



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



Religious Activities for Life-Long Learning Medium and their Impacts on Sabk's Student Moral Appreciation in State of Perak

Norhisham bin Muhamad, Azmil bin Hashim, Mohd Noor Bin Daud, Abd Hadi Bin Borham

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v9-i11/6532>

DOI: 10.6007/IJARBSS/v9-i11/6532

Received: 06 October 2019, **Revised:** 15 October 2019, **Accepted:** 29 October 2019

Published Online: 06 November 2019

In-Text Citation: (Muhamad, Hashim, Daud, & Borham, 2019)

To Cite this Article: Muhamad, N. bin, Hashim, A. bin, Daud, M. N. Bin, & Borham, A. H. Bin. (2019). Religious Activities for Life-Long Learning Medium and Their Impacts on Sabk's Student Moral Appreciation in State of Perak. *International Journal of Academic in Research Business and Social Sciences*, 9(11), 1–14.

Copyright: © 2019 The Author(s)

Published by Human Resource Management Academic Research Society (www.hrmars.com)

This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this license may be seen

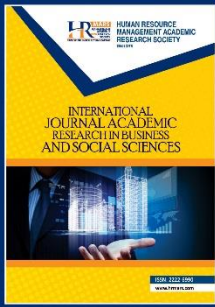
at: <http://creativecommons.org/licences/by/4.0/legalcode>

Vol. 9, No. 11, 2019, Pg. 85 - 98

<http://hrmars.com/index.php/pages/detail/IJARBSS>

JOURNAL HOMEPAGE

Full Terms & Conditions of access and use can be found at
<http://hrmars.com/index.php/pages/detail/publication-ethics>



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



Religious Activities for Life-Long Learning Medium and Their Impacts on Sabk's Student Moral Appreciation in State of Perak

Norhisham bin Muhamad, Azmil bin Hashim, Mohd Noor Bin
Daud, Abd Hadi Bin Borham

Senior Lecturer, Department of Islamic Studies, Faculty of Human Sciences, Sultan Idris
Education University (Universiti Pendidikan Sultan Idris)

Email:nhisham@fsk.upsi.edu.my

Abstract

This study identifies the religious activities implemented in SABK as a medium for life-long learning and their impacts on students' moral appreciation. This study involved 289 students from eight government-funded religious secondary schools in the State of Perak. The study adopts the quantitative method and the findings were analysed to obtain the frequency, percentage, mean and standard deviation. Moreover, the Pearson correlation test was used to examine the relationship between the variables. The study found the implementation of religious activities as a medium of lifelong learning is high (mean = 4.13, SP. = 0.48), while moral appreciation among students is at a moderate level (mean = 3.14, SP. = 0.35). The results show a significant relationship between religious activities conducted in schools with students' moral appreciation. Based on these findings, it is hoped that all parties can cooperate to support students' spiritual and emotional growth through religious activities not only at school, but also at home.

Keywords: Religious Activities, Life-Long Learning, Students' Moral Appreciation, SABK

Introduction

As stated in the Philosophy of National Education, which is part of Education Act 1996 (550), the Malaysian education system aims to produce human capitals with holistic intellectual, spiritual, emotional and physical growth (Salleh, 2000):

"In Malaysia, is a continuous effort towards developing individual potential in a holistic and integrated to create a balance and harmony in terms of intellectual, spiritual, emotional and physical based on faith The Lord. This effort was aimed at creating Malaysians

knowledgeable, charming personality, moral, accountability and capable of achieving well-being and contributing to the harmony and prosperity of the family, society and nation. "

In this regard, Islamic education is a vital element in the national education system as stipulated in the National Education Curriculum. The Malaysian Philosophy of Education states that,

"Islamic education is a continuous effort to convey knowledge, skills and appreciation of Islam based on the Quran and Sunnah for attitude, skills, personality and view of life as a servant of God who has responsibility to help themselves, society, the environment and the nation towards achieving of good in the world and in the hereafter."

(Ministry of Education Malaysia, 2005)

In addition to the teaching and learning of the Islamic education subject, various measures have been implemented in schools to provide religious knowledge and support spiritual growth. According to Din Sari, (1998), the teaching of Islamic Education in Malaysia focuses on instilling religious knowledge and practices among students to help develop a noble moral character among students. This aim can be achieved through organising religious programmes or activities both inside and outside of the classroom.

