



# Implementation Factors of Inculcation of Noble Values in Classroom Teaching: Case Study in Peninsular Malaysia Primary Schools

**Mohamad Khairi Haji Othman\***, *School of Education and Modern language, Universiti Utara Malaysia, Sintok, Kedah, MALAYSIA.* [m\\_khairi@uum.edu.my](mailto:m_khairi@uum.edu.my)

**Mohd. Zailani Mohd Yusoff**, *School of Education and Modern language, Universiti Utara Malaysia, Sintok, Kedah, MALAYSIA.*

**Asmawati Suhid**, *Faculty of Educational Studies, Universiti Putra Malaysia, Serdang, Selangor, MALAYSIA.*

**Rohaila Yusof**, *Faculty of of Management and Economics, Universiti Pendidikan Sultan Idris, Tanjong Malim, Perak, MALAYSIA.*

\*Corresponding Author:

**Abstract.** At present, the application of noble values in teaching faces many challenges in its implementation. Therefore, the purpose of this research is to identify the factors that encourage teachers to implement inculcation of noble values in their classroom teaching in primary schools. This study was conducted at four types of schools at North Zone Peninsular Malaysia. This study was used a qualitative approach in the form of case studies. The qualitative approach aims at gaining meaning and a deep understanding of the phenomenon studied from the perspectives of the study participants and not intended to make generalization. The sample in this study consists of eight teachers who teach in four types of schools that have been chosen purposively. The method of data collection is through semi-structured interviews used in this study. The comparative method is continuously used in this study to analyze the primary data collected. The findings show that there are several factors that motivate teachers to implement inculcation of noble values in their teaching such as responsibilities, teachers' desire, religious factors, class control, subjects' needs, school environment and culture. The findings of this study are expected to be a guide to improve the quality of implementation of inculcation noble values in classroom teaching.

**Keywords:** Factors, Motivator, Implementations, Inculcation, Values.

Received: 06.9.2020

Accepted: 14.10.2020

Published: 02.11.2020

## INTRODUCTION

Education and values inculcation are inseparable and have a very close relationship (Wan Mohd Zahid Mohd Noordin, 1993). Education will not be meaningful and perfect without applying noble values. Syed Muhammad Naquib Al-Attas (1980) stressed that education is the process of inculcating manners into a person. This means education not only meant to produce good citizens and workers, but also to create a good individual or human beings. In order to realize the educational aspect, the Ministry of Education has introduced the concept of inculcating noble values across the curriculum. Likewise, in the Malaysian Education Blueprint 2013-2025 the National Education Philosophy aspect continues to be supported by providing balanced education through the values, ethics and spirituality elements that must be nurtured in teaching and learning (Malaysian Education Blueprint 2013-2025).

However, in the application of noble values in teaching there are some problems that arise. The readiness and practice of applying noble values in the teaching of subjects in schools are particularly disturbing where emphasis on noble values is lacking (Noor Lela Ahmad, 2008; Mohd. Uzi Dollah, 2007). This is because teachers are still focusing on the delivery of subject content and academic achievement of pupils. In addition, teachers lack control over the principles, methods and techniques of applying values in teaching, not getting enough exposure in relation to applying values and facing time constraints in carrying out values inculcation strategies in teaching.

## Problem Statement

The formation of noble values among the society, especially the students, is not an easy thing to do since there are many obstacles and challenges to develop an individual to be a person who practices and appreciate noble values such as having a good conduct or manners, being civilized and able to tolerate one another, having good relations with nature as well as The Creator. These noble values are seen as things that are internalized and at the same time become the criteria and measurement of an individual.

Adolescents, especially students, are now actively involved in social ills and unhealthy activities such as *rempit*, truancy, gangsterism, vandalism and behaviours that are considered violating the norms of society. The fading of noble values in them causes them no feeling of guilt when behaving beyond the norms of society. The role of parents in educating and developing children with noble values is also being set aside in building a family. Parents busy with materialistic stuff causes them to have no time to spend with their children, and most children grow up without consistent guardianship. Freedom given by parents is seen as a credit to teens, especially students to do anything outdoors. Most of their time is spent with peers and peers have become a big influence on teens in everyday life. Furthermore, a home environment that does not concern the development of noble values can also bring teenagers to social ills. The ignorance of the surrounding community towards the teenagers' life gives them unnecessary spaces and opportunities to carry on with their ill activities.

