EDUCATOR's ADAB INVENTORY : INFUSING ISLAMIC MANNER (ADAB) AND ISLAMIC WORK ETHICS IN TEACHING PROFESSION

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Summary/Intensity

The present proposal aims to expose the actual interest of the author in developing a post doctoral project in the area of soft skill measurement particular in the Islamic manner or adab and Islamic work ethics. With the main objective of studying a new tool of measurement by creating educator's adab inventory. For this work, the author has in mind to use theoretical framework whereby it forms the link between the contextual level and the individual behavior in educational institutions. Unlike what happens in most of existing the approaches used in measuring work ethics and efforts transforming into *insan ta'adibi* (being *adab* in the form of Muslim practitioners), the new adab inventory is hoped to bear a to result of a comprehensive code covering almost every aspect of social behavior, a part of the complete way of life which is Islam.

Introduction

Islamic Manner or adab is one of Islamic educational goals. It contains a comprehensive code that will result in good Islamic practitioners(Marwan, 2000).Loss of *adab* causes the Muslim dilemma which foster confusion and error in knowledge and later on, it could lead to the rise of unqualified leaders in Muslim community(Al-Attas, 1979).Therefore, in the process of Islamization of knowledge and being good Islamic person, *adab* as well as Islamic principles, values and norms are emphasized to be guided and influenced through the process of education in all aspects including curriculum, co-curricular activities, methods of teaching, relationship between teacher, educator and student and the relationship between the educational institution and society(Ali Adam,1997)

In the Islamic education process, a teacher or educator has an important role in training Muslim youths to behave ethically as the first step. According to *Ibn Miskawayh*(Nadia, 1994), in his book *tahdhib al-akhlaq*(Refinement of character), teachers as trainer must make an impact on the young educator in terms of desirable knowledge, moral, customs and behavior, in mounding them into becoming role models within Muslim Community which makes them the acceptable human model within the Muslim community. Therefore, the training of adab has been considered as an important duty for Muslim teachers well as educators. However, it questions are raised on what they can do about this issue, especially their thought and perception towards correlation between Islamic manner and Islamic work ethic. Hence, an understanding of how educators or teachers are motivated towards a positive work ethic within school structure and tasks, will not only effect the performance outcome of the teachers and educators, but will also influence on the extent in which the school encourages a positive work ethic of the individual to benefit the organization.

In the same way, the cultural self-representation theory can be associated with what Kreitner and Kinicki (1992) pointed out on ethical behaviors in work place. They suggested that religion and belief or *cultural influences* have a prospective to enclosure individual''s ethical codes in work place which, subsequently, leading to the ethical behaviors. In other words, self concept of individual correlates with the culture and their work practices, and it affects their work behaviors accordingly.

Besides, Rafiq (1996) stated that *individual factors* which individuals come to work with different values. Factors affecting one''s ethical behavior include: stages of moral development, personal values and morals, family influences, peer influences, and life experiences.

According to Rice (1999), Islam contains its own ethical system which offers specific guidelines for conducting business and work. These guidelines, in turn, relate to the noble concepts of unity, justice and trusteeship. Islamic work ethics, the focus of this study, constitutes Islam's expectations with respect to one's behavior at work which 3 includes his or her effort, dedication, cooperation, responsibility, social relations and creativity. Essentially, when

one has a close relationship with God, one's attitudes and behaviors would tend to be consistent with the rules and stipulations of the religion (Nik Mu'tasim, Nordin and Abdullah Sanusi, 2006). Hence, on this basis, a person's commitment to his or her work ethics would be expected to be significantly related to their beliefs and behaviors to the organization. Therefore, the conceptual framework was intent to study that Islamic Work ethic
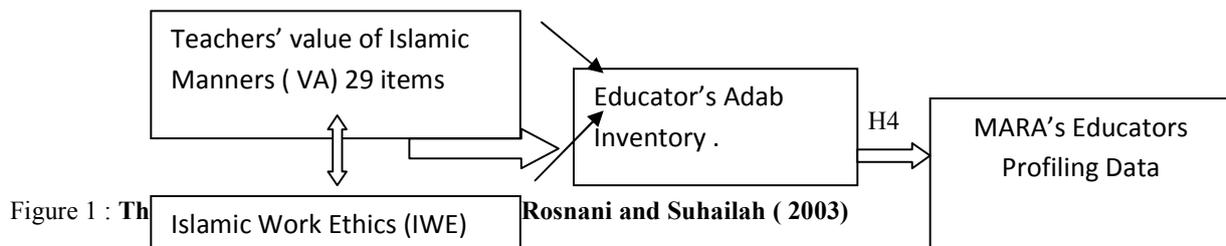
Theoretical Framework

Figure 1 : Th ... **Rosnani and Suhailah (2003)**

... pothesis of the study

H1 : Teacher ... (*adab*) is positively associated with the Islamic work ethic
H2 : Islamic ... to educator's *Adab* Inventory.
H3 : Educator Adab Inventory mediates between teacher's value of Islamic manner and Islamic work ethics.
H4: Educator Adab Inventory is positively associated to good muslim and blessed person.