Learning can occur either formal or informally regardless of for everyone, regardless of their age. Hence, religious education can be conducted informally and can involve people from all walks of lives, including professionals, housewives, pensioners and school students (Zainal Abidin, 2009). This reflects the concept of lifelong learning or education during the 'Hayat' (life). Based on this concept, education is not confined to schools or to any field or any age group. According to the European Commission (2000), lifelong learning encompasses all learning activities which are aimed to increase individual's knowledge, skills and proficiency level, or job prospects (Abidin, 2009). In this regard, learning is a continuous process and highlights the importance of knowledge. Thus, there is a need for learners to be in a culture that supports the acquisition of knowledge. Lifelong education encompasses systems, methods, design tools and processes associated with progressive growth of knowledge and skills in all areas of life which enable an individual to acquire life skills. Religious activities can serve as a medium for teaching and learning for students as religion is a crucial aspect on our lives and its knowledge will not only be useful in the classroom, but also outside of the classroom. In this regard, students will require religious knowledge all through their live and they need to keep learning about it beyond the formal education system.

Problem Statement

SABK (government assisted Islamic schools) and SMKA (Islamic secondary school) offer modern religious education for Malaysian students which integrate modern knowledge with religious knowledge Din Sari (1993) schools, in addition to academic achievement, SABK focus on increase their students' understanding of Islam through organising religious and non-religious activities like 'mukharyam' (students' camps), congregational prayers, 'usrah', peer mentoring, mentor mentee sessions, qiamullai, gotong royong, and religious talks. Moreover, Ismail (2012)

reported that students in SMKA (Islamic secondary school) participated in different religious activities as part of their schooling.

Disciplinary issue among secondary school students is a very worrying issue. In this light, Ismail (2012) reported that the prevalence of discipline issues and misdemeanour among religious school students is at the low or moderate levels. For instance, the mean frequency scale of students who are involved in drug abuse is 2.00, which is low, this is followed by gambling with the mean of 2.22, coercion with 3.12, smoking (3.22) and theft cases (3.52). Another study conducted by Muhamad (2017) has shown that to combat disciplinary problems among SMKA students, students are encouraged to participate in religious activities to bring them closer to the teaching of Allah and His messenger and instil moral values. As a result, the prevalence of disciplinary cases among religious school students is very low. It was reported that only 29.1% of the students responded that they are willing to provide drugs to their friends and only 44.4% of the students who responded that they are willing to commit acts that breach the Islamic teaching. Furthermore, the study reported that the drug abuse is the most prevalent disciplinary issue among SMKA students with 5.5%, followed by bullying and coercion (4.9%), smoking cigarettes (4.8%), stealing (3.9%), gambling (3.9%) and drinking alcohol (3.7%). As the percentage is below 10%, it can be said that the prevalence of disciplinary cases in SMKA students is low.

It is believed that the students who attend religious education classes will try to enrich their knowledge through informal learning. One way to get this knowledge is to participate in religious activities outside of the school.

Lifelong learning

According to Rashid, Yakub, (2015) lifelong education agenda is a process of democratising education which encompasses the acquisition of knowledge, skills and progressive personal development regardless of the learners' age. Lifelong learning has been an aspiration for the Malaysian education system and different parties, including teachers, are responsible in facilitating lifelong education. Ideally, a student-centred approach will help currently claim the students, whether adult or traditional students interact each other and communicate actively with each other. In this regard, lifelong learning can be cultivated not only in schools, but also through encouragement by the community which opens more opportunity for religious activities. Therefore, this study focuses on the role of religious activities as a medium for life-long learning for students in SABK. Here, the impact of the activities being carried out on the moral characters and appreciation of SABK students in the State of Perak will be discussed.

Research Objectives

This study examines the religious activities implemented in SABK as a medium for life-long learning and their impact on students' moral appreciation. The specific objectives of this study are as follows:

- i. To identify the religious activities implemented in SABK in state of Perak.

- ii. To review of the level of SABK students' moral characters and appreciation
- iii. To explore the relationship between religious activities and SABK students' moral characters and appreciation.

Literature Review

Awang (2011) mentioned that according to Islamic teaching, a believer will achieve success in The world and in the thereafter if he is able to perform all of his religious obligation. In this regard, a successful Muslim individual will protect his dignity, practise the Islamic principles in all aspects of his life and maintain his good relationship with Allah Almighty as well as other people in his life man. A person who performs worship with devotion and obedience will receive blessing from Allah SWT.

