of the effects of observing and practicing good values in the everyday life.	82.9	76.9

The results in Table 3b showed that there was a difference between the groups - males and females - for items 2, 3, 4, 6 and 7 (the 10% difference was used). This implied that males implement the infusion of noble values differently from females.

Students' perceptions according to ethnic groups

The same criterion as above i.e. a difference of 10% in score was used as a standard to differentiate the perceptions about values among the three different ethnic groups involved in the study.

Table 4a: Percentage Scores According To Ethnic Groups
(Section A: Understanding)

No.	Item	Malay	Chinese	Indian
1.	I understand the meaning of noble values (N.V.)	90.0	90.0	100.0
2.	I agree that the N.V. should be included in the subjects.	98.3	93.4	83.3
3.	I am confident that the infusion of N.V. through the subjects could be implemented.	88.4	93.6	100.0
4.	The N.V. could be observed through an individuals behaviour.	85.0	83.3	91.61
5.	Values have different meaning for different individuals.	76.7	73.3	75.5
6.	Good and bad values are like oil and water they don't mix.	53.3	36.7	33.3
7.	N.V. are inherited.	30.0	26.7	25.0
8.	One's values are influenced by environment.	88.3	93.3	100
9.	Good values are generally difficult to inculcate.	38.4	40.0	50.0
10.	Bad values are more easily adopted.	55.0	60.0	83.41
11.	There is a specific method to inculcate noble values in individuals.	51.6	60.0	25.0
12.	There is a special reference for developing N.V. in individuals.	53.3	46.9	33.3
13.	There are certain conditions for developing N.V. in individuals.	46.6	56.6	33.3
14.	The present generation does not experience a special way of developing N.V.	58.4	43.3	41.7
15.	One's values are controlled by the mind.	43.3	56.7	41.6
16.	Our society faces a failure in developing N.V.	35.0	23.3	25.0
17.	Materialistic preference over N.V. is prevalent in our society.	83.3	86.7	75.0

Referring to Table 4a, 3 items (4, 5 and 7) showed the same perceptions for the three groups. Seven items (1, 2, 9, 10, 11, 12 and 17) showed the same opinion was shared by both Malays and Chinese. 5 items indicated the same shared opinion for Chinese and Indians (items 3, 6, 8, 14 and 16). One item (i.e. no 15), indicated that the same opinion was being shared by Malays and Indians and item 13 showed a difference in opinion for the three groups in the study. The results showed inconsistent perceptions for the three groups concerning noble values.

Table 4b: The Percentage Scores According To Ethnic Group
(Implementation)

No.	Item	Malay	Chinese	Indian
1.	I infuse values in my teaching.	88.4	96.6	100.0
2.	I give everyday examples of values during introduction.	83.4	70.0	66.7
3.	I read books on values to help in my teaching.	56.6	43.3	41.7
4.	I question pupils on values during discussion.	56.9	65.0	60.0
5.	I reprimand the pupils if their behaviors are against good values.	96.9	96.6	96.71
6.	Pupils are encouraged to express their values during discussions.	73.3	76.6	75.0
7.	I always take the opportunity to impart the teaching of values from the lessons during closure.	86.7	73.3	83.3
8.	I require pupils to read books on values apart from their texts.	45.0	30.0	25.0
9.	I remind pupils to think of the effects of observing and practising good values in the everyday life.	85.0	66.6	75.0

In Table 4b, four items (1, 2, 3 and 9) showed a similarity in opinion regarding the implementation of values for both the Chinese and Indians. Four items (items 4, 5, 6 and 7) indicated that all three groups shared the same opinion regarding the infusion of values (by still using a difference of 10% in scores). Only one item (item 8) showed a difference between the three groups studied. Inconsistency in responses indicated a difference in the implementation and infusion of values.

Students' perceptions according to beliefs

This preliminary study also tried to establish if differences in opinion was based on their different beliefs. The comparison was made based on the percentage scores of there sponses for the seventeen items in the questionnaires. A difference of 10% was used as a standard for the analysis. The following results were obtained (refer to Table 5a):

Table 5a: Percentage Scores According To Religious Beliefs
(Section A : Understanding)