The present globalized world that does not restrict the use of social media such as gadgets, the internet and accessible media without strict control is also one of the issues in the process of establishing noble values. At present, the use of the gadgets can be accessed by children as early as the age of several months. This causes their cognitive schemes to encode things related to globalization in their heads. If their use is not monitored, it is likely that this group will be addicted to using the gadgets and accessing the internet.

Noble values are the essentials in every human being, in forming discipline and identity; and to prevent individuals from doing something beyond the norms of society. Based on the issues and problems raised, the researchers feel the necessity to conduct a study on the factors that encourage teachers to apply the noble values in their teaching especially in primary schools.

## Research Objective

The objective of this study can be summarized as follows.

1. Identify the implementation factors of noble value in teaching by primary school teachers.

## Research Question

1. What the implementation factors of noble value in teaching by primary school teachers?

## LITERATURE REVIEW

### The concept of values

Many definitions and concept of noble values are introduced by various philosophers of different fields. Generally, values can be categorized into two types – 'aesthetic values' and 'ethical values' (Swadener and Soedjadi, 1988). 'Aesthetic values' is about the physical beauty, and 'ethical values' is defined as the inner beauty, closely related to behaviour. The discussion in this paper is focussing on ethical values – anything that is considered as love, kindness, satisfaction, enjoy, honesty, courteous, calm and simplicity (Jules Henry in Abd. Rahim Abd. Rashid, 1993).

A familiar definition of values is theorized by Rokeach (1973). To him, values is a belief that guides a human on how to behave, OR acts as a human objectivity which are organized to assess the values. Allport (1961), on the other hand, defines values as a belief that causes humans to choose certain behavioural patterns.

Apart from that, Halstead (1996) defines values as principles, confidence, ideal, standard or faith that act as a guideline OR as a cross reference in deciding a value or act. Halstead and Taylor (2000) defines values as a principle that leads to a certain guideline that forms a behaviour. Withstanding belief, an attainable idea and standard whereby faith and actions are the primary objective. Lickona (1996) believes that values are related to moral and nobility which have the aspects of knowing moral, feeling moral and moral action. Raths, Harmin and Simon (1980) conclude that values acts as a general guideline in moulding behaviour. This guideline gives a certain objective in one's life.

Syed Muhammad Naquib Al Attas (1980) explain that the concept of value is related to self esteem, ethics, norms, habit and moral, which are all under one roof – manners. Manners mean the

disciplinary of spirit, intelligence and physique that enables a certain individual or community to identify and place something at the right place that it creates harmony and justice in oneself, the community and its surroundings (Syed Muhammad Naquib Al Attas, 1980).

On the other hand, Abd. Rahim Ahmad (1990) explains values as having an index or a vital clue to research and determine one's performance, or the community's and its culture because values have an element of culture, which are clearly portrayed in choices, actions, appreciations and understanding. Therefore, Abd. Rahim Abd. Rashid (1993) explains values as a determiner in every person and this influences the man's choices in life that indirectly determines his choice in behaviour.

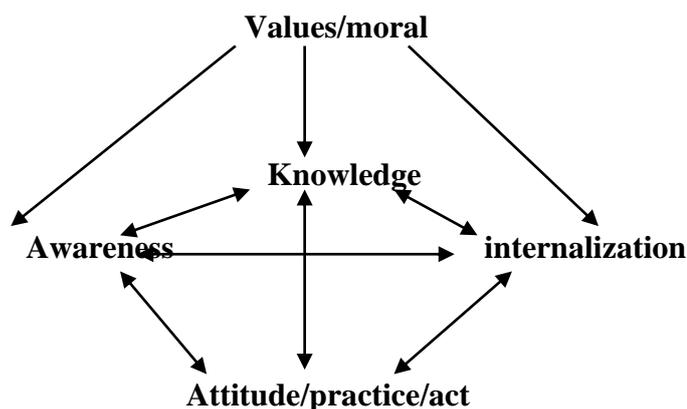
Meanwhile, Nik Azis Nik Pa (2008) briefly formulized the concept of values as the various ideas in affective, cognitive or spiritual domains like faith, concepts, attitude, motivations, emotions, skills, personalities, ethics, aesthetics, norms, morale and manners.

