

# Implementing Unity Elements in the Islamic Studies Curriculum

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***Abstract---** In response to the unifying recommendations in the Malaysian Education Development Plan (PPPM) 2013-2025, the Revised 2017 Primary School Curriculum (KSSR) brought a form of transformation in the content-s of Islamic Education textbooks, which included the addition of an explicitly translated unity element through 3 unity constructs namely Accepting, Respecting and Managing Diversity with each construct has its subconstructs. As a result of this transformation, teachers are required to adopt these elements to themes related to unity without changing the discipline and content of existing Islamic Education subjects, thus raising questions about the breadth of content of the textbook in accommodating them. Therefore, this research intends to review the scope and adequacy of the contents of the Revised 2017 Primary School Curriculum of Islamic Education textbook for Standard 3 in accepting the application of these elements. This study is a qualitative research based on content analysis design concerning literature review through document analysis and thematic analysis. The results show that the contents of the Standard 3 are rich in elements of unity. Although the amount of distribution is uneven, it can be developed through various approaches such as Beyond-Curriculum Elements (EMK) and Higher-Order Thinking Skills (KBAT). The implication is that teachers need to be sensitive in interpreting and developing elements of unity through a variety of integrated approaches as an initiative to produce students who are capable of accepting, respecting and managing diversity.*

***Keywords---** Unity Elements, Islamic Education, Revised 2017 KSSR, Textbook, PPPM 2013-2025.*

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## I. INTRODUCTION

Malaysia's multiracial society happens as a result from British colonial rule and the impact of the Divide and Rule policy that have made every race living in isolation thus producing a significant stereotype that to this day (Mohd Zuhdi et al., 2019). To address this, the Government has launched various policies to foster unity, and one of them is the National Education Policy (Jayum, 1997). In this regard, education plays an essential role in securing unity (Suresh Kumar, 2016). In fact, education also contributes to the appreciation of values and shared aspirations in forming a national identity (Ministry of Education Malaysia, 2013). Through the Malaysian Education Development Plan (PPPM) 2013-2025, elements of unity were also focused on Islamic Education and teachers are required to develop them with existing content and discipline (Curriculum Development Division, 2015) which raised questions about the capacity of the Islamic Education textbook in supporting it.

Through this transformation, the Revised 2017 KSSR was implemented for Standard 3 students beginning in 2019 (Curriculum Development Division, 2016b; 2017a; Ministry of Education, 2013) as well as an integrated approach

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between Beyond-Curriculum Elements (EMK) and the application of real values (Development Division Curriculum, 2016b) that is relevant to students to meet the needs of the 21st century needs (Nurazidawati & Acts, 2019). Besides, Higher-Order Thinking Skills (KBAT) were also emphasised to enable students to understand and apply what they are learning and to use their thinking at a higher level (Curriculum Development Division, 2014) and to produce a balanced and responsible people for national prosperity (Curriculum Development Division, 2016c). To improve the quality of education, standards-based curricula that are international practices were incorporated into the Revised 2017 KSSR through the drafting of the Curriculum and Assessment Standard Document (DSKP) containing Content Standards (SK), Learning Standards (SP) and Performance Standards (SPi) (Curriculum Development Division, 2017b). The transformation in the form of this standard also focused on the application of the elements of unity in the subject of Islamic Education (Curriculum Development Division, 2015).

## II. METHODOLOGY

It is a qualitative study based on content analysis design concerning the literature review through document analysis of Islamic Education textbooks to assess the scope and adequacy of the textbook content in supporting the elements of unity.

### 1) *Sample*

The Revised 2017 Primary School Curriculum of Islamic Education textbook for Standard 3, which began to be used in 2019, was selected as the study sample. This book is published for the Ministry of Education Malaysia (MOE) in 2018 by the Language and Literature Council (DBP) and was printed by Aslita Sdn. Bhd. It was written based on DSKP, the Revised 2017 KSSR by Muhamad Nasir Arshad, Muhamad Tauffid Khasim and Nor Suhanna Abdullah and edited by Roosnita Md Yusof and Wan Mohammad Afifi Wan Zainudin. The content of this textbook was carefully crafted following all the SKs and SPs for each title with 146 pages (Muhamad Nasir et al., 2018) covering seven main areas of the Quran (6 units), Hadith (1 unit), *Aqidah* (2 units), *Ibadah* (3 units), *Sirah* (3 units), Manners (4 units) and *Jawi* (3 units) (Curriculum Development Division 2017a).