Objectives

1.The work proposed here has the intention to contribute to the development of these   ideals,knowing that several types of system and elements are being tested and studied in many institutions, As a result, old concepts are improved in terms of their efficiency, but among new inventory could needed to be created. In order to enhance the human capital development educators of MARA, this research is crucial for policy makers.

2.The work proposed here has a major objective in the development and test of   the hypothesis to retrieve the new finding of teacher's and educator's behavior in their perception and thought in   the workplace. Another interesting feature of this is that there is a strong evidence that probably it will allow the educational administrator to design the excellent track by tackling personal need and performance using Islamic mould.

Significant of study

Result of this study is pictured to provide empirical data on developing Murabbi teacher in MARA Education Institution that have not been fully studied. Therefore, this study will fill this research's needs. Thus the result is expected to help in understanding of MARA Educator and infusing Islamic manner *Adab* which will promote in Education by several factors.

Research Design

In this study, the survey method will be used as it is considered the most efficient due to the time constraint and cost. A Questionnaire will be adapted from Abdul Hakim(2006), Ali (1988) and Rosnani and Suhailah(2003) measure these relationships. It consists of two parts. A pilot study will be came out to validate internally the questionnaire. The questionnaire will be distributed to random of MARA Junior Science Colleges educators in Peninsular Malaysia using convenient sampling technique.

Population

The population is the educator and teachers in various institutions of MARA itself. Upon identifying the sample, due to the logistic difficulties in some rural areas the researcher only will get cooperation from certain institutions which will convenient for the educator's are Muslim and teaching in MARA Educational institution mentioned above. They are accepted to be a participant in this study. To distribute the questionnaire the researcher will gaining help from both educators and administrators which the researcher is acquainted to. The questionnaires is attached with a covering letter that assures the confidentially of the data collected and describes the major components of the questionnaires and will return them to the principal or school administrator or assigned person within the time allocated.

Validity and Reliability

To establish the face and constructs validity of the instrument, the opinion of two experts in the particular area will be carried out on the design and items used for various dimensions. Using the method of backward translation, the questionnaire will be translated from English to Malay. The instrument will be distributed and tested on 30 educators

from a school that are not on the list of selected schools. Based on the pilot test result, a few items will be added while a few will be omitted in order to further refine the instrument. In terms of reliability of this study, researcher will establish the method of internal consistency and employing Cronbach's Alpha coefficients ranged from .7500 to maximum 1.000 which indicates that the instrument is most reliable.

Instrumentation

This research will establish a new tool of measurement indicating the educator's perception and thought on the subject below:

Instrument of Educator value of Islamic manner (*Adab*) was adapted partly from Rosnani and Suhailah (2003). It comprised of 8 items measuring educator's perception towards infusing Islamic manners.

Instrument of Educator on Islamic work ethics will be measured using an instrument developed by Ali(1988). This instrument comprised of 17 items. Scores on the 17 items reflect beliefs in the Islamic work ethics.

The response to each item is in the form of five point Likert Scale of " Strongly disagree", " disagree", neither disagree nor agree, " agree" and strongly agree".

The Demographic characteristics being the first section in the questionnaire contains questions with regard to the respondent's background information (gender, academic background, specialization, age, teaching experience, teaching periods per week and experience on infusing Islamic manners.

Data Analysis

Rasch Model will be used to determine the extent to which the model of hypothesized relationship is supported. Goodness of Fit and three parameter examine both correlation and causal relationship among variables spontaneously. The analysis aims at assessing the model of fit perception on infusing Islamic manner and Islamic work ethics. The data collected will be displayed in the person item map for profiling purposes. For the Demographics data , frequency and percentage will be employed.

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Islamic ethics (أخلاق, إسلامية), defined as "good character," historically took shape gradually from the 7th century and was finally established by the 11th century. It was eventually shaped as a successful amalgamation of the Qur'anic teachings, the teachings of the Prophet Muhammad, the precedents of Islamic jurists (see Sharia and Fiqh), the pre-Islamic Arabian tradition, and non-Arabic elements (including Persian and Greek ideas) embedded in or integrated with a generally Islamic structure