With this, good value is something that every community should have and accept and this should be a dissociation criteria from the bad values (Abdul Rahman Md. Aroff, 1996). In conclusion, the definition and concept of values are the main guideline to human behavioural patterns to shape a balance personality based on the fact that humans are mindful and rationale (Sufean Hussin, 1989).

### **The relation between understanding and the practice of noble values.**

Knowledge and understanding of noble values raise students' awareness on various moral issues that tend to empower and influence one's practise and act (Abd. Rahim Abd. Rashid, 2001). According to Abd. Rahim Abd. Rashid (2001), knowledge and its worth is the foundation in building intellectual strength and morality. Tajul Ariffin Noordin and Nor' Aini Dan (2002) also explain, to form behaviour, ethics and noble values, a person should be able to empower knowledge, skills and behaviour about values. Due to this, the Curriculum Division Centre (1990) has produced a guideline of a good, ethical Malaysian who should have knowledge about good or bad values, has an awareness on the effect of good or bad values, has a strong faith on the good and bad values, internalize all the values that have the elements of spiritual, humane and citizenship faith, and practise good behaviour to avoid bad values. The Curriculum Division Centre (1990) stresses that even having the knowledge needed, it must be strengthen with awareness, believe, internalization and practice. This could only be implemented when schools, which are regarded as the value realization centre, can accommodate enough opportunities for students to internalize and practise noble values (Curriculum Division Centre, 1990).

Next, Abd. Rahim Abd. Rashid (2001) explains that knowledge and comprehension of values can raise awareness and internalization to form behaviour, practice and act. This could be seen in chart 1 below:



**Chart 1:** *the relation between knowledge and values (Abd. Rahim Abd. Rashid, 2001)*

Abd Rahim Abd. Rashid (2001) also explains that with knowledge and understanding of good and strong values, a person could act rationally and intelligently in solving problems which indirectly moulds good behaviour, practice and act. This foundation could be seen in a statement by Asmawati Suhid, Rahil Mahyuddin and Abdul Rahman Md. Aroff (2001) that explains, to own and practise good behaviour or to identify one's morality, that person needs to understand precisely the concept of moral.

If closely observed, today's practise of noble values in classroom teaching is deteriorating (Khadijah Rohani Mohd Yunus, 2008). The curriculum today focuses more on academic achievement, which causes affective education to be neglected (Khadijah Rohani Mohd Yunus, 2008). A few findings

from researches focusing on knowledge, comprehension and internalization, show that the respondents were not able to define the concept of akhlaq, have less understanding of the definition of moral, unnoticeable internalization of noble values and mediocre practise of noble values (Ab. Halim Tamuri and Zarin Ismail, 2002; Asmawati Suhid, Rahil Mahyuddin dan Abdul Rahman Md. Aroff, 2001; Ab. Rahman Mahmud & Amidin Zin, 2003). Apart from that, the deterioration of noble values among young generations is clearly explained by Hishamudin Hussein Onn (2005):

Today we rarely see young ones holding the hands of old ones to cross a road. We lack the culture of addressing people, less respect among us, have no value towards public properties and do not practise cleanliness. If we continue this, human civilization can crumble and human culture which is rich with noble values, will become impure. (Hishamudin Hussein Onn, 2005: pg. 3).

Based on a structural model by Abd. Rahim Abd. Rashid (2001) as shown in picture 1.1, it shows that the aspect of internalization is a key element that influences one's practise and act and it needs through researching on today's students due to our current social problems and lack of noble values. The absence of noble values in our community causes negative behaviour in younger generations (Mohd Zamani Ismail & Fatimi Hanafi, 2006). Therefore, a study on the implementation factors of noble value in teaching by primary school teachers is crucial in today's world.