### 2) *Tool*

Based on thematic analysis, six key processes were conducted - collecting data, generating initial coding, finding themes, highlighting themes, refining theme categorization and generating reports (Ghazali et al., 2018). It focuses searches on any content that is relevant to associate with elements of unity across religions contained in the textbook of the Revised 2017 KSSR Islamic Education textbook for Standard 3. In this study, the term content refers to the definition given by the Language and Literature Council dictionary (2010) which is something that is contained in something by focusing on vocabulary points and phrases that can be associated with elements of unity. In an attempt to ensure the accuracy of a description described through document analysis, the validity of the data was done through the evaluation of two experts who were directly involved in the production of the Revised 2017 KSSR Islamic Education textbook. In terms of data reliability, this study went through several processes such as the long study period with expert evaluators and supervisory committees (Abdul Muhsien, 2014) as well as coding agreements based on the Cohen Kappa

index method with a theme of 141 units. The result of computing the value of the agreement between the valuation experts is 1.0, which is very good, as defined by Landis and Koch (1977).

### III. RESULTS AND ANALYSIS

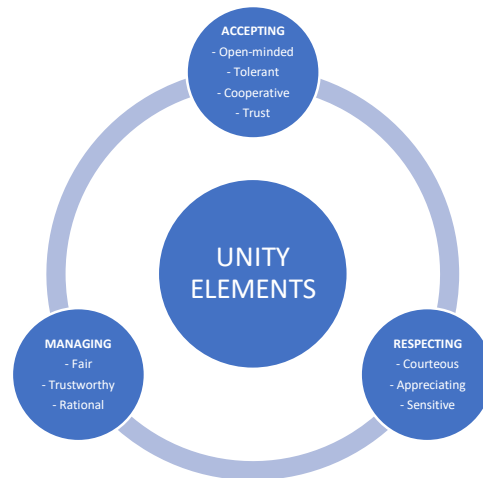


Figure 1: Constructs and Subconstructs of Unity

Figure 1 shows that there are three primary constructs of unity and its ten subconstructs that form the basis for instilling the idea of unity in the mind, soul, appreciation and practice as well as the habit of the student. Through the integration of the constructs of unity into the curriculum, there will be a generation of sustainable thinkers who are responsive to the daily environment by applying the knowledge, skills and values gained through these constructs (Curriculum Development Section, 2016a). Hence, teachers need to adapt and develop this element through themes related to unity (Curriculum Development Section, 2015; 2017b) without compromising student’s mastery of the existing knowledge, skills and values of Islamic Education subjects. To achieve this goal, teachers need to teach by focusing not only on the content but on the content of the elements of unity without changing the discipline and content of the subject of Islamic Education (Curriculum Development Section, 2015).

In short, the Accepting Diversity subconstruct refers to students who are open-minded, tolerant, trustworthy and cooperative regardless of religion, race, culture and language (Curriculum Development Division, 2016a; 2017b). With being “open-minded”, the variety of views, practices and appearances and differences will be in line with universal values and well-accepted by students. Through the formation of “Tolerant” culture, students can compromise with other races to maintain harmonious socio-religious relations. With the application of “Cooperative” values, differences do not impede mutual support, assistance and contribution towards achieving common goals. Through the “Trust” subconstruct, students learnt trusting one another and to avoid negative stereotypes.

The Respecting Diversity subconstruct refers to students who can practice high-quality attitudes or behaviours, appreciate and care despite differences in religion, race, culture and language (Curriculum Development Division, 2016a; 2017b). With the application of “courteous” values, students are taught with high standards of civility, language and ethics and are well-mannered in the community as well as maintaining the sensitivity of each race and religion.

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Through the “Appreciating” subconstruct, students will be proud and grateful for the diversity and appreciation of coexistence and be able to celebrate the success of various races and religions. Under the “Sensitive” subconstruct, the students are taught to empathize and be aware of surrounding issues and ready to help and love other people and religions.

