

## SYNOPSIS

This research aims at developing a Curriculum Content for Children's Character Development module proposed for parent education programs in Malaysia. The proposed curriculum content is focusing on a character development module for the Malay-Muslims youth who are currently suffering from a severe crises of character. For this purpose, the curriculum content is developed based on the content analysis of two selected Arabic texts derived from: *Kitāb Tahdhīb al-Akhlāq wa Tathīr al-A'rāq* written by Ibn Miskawayh and *Kitāb Ihyā' 'Ulūm al-Dīn* written by Abu Hamid Muhammad al-Ghazali. Based on the content analysis of both selected texts, a Curriculum Content for Children's Character Development is developed and further evaluated.

Therefore, data analysis is divided into two phases of research:

Phase One: Content Analysis Research

Phase Two: Curriculum Evaluation

In the first phase of this research (Phase One), the researcher analyzes the selected texts using a qualitative semantic analysis approach. In this case, the researcher is using a non-frequency qualitative method due to the need for analyzing the conceptual framework, the contexts and latent understanding of the texts. For this purpose, the content analysis of these selected texts highlights the similarities of Ibn Miskawayh and al-Ghazali's views concerning the Objectives of Character Education and the Curriculum Content for Children's Character Development. In the second phase of this research (Phase Two), the proposed Objectives of Character Education and the Curriculum Content are further implemented and evaluated in order to assess its feasibility.

In the Curriculum Evaluation process, the proposed curriculum content is implemented as one of the modules for CCL 2052: *Family Management and Parenting Course* in IIUM. Respondents' feedbacks before and after the curriculum implementation (pre and post evaluation) are recorded and analyzed. Congruence of the pre and post-evaluation analysis are comparatively analyzed. Based on the Congruence Analysis of pre and post-evaluation exercise, the curriculum content is further refined and developed into a final proposal.

It is hoped that the proposed Curriculum Content for Children's Character Development will be realized and implemented for the benefit of the Malay-Muslim parents in Malaysia. It is also hoped that some of these research findings will serve the needs of Malaysia as a developing nation. In the transformation process towards a developed nation, Malaysia is currently facing critical challenges of human development. One of the most critical challenges of 2020 Vision is how to create a moral society imbued with high ethical and religious values, that evenly balanced with the physical development. Last but not least, the importance of familial stability and parental leadership in developing children's character and identity are basic premises of human development.

**PEMBINAAN KANDUNGAN KURIKULUM  
PEMBENTUKAN AKHLAQ KANAK-KANAK BERDASARKAN  
TAHDHIB AL-AKHLAQ WA TATHIR AL-A'RAQ DAN IHYA' 'ULUM AL-DIN**

**SINOPSIS**

Kajian ini bertujuan membina Kandungan Kurikulum Pembentukan Akhlak Kanak-kanak (*Curriculum Content for Children's Character Development*) yang dicadangkan untuk program-program keibubapaan di Malaysia. Kandungan kurikulum yang dicadangkan tersebut memberikan keutamaan terhadap pembinaan modul pembentukan akhlaq untuk generasi muda di kalangan pemuda Melayu-Muslim yang kini sedang menghadapi krisis akhlak yang amat parah. Sehubungan dengan itu, pembinaan kandungan kurikulum tersebut berdasarkan analisa teks terpilih daripada dua karya tersohor dalam bidang Pendidikan Akhlak iaitu: *Tahdhīb al-Akhlāq wa Tathīr al-A'rāq* yang ditulis oleh Ibn Miskawayh (m.1030) dan *Kitāb Ihyā' 'Ulūm al-Dīn* yang ditulis oleh Abu Hamid al-Ghazali (m.1111).

Kajian ini dibahagikan kepada dua fasa. Fasa pertama melibatkan Analisa Teks dan Fasa Kedua melibatkan Penilaian Kurikulum. Pada peringkat pertama, penyelidik telah menganalisa perbahasan Ibn Miskawayh dan Abu Hamid al-Ghazali mengenai pendidikan anak-anak. Dalam hal ini, penulis menggunakan kaedah kualitatif tanpa pengiraan (*non-frequency qualitative method*) berdasarkan keperluan untuk mengkaji kerangka pemikiran penulis, konteks dan pemahaman yang tersirat (*latent understanding*) di dalam teks tersebut. Sehubungan itu, analisa teks tersebut menumpukan kepada ciri-ciri persamaan pandangan di antara Ibn Miskawayh dan al-Ghazali tentang Objektif Pendidikan Akhlaq dan Kandungan Kurikulum bagi pembentukan Akhlaq Kanak-kanak.

Pada peringkat kedua kajian ini, kandungan kurikulum yang dicadangkan telah dinilai untuk diuji keberkesanannya. Di dalam proses Penilaian Kurikulum, cadangan kandungan

kurikulum tersebut telah dinilai modul CCL 2052: *Family Management and Parenting Course* di Universiti Islam Antarabangsa Malaysia (IIUM). Berdasarkan maklumbalas peserta kursus di dalam proses Penilaian Kurikulum sebelum dan selepas penilaian (*pre and post evaluation*) tersebut, kajian perbandingan (*congruence analysis*) di antara keduanya telah dijalankan. Berdasarkan kajian perbandingan tersebut serta cadangan yang diutarakan oleh responden, rangka cadangan akhir untuk Kurikulum Pembentukan Akhlak Anak-anak telah dibentuk.

Adalah diharapkan cadangan Kandungan Kurikulum Pembentukan Akhlaq Kanak-kanak ini akan direalisasikan dan dilaksanakan untuk manfaat generasi Melayu-Muslim di Malaysia. Diharapkan juga bahawa hasil kajian tersebut akan membanttu keperluan bangsa Malaysia yang sedang membangun. Dalam proses transformasi ke arah negara maju, Malaysia sedang menghadapi masalah sumber manusia yang kritikal. Salah satu cabaran utama Visi 2020 adalah untuk membentuk masyarakat bermoral yang kaya dengan nilai etika dan agama, sejajar dengan pembangunan fizikal dan material. Di samping itu, kestabilan sesebuah keluarga dan kepimpinan ibubapa dalam pembentukan akhlaq anak-anak adalah pra-syarat di dalam pembangunan insan.

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