## METHODOLOGY

This study is a descriptive survey using qualitative method. The respondents of this study consisted of eight teachers in four primary schools in the North Zone of Peninsular Malaysia which were randomly selected for completing the survey and purposely selected for an interview session. The study instrument is a semi structured interview protocol. The interview protocols were constructed and modified by referring to several previous studies. Data from the semi structured interviews were recorded and transcribed. It was then analyzed by identifying the main themes arising from the interview and categorized according to the original division of the category in the interview protocols.

## FINDINGS

The findings will be elaborated according to the type of school selected which consist of religious primary schools, national primary schools, Tamil national schools and Chinese national schools.

There are several factors that encourage religious school teachers to apply noble values to pupils; among them are the factors of Islamic teaching itself that always invite their people to do good and it has become as a duty for teachers to teach good deeds and prevent evil. In addition, it is the teachers' personal desire to educate and produce students who have high moral values.

"It is the religious factor which invites towards goodness and has become a duty for teachers to teach good things and forbid evil." (GSRA 1)

"If i could, i would like to go to a school which practices nobility and it is my calling as a teacher to teach good things." (GSRA 2)

In addition, for national schools, the factors that encourage teachers to apply these values are due to the teachings of Islam that require the application of these noble and pure values. In addition, it is due to the desire of a teacher to see his students succeed and have a noble value which makes them respected by the community and can continue the value even though they left school.

"The motivating factor, the first is in terms of Islam itself. it is necessary to apply pure values, noble character. Secondly, successful people need to apply pure values in themselves. We know someone will be respected in terms of the first impression, the way one behaves, so we have to make an effort to make the students want to become a good person. Although they have finished schooling, they will remember us from how we have encouraged them to have noble values. Students usually remember what the teacher has taught them." (GSK 1)

"It is common sense that we do good. Because noble values are good. If we dont apply these noble values it will come back to us. For example, when we teach, they dont pay attention, dont respect the teachers. So, how can we deliver knowledge to them. Teacher's feeling of duty." (GSK 2)

Consecutively, for Tamil national schools, the factor that encourages teachers to apply noble values in teaching is the feeling of being responsible as teachers. This responsibility feeling compels teachers to advise students to become good human beings and have high noble values. Besides that, teachers also want to produce students who are smart with highly good conduct.

"Our responsibility. I feel responsible as a teacher to let them know that they have to a useful human being with high morality." (GSJKT 1)

“We as teachers, our duty is to teach and educate. When educating it is important for us to apply noble values. We want our students to, besides become smart academically, have good moral conduct.” (GSJKT 2)

Moving on to Chinese national schools, the factor that encourages teachers to apply noble values is similar to other schools mentioned that is responsibility as teachers. Being responsible as teachers, need teachers to perform duties excellently, systematically and responsibly. This feeling of responsibility drives teachers to strive in implementing the noble values in their students. Class control is also a factor that encourages teachers in applying these noble values. If students have these noble values, class control becomes better. Although the students come from various backgrounds, teachers hope that they can help build a society that upholds high noble values.

“Noble values have to be applied because having noble values mean having good moral conduct, and then students can learn conductively. If not, it will be difficult to control the class. Students will not respect teachers, and it will influence the whole class. I think it is important so that they have good conduct and will behave well. In the teachers’ perspectives, we have to do our duty, perform well, systematically and be responsible.”(GSJKC 1)

“As teachers, we will complete the syllabus but there is little time to achieve the teaching and learning objectives. If the students don’t respect us and not hardworking, it will be difficult to even finish a page of the text book. Now, the English language subject does not use text books. It has become more difficult. Most of the questions are taken for other resources. In addition, the school wants to have beautiful environment. Just to look beautiful. I think although we come from different backgrounds, we want to become morally conduct individuals.” (GSJKC 2)

The result findings show that there are several factors that motivate teachers to implement the noble values in their teaching which include responsibilities, teachers’ desirable factors, religious factors, class control factors, subjects’ needs, school environment factors and cultural factors.

## DISCUSSION

The chart below shows the factors towards applying noble values in teachers’ teaching. The chart also shows that responsibility as the main factor in applying noble values. This factor is agreed by all the selected schools namely the national primary schools, Tamil national schools, Chinese national schools and Islamic primary schools.