Next, the Managing Diversity subconstruct refers to students who can practice safe, fair and rational attitudes or behaviours regardless of religion, race, culture and language (Curriculum Development Division, 2016a; 2017b). Through the “Fair” subconstruct, students are trained to practice integrity, fairness and consideration even with people of different faiths. Pupils are also trained to be honest in their responsibilities and to act wisely under the “Trustworthy” subconstruct. Through the “Rational” subconstruct, students will be taught to think critically and to act appropriately to foster a healthy socio-religious relationship. All of these elements of integration have been integrated into the curriculum (Curriculum Development Section, n.d) by focusing on its application in Islamic Education (Curriculum Development Section, 2015) and have brought about a new form of content in Islamic Education textbooks (Muhamad Nasir et al., 2018).

The following are the findings of the integration of constructs and subconstructs of unity in the Revised 2017 KSSR Islamic Education based on SK and SP through the adaptation of themes related to unity across religions contained in the textbook of Islamic Education Standard 3 according to the breakdown of the three primary constructs of unity: Accepting, Respecting and Managing Diversity shown in Tables 1, 2 and 3.

Table 1: List of Subconstructs for Accepting Diversity That Are Closely Related to the Theme of Unity

Accepting	SK	SP	Themes (Pages in the Textbook)
Open-minded	2.1	2.1.4, 2.1.6	Establishing a good relationship with everyone (40)
			Seeking advice and guidance (40)
	3.1	3.1.1, 3.1.4	Every creation of Allah has wisdom, benefit and purpose (67)
			Accepting the decrees of Allah (67)
			Accepting the decrees of Allah (69)
	4.1	4.1.1	Hadas is <i>maknawi</i> filth (80)
	5.2	5.2.1, 5.2.2	Openness in Preaching (110)
			Patience with the preaching challenges (110)
			Spreading preaching throughout the world through various mediums (111)
	5.3	5.2.1, 5.2.2, 5.2.3	Accepting Advice (112)
		5.3.2, 5.3.5	Prophet PBUH forgives (116)
		5.3.2, 5.3.3, 5.3.5	Persevering and persevering with anti-Islamists despite being ridiculed and insulted (117)
6.4	6.4.2	Connecting Relationships (141)	
	6.4.4	Not arrogant and proud (142)	
		Prophet PBUH was always humble (143)	
Tolerant	1.1	1.1.1	Religious freedom (3)
	1.5	1.5.2, 1.5.5	The vows to practice <i>Tawhid</i> towards Allah (27)
		1.5.3, 1.5.4, 1.5.5	Seeking only Allah’s help (29)
	3.2	3.2.4, 3.2.5	Seeking only Allah’s assistance (78)
	5.1	5.1.4, 5.1.5	Hold on to the teachings of Islam even if the people worship idols (105)

	5.3	5.3.2, 5.3.5	Not affected even by living in ignorance of the ignorant community (116)
		5.3.2, 5.3.3, 5.3.5	Celebrate differences but adhere to the teachings of Islam (117)
Cooperative	2.1	2.1.5	Collaborating in all matters (42)
	7.3	7.3.1	Helping neighbour (60)
	6.2	6.2.1, 6.2.4, 6.2.5	Creating a Collaborative Community (129)
Trust	5.1	5.1.2	Referring to people who are more knowledgeable even in different religions (103)

Table 1 shows that there are several elements of unity across religions contained under the SK, SP and contents of the Revised 2017 KSSR Islamic Education textbook for Standard 3. Through the “Open-minded” subconstruct, there are 15 themes covered under 6 SKs namely 2.1, 3.1, 4.1, 5.2, 5.3 and 6.4. The themes range from being open-minded to socialising, being willing to accept advice, to believing in the wisdom behind diversity, to being open-minded to openness, openness to preaching and perseverance and to patiently accepting opposition, to be forgiving, to be humble, not to be arrogant and not to be proud. Through S.K 4.1, it should be made clear that *hadas* is *maknawi* filth that does not prevent a person from interacting with or contacting them. The interpretation of the meaning of the *hadas* has to be related for the need to contact with non-Muslims as the rule deals with the non-Muslims with *hadas*. With that relation, students will be more understanding and open to diversity. Through the “Tolerant” subconstruct containing 5 SKs of 1.1, 1.5, 3.2, 5.1 and 5.3, seven themes are ranging from balanced tolerance in celebrating religious freedom. Through 3 themes related to help-seeking through the 3 SKs of 2.1, 7.3 and 6.2, the “Cooperative” subconstruct can be developed among students. Even the “Trust” subconstruct of other religions can also be inculcated through SK 5.1 about the stories of the Prophet PBUH and Khadijah who received advisory services from Warqah who was a Christian.