Religious values can be cultivated through the implementation of formal or informal spiritual activities (Mesir, Abdullah, Ngatman, & Wahab, 2008) Another study by Muhamad (2018) found that *Ansitah* (activity) affects the moral character of SMKA students in schools where activities designed for these students can affect their the personalities and spirituality. This, in turn, will contribute to the social development and foster other skills among the students, even if it is not considered a *manhaj*.

Drahman, Lubis, & Hamzah, (2017) conducted a series of interviews and found that religious schools emphasise elements of spirituality in their school activities to instil positive values among students, either directly and indirectly in the curriculum, for instance, teaching students to start each activity should start and end with a prayer. Another study by Jusoh (2015) focused on spiritual activities in a residential school in Penang and found that implementation of religious activities serves as spiritual food to realise the vision of the school. Religious and spiritual activities need to be organised and well planned to expose students to Islamic values and to improve the co-curriculum and curriculum performance of the school (Hatim, & Rasit, 2015)

Past studies have shown that religious activities that emphasise the spiritual elements will help cultivate values such as patience, gratitude, empathy cooperation, appreciation and humility not only among students, but also among members of the community. These activities encourage discussion and interaction among students and other people in the community. This can foster a good relationship between them when as they share mutual interest and respect towards each other. In this light, the spirit of mutual love and appreciation for each other is not only a noble act, it will also lead to mutual well-being (Abdullah et al., 2015).

A report by Ismaweb (2018) recommended that schools should focus on religious and spiritual activities as it has been proven as effective in cultivating good values and other skills such as leadership and integrity for future leaders of the nation. Furthermore, Johor Islamic Religious and Education Committee chairman, Aminolhuda Hassan, mentioned that Islamic education subject should be given priority as religion is the core of life. As a former teacher, he believes that religious activities could help cultivate values and faith in accordance to the virtues of *Rasulullah* (Ismaweb, 2018).

Abdullah et al. (2015) mentioned that faith and religious devotion strongly influence Muslim students' personal qualities and help cultivate a Muslim withbalanced physical, spiritual,

mental and emotional growth. In this light, appreciation of religion can only be achieved if religious values can be instilled effectively and consistently. One way to decimate religious values is through formal and informal spiritual and religious activities (Mesir, Abdullah, Ngatman, & Wahab, 2008).

Abdullah (2014) in her study focused on lifelong learning preparedness of trainee teachers studying in Institute of Teacher Education, Kota Bahru Campus. A total of 63 trainee science teachers were selected as the respondents of this study. The study found that 64.7% of respondents have a moderate level of readiness to embark in lifelong learning to improve their knowledge and skills after graduation. Meanwhile, John, C. et al. (2013) found there a significant relationship between the importance of lifelong learning and the ability of learners to adapt to different situations and learning strategies.

Methodology

This study employed the quantitative research approach. A survey questionnaire was used to obtain data on the religious activities which act as a lifelong learning medium and their impact towards students' moral appreciation. The questionnaire was used as the main instrument and the items were developed based inputs from existing books, journals and theses. The study involved 24 Government Assistance Religious Schools (SABKs) in Perak The schools are located under the jurisdictions of several district education offices, which are PPD Bagan Datuh, PPD Batang Padang, PPD Hulu Perak, PPD North Kinta, PPD Kerian PPD, PPD Kuala Kangsar, PPD Perak Central and PPD LMS (Larut, Matang, Selama) with a total student population of 1100. This study combined random randomized sampling with batch sampling. The layered and grouped sampling methods were conducted where the researchers randomly selected 8 schools from each PPD. The combined population of these schools is 289 students, out of the total population of 1100 students. Hence, the sample size of 289 students was determined to reduce sampling error. All data were processed and analysed using the IBM Statistical Package For The Social Science (SPSS) for windows (version 22.0). The data obtained were analysed to obtain the mean and standard deviation. Furthermore, the Spearman Correlation Coefficient correlation analysis was used to measure the correlation between the two variables.

Findings and Discussion

The findings of the study are reported based on the questionnaire distributed. The findings from the descriptive analysis are shown in Table 1 and Table 2 , while the results of the hypotheses testing are shown in Table 3:

i. Descriptive findings

Table 1

Implementation of religious activities as a medium of lifelong learning in SABK.