Also being a factor in the application of noble values by teachers is due to the desire of the teacher itself. Teachers’ desire in national primary schools, Tamil national schools as well as religious primary schools is a factor in the application of noble values to pupils. The desire of the teacher to produce noble students is a factor in encouraging teachers to apply noble values to their students. Teachers’ desire to produce noble younger generation drives teachers to apply these noble values in their teaching. This finding has been proven in a study by Asmawati Suhid, Rahil Mahyuddin and Abdul Rahman Md. Aroff (2001) which explained that lecturers or teachers are the important factor in influencing the students’ perceptions and understanding about moral conduct.

This factor is supported by Ismail Jusoh and Mustapa Kassim (1997) in their study, which without the implementation process of noble values in teachers’ teaching, the vision and mission to produce excellent and stable generation in all aspects will not materialise. It is through the implementation of noble values that can help educate and inculcate students to become individuals who are rational, trustworthy, thoughtful, and responsible; and possess religious and community-based noble qualities (Ismail Jusoh dan Mustapa Kassim, 1997).

Religious factor is also a factor in encouraging teachers to apply noble values to students. National primary schools and religious primary schools have stated that religious factors are the choice of study participants on the factors of applying noble values. For the religion of Islam, this practice of noble values symbolises high social conduct and generates noble character. Therefore, Islam is very concerned with the practice of noble values that are practiced in the daily lives of individuals. According to Majid, Abdullah & Zakhi (2012), applying noble values is a major focus in the process of establishing as a true Muslim. Without noble character and values in themselves, identity cannot be shaped and nurtured well. According to Ibrahim (2012), religious aspects are an essential element of restricting social issues. Good manners will produce good personality and on the contrary bad morality will make a person to be seen by the public as a result of bad deeds.

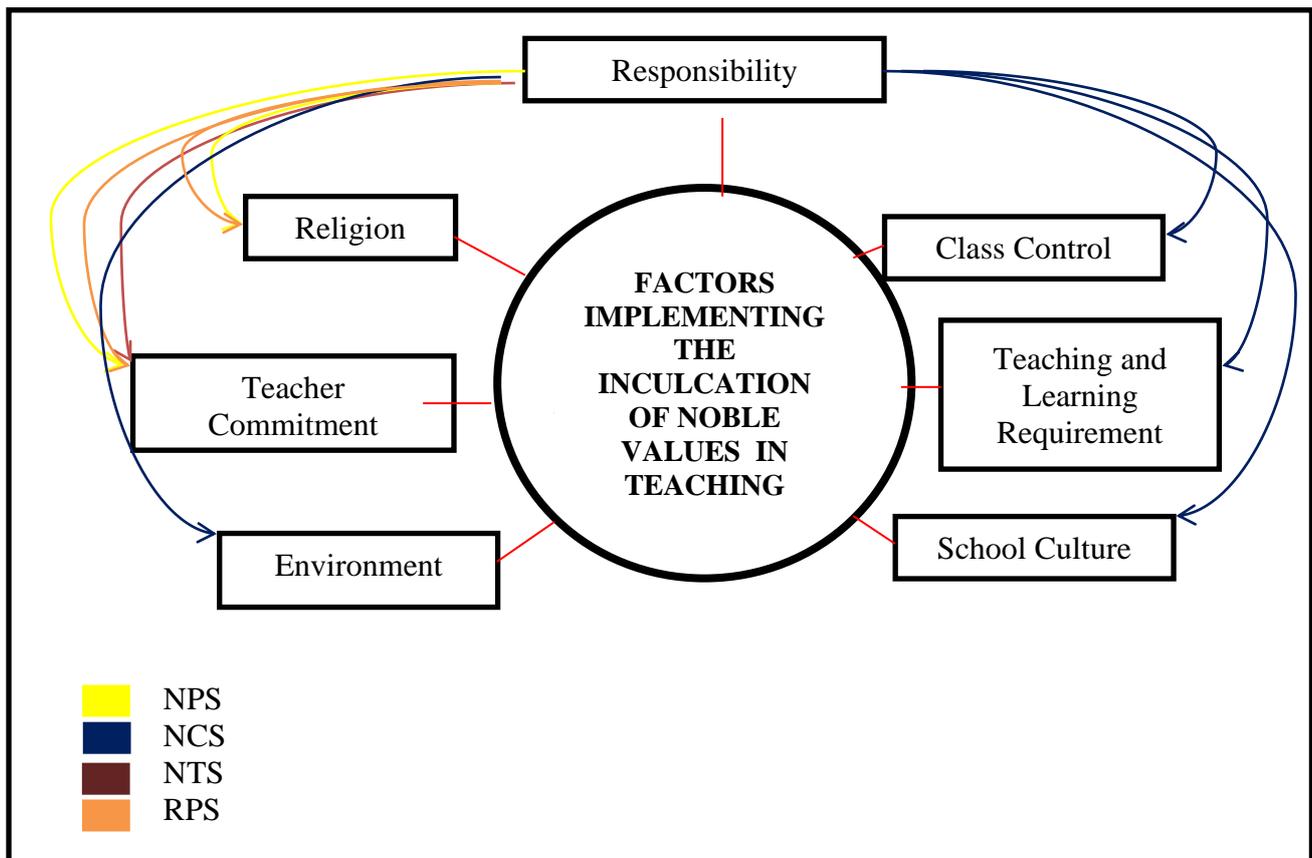
Additionally, there are several factors that become the choice of National Chinese schools in the factor of applying values to the students. Among them are class control aspects, subject requirement, and school environment as well as school culture aspects that are the factors for teachers to apply noble