Table 2: List of Subconstructs for Respecting Diversity That Are Appropriately Associated with the Theme of Unity

Respecting	SK	SP	Themes (Pages in the Textbook)	
Courteous	1.5	1.5.3, 1.5.4, 1.5.5	Loving each other (29)	
			Noble morals practised (29)	
	2.1	2.1.2, 2.1.3	2.1.4, 2.1.6	Loving younger generations (38)
				Respecting older people (38)
		Speaking in a friendly tone (40)		
		Addressing people respectfully (40)		
		Giving greetings (41)		
		Good manners in speech (41)		
		Loving each other (41)		
		Obedience and Respecting to Elderly (41)		
		Be gentle (41)		
		Showing a good example (41)		
	2.1.5	2.1.5	Respecting the elderly will ease the soul (42)	
			Respecting elderly will be rewarded by Allah and loved by the Prophet PBUH (42)	
	3.1	3.1.3, 3.1.4	Be patient with the test (69)	
	3.2	3.2.4, 3.2.5	Always be kind to parents (78)	
	5.1	5.1.2	Be patient while facing test (102)	
5.3	5.3.2, 5.3.5	Prophet PBUH is well-mannered (116)		
		Prophet PBUH always smile, gentle in conversation (116)		
6.2	6.2.3, 6.2.4, 6.2.5	Good manners (130)		
		Respecting teachers (130 & 133)		



			Sincere (130 & 133)	
			Patience (130)	
	6.3	6.3.3, 6.3.4	Avoiding envy (136)	
	6.4	6.4.1	Respecting parents (140)	
		6.4.2	Saying good things (140)	
			Loving parents (141)	
Appreciating	1.5	1.5.3, 1.5.4, 1.5.5	Befriending kind people (29)	
	2.1	2.1.5	Being well-mannered and be loved and respected (42)	
			Being well-mannered will create a happy family (42)	
			Being well-mannered will create a peaceful society (42)	
			Loving young people makes them more polite (42)	
			Mutual love between young and old (42)	
			Life is more blessed with the implementation of mutual respect (42)	
				Being well-mannered will create a harmonious society (42)
	7.1	7.1.1, 7.1.2	My Beautiful country (46)	
			World Tourism Day Exhibition (49)	
	7.2	7.2.1	Loving the nation (54)	
			Appreciating the struggles of past generations (54)	
			Appreciating peacefulness (54)	
			Maintaining national sovereignty (54)	
			Our country is our honour (54)	
				Feeling proud to be a Malaysian (54)
	7.3	7.3.1	A beautiful country of fascinating culture (58)	
				Appreciating nature (58)
			7.3.1, 7.3.2	Loving the culture of the country (62)
	3.1	3.1.3, 3.1.4	Enjoying the blessings by using them to the best ability (69)	
Caring for nature (69)				
5.3	5.3.2, 5.3.3, 5.3.5	Serving non-Muslims well (117)		
6.2	6.2.3, 6.2.4, 6.2.5	Appreciating one's success (131)		
		Adopting a grateful culture (131)		
6.3	6.3.1, 6.3.2	Being thankful for favours (134-135)		
		Making the most of favours (134-135)		
	6.3.3, 6.3.4	Practising <i>Qana'ah</i> in life (136)		
		Appreciating others (136)		
		6.3.3, 6.3.4, 6.3.5	Being grateful will lead to doubled blessings (137)	
Sensitive	1.5	1.5.2, 1.5.5	Praying for <i>hidayah</i> and <i>taufiq</i> (27)	
	2.1	2.1.4, 2.1.6	Advising with kind words (40)	
			Offering help (41)	
			Prioritising parents in everything (41)	
	7.1	7.1.1, 7.1.2	Helping mother (51)	
	7.3	7.3.1	Be sensitive to the environment (58)	
	5.2	5.2.1, 5.2.2, 5.2.3	Preaching starting with close contact (108 & 110)	
		5.2.1, 5.2.2	Preaching and strengthening the unity of the nation (111)	
		5.2.1, 5.2.2, 5.2.3	Advising friends wisely (112)	
	5.3	5.3.2, 5.3.5	The prophet PBUH was a generous donor (116)	
			The prophet PBUH always offered help (116)	
	6.3	6.3.3, 6.3.4	Always giving (136)	
			Helping the needy (136)	
	6.4	6.4.2	Serving the parents (141)	
		6.4.4	Loving to spend for good (142)	