No.	Item	Islam	Chris.	Buddh.	Others
1.	I understand the meaning of noble values.	89.9	84.6	95.3	100.0
2.	I agree that the N.V. should be included in the subjects.	98.3	84.6	95.2	90.0
3.	I am confident that the infusion of N.V. through the subjects could be implemented.	89.8	84.6	95.3	100.0
4.	The N.V. could be observed through an individual's behaviour.	84.7	76.9	85.7	90.0
5.	Values have different meaning for different individuals.	76.3	61.5	71.5	81.8
6.	Good and bad values are like oil and water: they don't mix.	52.6	46.2	38.1	27.3
7.	N.V. are inherited.	28.8	46.2	14.3	8.2
8.	One's values are influenced by environment.	88.2	92.3	95.2	100
9.	Good values are generally difficult to inculcate.	39.0	69.2	28.6	36.4
10.	Bad values are more easily adopted.	54.2	69.2	56.1	81.8
11.	There is a specific method to inculcate noble values in individuals.	52.6	30.8	66.7	27.3
12.	There is a special reference for developing N.V. in individuals.	52.6	38.5	42.9	36.4
13.	There are certain conditions for developing N.V. in individuals.	45.8	61.5	47.7	36.4
14.	The present generation does not experience a special way of developing N.V.	45.8	61.5	47.7	45.5
15.	One's values are controlled by the mind.	42.4	30.8	61.9	54.6
16.	Our society faces a failure in developing N.V.	33.9	15.4	23.8	36.4
17.	Materialistic preference over N.V. is prevalent in our society.	83.1	84.6	85.7	72.2

- (i) there was no item that indicates similarities in opinion among the groups of different beliefs,
- (ii) the three groups showed similarities in opinion as indicated by items 2, 3, 4, 5 and 15.

The groups consisted of Muslim, Buddhists and others. Only 4 out of the 17 items indicate no difference (items 6, 8, 12 and 17),

- (iii) the Christians frequently showed a difference of opinion from other groups. Only 4 out of the 17 items showed no difference (items 6, 8, 12 and 17).

Based on the above criteria, it could be concluded that there was no uniformity in opinion concerning noble values among the groups with various religious beliefs.

Table 5b: Percentage Scores According To Religious Beliefs
(Implementation)

No.	Items	Islam	Chris.	Buddh.	Others
1.	I infuse values in my teaching.	89.9	92.3	100.0	100.0
2.	I give everyday examples of values during	83.1	76.9	66.7	72.7
3.	I read books on values to help in my teaching.	57.9	38.5	61.9	36.4
4.	I question pupils on values during discussion.	64.4	53.9	47.7	45.5
5.	I reprimand the pupils if their behaviors are against good values.	96.6	100.0	95.2	100.0
6.	Pupils are encouraged to express their values discussions.	74.6	69.2	85.8	72.9
7.	I always take the opportunity to impart the teaching of values from the lessons during closure.	86.5	76.9	76.2	81.8
8.	I require pupils to read books on values apart from their texts.	45.8	15.4	38.1	36.4
9.	I remind pupils to think of the effects of observing and practicing good values in the everyday life.	84.8	61.5	71.5	81.8

With regard to the infusion of noble values, only one item on the questionnaire (refer Table 5b) showed a shared opinion while 8 others indicated a difference of opinion.

The findings indicated that groups with different religious beliefs implement the infusion of noble values differently.

Conclusion

This study could be regarded as a preliminary exploratory study about perceptions of noble values and the implementation or infusion of noble values during teaching among a group of student teachers. Among the findings of the study were:

- (1) there were differences in opinion or perception about noble values among the respondents in the sample studied. The respondents also indicated a difference in the way they implement the infusion of noble values during teaching,
- (2) there was no uniformity of opinion about noble values for both males and females. There was also a difference in the way males implement the infusion of noble values when compared to that of females,
- (3) There was no uniformity of opinion regarding noble values among the various ethnic groups. They also differ in the way they implement the infusion of noble values,
- (4) there was no uniformity in opinion concerning noble values among the respondents of various religious beliefs. They also agreed to differ in the way they implement the infusion of noble values.

The above findings showed the perceptions of the sample in the study was inconsistent. Why is a more consistent response not obtained? Is there any relationship between the students' inconsistent response and their personality? How to increase the students' responses so that they are more consistent?

One of the approaches that could be used to answer all the above questions is by analysing the following question:

Do the respondents really know and understand the concept of "insan" (man) that is stated in the National Education Policy?

The authors are of the opinion that there is a connection between the students' understanding of the concept "insan" (man) and the process of infusion of noble values (Ismail ; in press). The respondents should also try to increase their awareness and understanding so that the knowledge (particularly about noble values) they acquire could be practised in their teaching. Because noble values are something that must be inculcated, the respondents must always be aware that they have to be role models for the class. There should not be a gap between theory and the practice of noble values in their everyday lives.

Finally, it is reiterated that this is a preliminary study. A more complete study with proper statistical tests for significance should be conducted. It is hoped that this study could make a contribution to educators to think about the process of developing and producing teachers with qualities and personalities that are consistent and in line with the vision of a perfect educator (teacher) and insan (man).

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