values to students. This class control factor means that teachers feel if students practice noble values will make them take care of their behaviour in the classroom.

Consequently, the subject's requirement factors are due to the fact that the ministry has placed noble values in the subject syllabus. The findings of this study have also been proven by the study by Rosnani Hashim (1996) which explains that teachers face problems in implementing the process of applying noble values, especially those who teach definitive disciplines such as math and accounting. Habsah Ismail (2000) in her study also found that teachers in the Science Social field displayed high internalization of the values compared to pure science teachers in aspects such as amalgamation of knowledge, skills and noble values within *KBSM*. This finding suggests that requirement of the subject becomes a challenge to implement the application of noble values.

Moving on, the school culture factor is caused by teachers to feel that pupils need to practice noble values to create a harmonious school environment. The findings of this study were also proven in the study by Rusni Mohd. Nor (2005) that found school culture encompasses all the student environments in school. School environment factors can affect behavioural formation. Habsah Ismail (2000) also concluded that the school and teachers need to know about the need to create a culture of school that is required in *KBSM*. In addition, Alimuddin Mohd Dom (2009) claimed that good school culture also helps and supports the effectiveness of teacher teaching in the classroom.

This harmonious environment is able to make pupils more focused on learning and practicing noble values in the school environment and then practicing them outside. The findings also show that the school environment and culture encourage teachers to apply the noble values. The environment and culture of a comfortable, quiet and secure school encourages teachers to raise awareness of noble values. This is in line with the explanation by Veugelers (1996) that positive environment and school culture play important role in influencing teachers' actions in applying noble values in their teaching. In another research, Zakaria Kasa, Abdul Rahman Md. Aroff, Abdul Majid Isa and Rahil Hj. Mahyuddin, (1996) stated that schools need to play important role in highlighting noble values by creating the ambience and promoting school culture that is positive.



**Chart 2:** Factors that encourages the implementation of noble values

## CONCLUSION

In conclusion, there are several factors that have been found from the study about the implementation of noble values in classroom teaching. Among the factors found in these findings are responsibility factors, teacher desirable factors, religious factors, class control factors, subject requirements, school environment factors and cultural factors.

Overall, this study has found some interesting findings to be known. Deep exploration through interviews with participants of the study has provided a clear picture of the factors of implementation of noble values in teaching according to the trainee's intentions. Therefore, the findings can be used as guidance for teachers and related parties to ensure that the implementation of noble values in teaching continues to be enhanced.

## ACKNOWLEDGMENTS

Highest appreciation to the KPT RACE Grant which has funded this study and this article is part of the findings of the study.