Table 2 shows that there are 27 themes related to the “Courteous” subconstruct that fall under 9 SKs, namely 1.5, 2.1, 3.1, 3.2, 5.1, 5.3, 6.2, 6.3 and 6.4. Through these themes, elements of unity can be conveyed through values of love, dignity, affection, respect, soft-spoken, calling by honourable names, conveying greetings, courteous, obedient, kind, gentle, showing exemplary attitude, being helpful, patient, always smiling, sincere, free from jealousy, well-mannered and talking about good things. Through the “Appreciating” subconstruct, there are 29 themes covered under 9 SKs namely 1.5, 2.1, 7.1, 7.2, 7.3, 3.1, 5.3, 6.2 and 6.3. These themes range from loving each other, respecting, loving, thankful, sharing the joys of peace and security, patriotism, maintaining national sovereignty, proud of being Malaysians, cherishing the service of past generations, cherishing diversity, appreciating the success of others, practicing a culture of gratitude, *qana’ah* in life and mutual respect for the functioning of each individual to promote happiness, peace and harmony. Under the “Sensitive” subconstruct, there are 15 themes covered under 8 SKs namely 1.5, 2.1, 7.1, 7.3, 5.2, 5.3, 6.3 and 6.4. These themes range from empathy to the environment through values and practices of praying for the good, advising, helping, prioritising others, being environmentally aware, preaching with wisdom and giving.

Table 3: List of Subconstructs for Managing Diversity Appropriate to the Theme of Unity

Managing	SK	SP	Themes (Pages in the Textbook)	
Fair	1.5	1.5.2, 1.5.5	The generosity of Allah encompasses all beings (27)	
	5.3	5.3.2, 5.3.5	Being fair and not bias (116)	
			Being fair in resolving disputes over <i>Hajarul Aswad</i> (116).	
Trustworthy	3.2	3.2.5	Believing in the Quran will make us trustworthy, honest and not lying (76-77)	
	5.2	5.2.1, 5.2.2	Be truthful to preaching without giving up (110)	
	5.3	5.3.2, 5.3.5	Trust in performing daily tasks (116)	
			Not lying (116)	
Rational	1.5	1.5.3, 1.5.4, 1.5.5	Earning rewards as much as possible (29)	
			Studying religious issues (29)	
	2.1	2.1.1	Practising with the guidance by the prophet PBUH (39)	
	7.2	7.2.1, 7.2.2	Long-distance sightseeing is good for the soul (52)	
	7.3	7.3.1	Thinking Rationally, So That One Does Not Suffer In Life (60)	
			Practising knowledge (60)	
			Expanding knowledge and experience (62)	
	3.1	3.1.1, 3.1.4	Be careful in actions because Allah is All-Knowing (67)	
			Obey Allah’s command (69)	
			Striving to improve knowledge (69)	
	3.2	3.2.2	The Quran is a complete guide that must be believed and practised (72-73)	
			3.2.1, 3.2.3	The Quran is an appropriate guide throughout the ages (74)
			3.2.4	Believing and practising the Quran will lead a peaceful and orderly life (75)
				Believing and practising the Quran will create a prosperous society (75)
			3.2.5	Believing in the Quran will make one self-righteous (76)
	5.1	5.1.3	Believing in the Quran will make one demanding for knowledge (76)	
			The Quran explains the <i>Shari’a</i> and solves all human problems (104)	
The Quran should be a living guide (105)				
5.1.4, 5.1.5			Demanding Knowledge (105)	
			Believing in the Quran is fundamental to every human action (105)	

