


## Chapter 13

# Empowering Learning Ethics Culture in Islamic Education

**Miftachul Huda**

 <https://orcid.org/0000-0001-6712-0056>

*Universiti Pendidikan Sultan Idris,  
Malaysia*

**Khoirurrijal Khoirurrijal**

*State Institute for Islamic Studies  
(IAIN) Metro Lampung, Indonesia*

**M. Ihsan Dacholfany**

*Universitas Muhammdiyah Metro  
Lampung, Indonesia*

**Susminingsih Susminingsih**

*State Institute of Islamic Studies (IAIN)  
Pekalongan, Indonesia*

**Azmil Hashim**

*Universiti Pendidikan Sultan Idris,  
Malaysia*

**Nurazmalail Marni**

*Universiti Teknologi Malaysia,  
Malaysia*

**Ahmad Kilani Mohamed**

*Universiti Teknologi Malaysia,  
Malaysia*

**Madheil Azaeim Ahmad Puad**

*Universiti Kebangsaan Malaysia,  
Malaysia*

**Mohd Hilmi Rozali**

*Universiti Teknologi Malaysia,  
Malaysia*


**Andino Maselena**

*Universiti Tenaga Nasional Malaysia,  
Malaysia*

**Nasrul Hisyam Nor Muhamad**

*Universiti Teknologi Malaysia,  
Malaysia*

**Afiful Ikhwan**

 <https://orcid.org/0000-0002-6412-3830>

*Universitas Muhammadiyah Ponorogo,  
Indonesia*

DOI: 10.4018/978-1-5225-8528-2.ch013

## **INTRODUCTION**

In the educational field, the learning acquisition has an important role to play in enhancing the personal growth and social responsibility (Aminin et al., 2018; Huda et al., 2018a; Rosli et al., 2018). This can be seen from the curriculum design prepared for the learning process from a variety of sides, such as content of book, learning strategy appointment and also the spiritual processing which underlies the students' emotional and creative thinking (Furnham, Monsen & Ahmetoglu, 2009). The latter would become an important part to the inner state management. Among the school holders, they need to take care in performing the inner state among their students, since it can improve the individual inner to drive their deed between learning and other activities well in the way that can be balanced to the societal and individual concern (Wenger, 2010).

Moreover, it may become an outstanding concern which needs to pay attention on how to actually manage the goal itself to enable in getting well. Since every deed is inextricable link to the process to get possessing a goal, learning strategy activity is necessary to have a clear purpose to implement well in the way that can guide students in the school context (Huda & Kartanegara, 2015a; Slade & Prinsloo, 2013). Moreover, there has been scholarly attention to concern further on managing ethical and strategical consideration in the learning goal. To get the value to run the learning goal in the inner process among the students, the need to employ well on the learning acquisition in the perspective of Islamic classical heritage is significant to underlie the way on pursuing the foundational element to drive a goal in learning in the Islamic perspective. With this regard, this chapter will explore the ethics and strategy which can be implemented with considering attention to the learning goal among the students.

## **LITERATURE REVIEW**

### **Significance of Learning Goal in Islam**

As priming mechanism to design the learning purpose through its content, it can be prepared to achieve expectations for the learning outcome. Since learning purpose is the outcome which is supposed to enhance the standard of human quality in terms of cognitive, affective and psychomotor aspect, it can be employed from the curriculum design which underlies to drive the educational process with understanding the rules as in the guidelines (Elliott, 2015). In other words, it enables students to understand the content designed in the curriculum. In particular, the attempts to

22 more pages are available in the full version of this document, which may be purchased using the "Add to Cart" button on the publisher's webpage: [www.igi-global.com/chapter/empowering-learning-ethics-culture-in-islamic-education/234921](http://www.igi-global.com/chapter/empowering-learning-ethics-culture-in-islamic-education/234921)

## Related Content

---

### Islamic Business Ethics and Bank Competitiveness

Djamel Eddine Laouisset (2021). *The Role of Islamic Spirituality in the Management and Leadership Process* (pp. 104-112).

[www.irma-international.org/chapter/islamic-business-ethics-and-bank-competitiveness/281791](http://www.irma-international.org/chapter/islamic-business-ethics-and-bank-competitiveness/281791)

### Self-Criticism and Confronting Anti-Semitism: The Moderate Voices of Recognition in the Islamic World

Ronen A. Cohen (2019). *Post-Holocaust Studies in a Modern Context* (pp. 179-199).

[www.irma-international.org/chapter/self-criticism-and-confronting-anti-semitism/207775](http://www.irma-international.org/chapter/self-criticism-and-confronting-anti-semitism/207775)

### Mystical Tibet Today: Growing Tourist Route for Buddhist Religion and Knowledge Seekers and Pilgrims

Madlein V. Kotsotsashvili (2021). *Global Development of Religious Tourism* (pp. 175-191).

[www.irma-international.org/chapter/mystical-tibet-today/264833](http://www.irma-international.org/chapter/mystical-tibet-today/264833)

### A Narrative Journey Through Faith and Literacy

Jason D. DeHart (2023). *The Role of Faith and Religious Diversity in Educational Practices* (pp. 173-187).

[www.irma-international.org/chapter/a-narrative-journey-through-faith-and-literacy/329530](http://www.irma-international.org/chapter/a-narrative-journey-through-faith-and-literacy/329530)

### Development of the Scale of Spirituality for Workplaces

Gurvinder Ahluwalia (2022). *Handbook of Research on Integrating Spirituality in Modern Workplaces* (pp. 129-169).

[www.irma-international.org/chapter/development-of-the-scale-of-spirituality-for-workplaces/298178](http://www.irma-international.org/chapter/development-of-the-scale-of-spirituality-for-workplaces/298178)