## REFERENCES

- Ab. Halim Tamuri & Zarin Ismail. (2002). Pendidikan akhlak dalam KBSM : persepsi pelajar terhadap konsep akhlak. *Prosiding Wacana Pendidikan Islam (Siri 1): Kurikulum bersepadu Pendidikan Islam menghadapi cabaran era globalisasi* (hlm. 120-134). Bangi: Fakulti Pendidikan, Universiti Kebangsaan Malaysia.
- Ab. Rahman Mahmud & Amidin Zin. (2003, Ogos). *Amalan nilai murni di kalangan pelajar: Satu kajian di Terengganu Darul Iman*. Kertas Kerja yang dibentangkan dalam Seminar Penyelidikan Pendidikan Guru Peringkat Kebangsaan, Holiday Inn, Kuching, Sarawak.
- Abd. Rahim Abd. Rashid. (1993). *KBSM: Pendidikan nilai merentasi kurikulum*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Abd. Rahim Abd. Rashid. (2001). *Nilai-nilai murni dalam pendidikan: Menghadapi perubahan dan cabaran alaf baru*. Kuala Lumpur: Utusan Publications & Distributors Sdn. Bhd.
- Abd. Rahim Ahmad. (1990). Penerapan nilai-nilai murni. *Jurnal Pendidikan Kementerian Pendidikan Malaysia*, 35 (75): 12-15.
- Abdul Rahman Md Aroff. (1986). *Pengenalan Pendidikan Moral*. Kuala Lumpur : Fajar Bakti Sdn. Bhd.
- Allport, G.W. (1961). *Pattern and Growth in personality*. New York : Holt, Rinehart and Winston. Inc.
- Asmawati Suhid, Rahil Mahyuddin & Abdul Rahman Md Aroff. (2001, Mei). *Persepsi pelajar institusi pengajian tinggi terhadap Pendidikan Moral*. Kertas kerja yang dibentangkan dalam Persidangan Kebangsaan Pendidikan Moral Dalam Dunia Globalisasi, Fakulti Pendidikan, Universiti Malaya, Kuala Lumpur.
- Habsah Ismail. (2000). *Kefahaman guru terhadap konsep pendidikan bersepadu dalam KBSM*. Tesis doktor falsafah yang tidak diterbitkan. Universiti Kebangsaan Malaysia.
- Halstead, J. M. (2007). Islamic values: A distinctive framework for moral education? *Journal of Moral Education*, 36 (3): 283-296.
- Halstead, J. M., & Taylor, M. J. (2000). Learning and teaching about values : A review of recent research. *Cambridge Journal of Education*, 30 (2): 169-202.
- Hasbullah Abdul Rahman dan Yusni Abd. Rahman. (2003). Kesiediaan guru-guru agama mengguna komputer dalam menjalankan tugas pentadbiran dan pengajaran. *Prosiding wacana Pendidikan Islam (Siri 3) : Perkaedahan pengajaran Pendidikan Islam : Antara tradisi dan inovasi*. Bangi : Fakulti Pendidikan, Universiti Kebangsaan Malaysia.
- Haydon, G. (1997). *Teaching about values : A new approach*. Great Britain : Cassell
- Hepworth, A. J. (1980). Value education – some new south wales experiences. *Journal of Moral Education*, 8 (3) : 54-59
- Hishamudin Tun Hussein Onn. (2005). *Kempen budi bahasa dan nilai-nilai murni di sekolah peringkat kebangsaan*. Ucapan Menteri Pelajaran Malaysia, Sempena Pelancaran Kempen Budi Bahasa dan Nilai-Nilai Murni di Sekolah, Peringkat Kebangsaan, 21 Jun 2005, di Sek. Keb. Putrajaya 2, Presint 9, Putrajaya. Dimuat turun pada 30 Jun 2009, dari [http://www.moe.gov.my/webdwibahasa/pustaka\\_jbt\\_pdf/2005/21-06-05\\_Kempen\\_Budi\\_Bahasa\\_Di\\_Sekolah\\_Prgkt\\_Kbgsn.pdf](http://www.moe.gov.my/webdwibahasa/pustaka_jbt_pdf/2005/21-06-05_Kempen_Budi_Bahasa_Di_Sekolah_Prgkt_Kbgsn.pdf)
- Ismail Jusoh & Mustapa Kasim. (1997). Pendidikan nilai 3K: Satu cadangan. *Prosiding Pendidikan Moral dan Nilai* (hlm. 83-96). Bangi: Fakulti Pendidikan, Universiti Kebangsaan Malaysia.