	5.2	5.2.1, 5.2.3	Preaching Islam wisely (109)
		5.2.1, 5.2.2	Planning a broader strategy of preaching even though opposed (111)
			Not responding to insults by violence (111)
	5.3	5.3.2, 5.3.3, 5.3.5	Wise planning in preaching (117)
		5.3.4, 5.3.5	Imitating the prophet PBUH's behaviour in association with the Quraysh thus avoiding hostility and creating a safe and peaceful atmosphere (118)
	6.2	6.2.2	The knowledge demanded, manners preserved (128)
		6.2.1, 6.2.4, 6.2.5	Carrying out the command of Allah at the best level (129)
			<i>Fardu Ain</i> 's science forms perfect personalities (129)
			Establishing Islamic teachings (129)
			Knowledge and charity guarantee a happy and prosperous life (129)
		6.2.3, 6.2.4, 6.2.5	The pursuit of knowledge (130)
			Does not commit sin (130)
			Practising the knowledge learned (131)
			Demanding knowledge to benefit self and society (131)
	6.4	6.4.1	Learning (140)
6.4.4, 6.4.5		Practising the knowledge learned (133)	
		Practising the Sunnah leads a person to be more virtuous (144)	

The “Managing Diversity” construct, as shown in Table 3 shows that the “Fair” subconstruct is represented by three themes under 2 SKs of 1.5 and 5.3. Through the generosity of Allah that encompasses all beings and the righteous attitude of the Prophet PBUH throughout life, including resolving the conflict of *Hajarul Aswad*, students can apply elements of justice across religious boundaries. Through 4 themes that focus on the demands of Islam in performing honest and transparent work through the 3 SKs of 3.2, 5.2 and 5.3, the “Trustworthy” subconstruct can be implemented so that students can do things honestly even though when it concerns people of other religions. With the implementation of 37 themes under 11 SKs of 1.5, 2.1, 7.2, 7.3, 3.1, 3.2, 5.1, 5.2, 5.3, 6.2 and 6.4 which revolves around the demands of faith, knowledge and charity in navigating life and optimism about the day of reckoning to produce rational and discreet disciples in every action and to adopt the Quran and the Sunnah as the guide of life throughout the ages and in all situations. The relevance of the “Rational” subconstruct to these themes is to teach students to think critically based on facts and to make the right decisions and actions in managing diversity on the religious balance sheet and to bring about universal peace and prosperity brought by Islam.

#### IV. DISCUSSION

The following is a summary of the constructs and subcontracts of unity previously described, as shown in Figure 2.



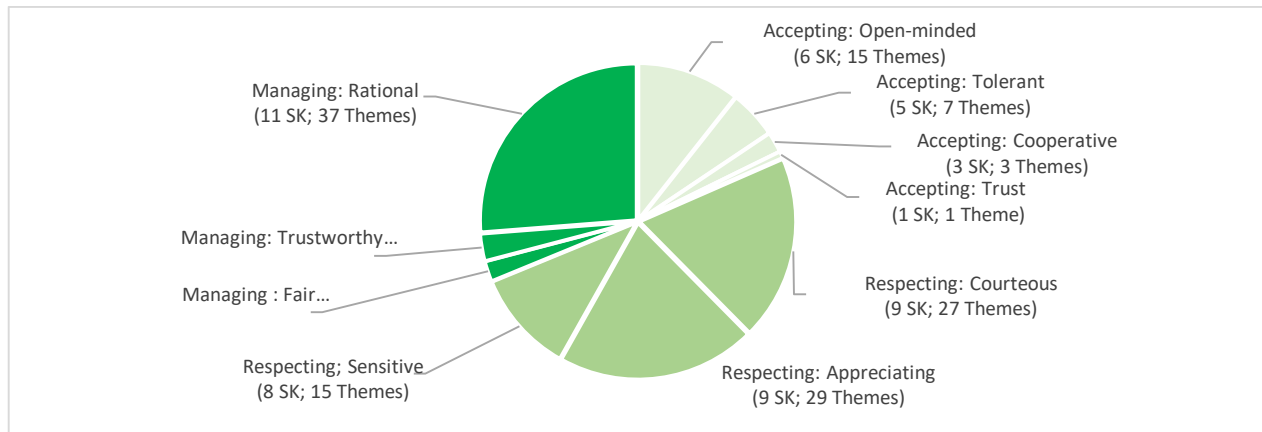


Figure 2: Distribution of Constructs and Subconstructs of Unity

Figure 2 shows the total number of constructs and subconstructs of unity based on the customisation of the elements of unity with the SK and the themes contained in the Revised 2017 Primary School Curriculum of Islamic Education textbook for Standard 3 (57 SK; 141 themes). This finding shows that the lowest number of subconstruct was “Trust” (1 SK; 1 theme) and was followed by “Fair” (2 SK; 3 themes), “Cooperative” (3 SK: 3 themes), “Trust” (3 SK; 4 themes), “Tolerant” (5 SK; 7 themes), “Open-minded” (6 SK; 15 themes) and so forth whereas the analysis based on the content of the highest subconstruct composition was found to be “Rational” (11 SK; 37 themes), “Appreciating” (9 SK; 29 themes) and “Courteous” (9 SK; 27 themes) ranked in the three subgroups of unity highest. This finding also shows that the lowest number of constructors is Accepting construct (15 SK; 26 themes), followed by Managing construct (16 SK; 43 themes) and the highest number of constructions is Respecting constructions (26 SK; 71 themes). Although there was a large number of contents of the overall unity element (57 SK; 141 themes), there was still a significant difference between the lowest subconstructs (Trust: 1 SK; 1 theme) and the highest subconstruct (Rational: 11 SK; 37 themes). To reduce this gap, teachers need to wisely apply an integrated approach through EMK and KBAT in implementing low subconstructs. Besides, the strengthening and enrichment of the space of mind and gesture activities contained in the textbook should also be developed holistically to further strengthen the knowledge, skills and values in maintaining unity among the various religions.

In summary, although there have been elements of unity that are relevant to the content of the Revised 2017 Primary School Curriculum of Islamic Education textbook for Standard 3, there are still some subconstructs that are not particularly well-thought-of, especially the subconstructs contained under the Accepting construct (15 SK; 26 themes). This finding is likely to be related to the findings of a school-level cohesiveness survey conducted in 2016 by the Education Policy Planning and Research Division (BPPDP), which found that the lowest index achieved by primary school students was Accepting construct (5.4 / 10) compared to Respecting construct (6.6 / 10) and Managing construct (6.2 / 10) thus place primary school students at the lowest levels of Accepting construct compared to high school students (5.5 / 10), secondary school teachers (6.1 / 10) and primary school teachers (6.4 / 10). Therefore, to enhance Accepting construct, teachers need to focus more on translating and developing the subconstructs they contain under various integrated approaches as described previously. In addition to the emphasis on focusing on Accepting construct

(Bity Salwana et al., 2017), emphasis should also be on other subconstructs such as “Fair” (2 SK; 3 themes) and “Trustworthy” (3 SK; 4 themes). In order to bridge the gap between sub-constructs of unity, the application of subconstructs also needs to be done in integration with other subconstructs of higher numbers.

## V. CONCLUSION

Ergo, the application of the elements of unity as outlined by the KPM is contained in the Revised 2017 Primary School Curriculum of Islamic Education textbook for Standard 3 through the three primary constructs of unity under which they also contain subconstructs which are also fundamental elements of socio-religious unity. Without changing the discipline and content of existing Islamic Education subjects, the adaptation of these elements to the theme of unity and harmonized through a variety of integrated approaches can create stability among the subconstructs and can produce balanced Muslim students in preserving socio-religious relations. It is hoped that this study could be used by other researchers to further the scope of the study and thus assist the MOE in the process of providing a balanced and harmonious student that contributes to the self, community and nation as aspired through the National Philosophy of Education.

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