- Khadijah Rohani Mohd Yunus. (2008, Julai). *Pembentukan tingkahlaku pro sosial dan insan berkualiti*. Kertas kerja yang dibentangkan dalam Seminar Kebangsaan Pendidikan Akhlak dan Moral, Fakulti Pendidikan, Universiti Malaya.
- Lickona, T. (1996). Eleven principles of effective character education. *Journal of Moral Education*, 25 (1): 93-101.
- Malaysia Education Blueprint 2013-2025. Retrieved on 10 February 2013 from <http://www.moe.gov.my/userfiles/file/PPP/Preliminary-Blueprint-BM.pdf>.
- Mohd. Uzi Dollah. (2007). *Penerapan nilai dalam pengajaran guru matematik sekolah menengah: Satu kajian kes*. Tesis doktor falsafah yang tidak diterbitkan. Universiti Sains Malaysia.
- Mohd. Zamani Ismail & Fatimi Hanafi. (2006). Penghayatan nilai-nilai murni dalam masyarakat berbilang kaum di Malaysia. *Prosiding Seminar Kebangsaan Pengajian Umum* (hlm. 24-30). Skudai: Fakulti Pengurusan & Pembangunan Sumber Manusia, Universiti Teknologi Malaysia.
- Nik Azis Nik Pa. (2008). Kedinamikan pengertian nilai dalam penyelidikan dan pendidikan matematik. *Masalah pendidikan*, 31(1) : 59-75.
- Noor Lela Ahmad. (2008). *Amalan penerapan nilai murni guru perakaunan dalam pengajaran Prinsip Perakaunan*. Tesis doktor falsafah yang tidak diterbitkan. Universiti Kebangsaan Malaysia.
- Nor Hashimah Hashim. (2000). *Pemahaman guru terhadap penerapan nilai-nilai murni di dalam mata pelajaran Bahasa Melayu di sekolah rendah*. Laporan penyelidikan Pusat Pengajian Ilmu Pendidikan Universiti Sains Malaysia.
- Pusat Perkembangan Kurikulum. (1990). *Pukul latihan kurikulum bersepadu sekolah menengah: Falsafah pendidikan negara*. Kuala Lumpur: Dewan Bahasa dan Pustaka & Kementerian Pendidikan Malaysia.
- Raths, L. E., Harmin, M., & Simon, S. B. (1978). *Value in the classroom* (2nd ed.). Columbus: Charles, E. Merrill Publishing Company.
- Rokeach, M. (1973). *The nature of human values*. New York: The Free Press.
- Rusni Mohd. Nor. (2005). *Perkaitan antara budaya sekolah dengan pencapaian akademik pelajar di Negeri Sembilan*. Tesis doktor falsafah yang tidak diterbitkan. Universiti Kebangsaan Malaysia.
- Sufean Hussin. (1989). *Pengajaran nilai dalam kurikulum*. Petaling Jaya: Fajar Bakti Sdn. Bhd.
- Swadener, M. & Soedjadi, R. (1988). Values, mathematics education, and the task of developing pupils' personalities: An Indonesian perspective. *Educational Studies in Educations*, 19, 193-208.
- Syed Muhammad Naquib Al-Attas. (1980). *The concept of education in Islam*. Kuala Lumpur: ABIM.
- Tajul Ariffin Noordin & Nor'Aini Dan. (1992). *Pendidikan dan wawasan 2020*. Kuala Lumpur: Arena Ilmu.
- Wan Mohd. Zahid Mohd. Noordin. (1993). *Wawasan pendidikan: Agenda pengisian*. Kuala Lumpur: Nurin Enterprise
- Veugelers, W. (1996, April). *Teaching values and critical thinking*. Paper presented at the annual meeting of the American Educational Research Association, New York.
- Zakaria Kasa, Abdul Rahman Md Aroff, Abdul Majid Mohd Isa & Rahil Hj. Mahyuddin. (1996). *Penerapan nilai murni merentas kurikulum: Satu Tinjauan*. Laporan penyelidikan Kementerian Pendidikan Malaysia dan Fakulti Pengajian Pendidikan, Universiti Pertanian Malaysia.