	Mean	Standard Deviation	Interpretation
1. Prayers			
Prayers should be performed at the beginning of prayer time.	4.45	0.89	Very high
It is highly encouraged to perform congregational prayers at the mosque during the school holidays.	3.54	1.06	High
Perform congregational prayers with family at home.	3.23	1.04	Moderate
Parents always remind me to pray at the beginning of prayer time	4.68	0.61	Very high
Become the imam (leader) of congregational prayers at home.	3.91	1.36	High
Performing congregational prayers can foster a sense of belonging in the school.	4.73	0.58	Very high
Performing congregational prayers can strengthen family bond at home.	4.64	0.67	Very high
Individual/ congregational prayers / help to shape my personality.	4.73	0.60	Very high
2. Reciting Surah Yassin			
Yassin is recited every Friday or any day specified by the school.	4.55	0.78	Very high
Yassin is recited on Thursday evenings at the dormitories or at home.	4.09	0.95	High
Yassin needs to be recited in each school session.	2.97	1.02	Moderate
I recite Yassin with my family every week.	3.01	1.11	Moderate
I can lead the Yassin recitation during the school assembly	3.09	1.27	Moderate
Reciting Yassin makes me feel blessed and calm .	4.80	0.48	Very high
3. Reading al-Quran			
It is mandatory to read at least 2 pages of the Qur'an daily.	4.23	0.95	High
It is advisable to read the Qur'an before each class begins.	3.92	1.10	High
The Qur'an should be read every night during the month of Ramadan.	4.26	0.92	High
All verses in the Qur'an should read at least once a year.	4.12	0.99	High
All Qur'anic verses should be understood through reading the interpretations.	4.03	0.90	High

I should practice reciting Qur'anic verses	3.75	0.94	High
Qur'an verses should read with the proper tajwid objectively.	4.48	0.79	Very high
Reading the Qur'an gives me peace.	4.86	0.38	Very high
4. Maghrib Lecture			
I should to attend maghrib lectures at least twice a week at school.	4.01	1.17	High
My parents always invited me to attend the maghrib lecture at the nearby mosque.	3.64	1.04	High
I have experienced delivering maghrib lectures to my friends at school.	2.99	1.45	Moderate
The content of Maghrib lectures should be integrated with modern knowledge such as science in addition to religious inputs.	4.62	0.67	Very high
I am trained and prepared to deliver maghrib lectures.	3.32	1.30	Moderate
5. Usrah			
It is compulsory to attend usrah sessions at least once a week at school	4.31	0.98	Very high
I have been chosen to become the leader (naqib @ naqibah) of usrah in school.	2.48	1.35	Low
Much knowledge is gained through usrah sharing.	4.42	0.74	Very high
Learn to improve myself through appreciation.	4.33	0.86	Very high
Learn to control emotions through sharing with friends during usrah sessions	4.21	0.88	High
Usrah increases my motivation to learn.	4.37	0.77	Very high
I can learn Islamic values through usrah.	4.47	0.77	Very high
Always use good language when attending usrah	4.20	0.85	High
6. Islamic Holidays Lectures			
It is compulsory to attend lectures in conjunction to Islamic Holidays at school.	4.42	0.86	Very high
I always participate in lectures in conjunction with Islamic holidays in residential areas.	3.38	1.06	High
Islamic lectures provide me with many additional information	4.35	0.83	Very high
Islamic lectures help me master the history pf Islam.	4.40	0.81	Very high
The lectures help increase my religious knowledge.	4.49	0.76	Very high
7. Mukhayyam			
It is a form of preaching activity	4.41	0.74	Very high
Presenting students with the right beliefs.	4.43	0.69	Very high
Facilitating good moral practices.	4.43	0.72	Very high
Train students to be knowledgeable and highly skilled.	4.34	0.72	Very high

Practise being honest and telling the truth.	4.29	0.78	High
Practise preaching with love.	4.42	0.76	Very high
Practice devotion and commitment in worship	4.29	0.82	High
8. Book discussion			
It sparks a love of knowledge	4.25	0.81	High
Can improve my d knowledge	4.50	0.65	High
Involves brainstorming and open-mindedness	4.35	0.78	Very high
It increases my understanding towards the content of knowledge	4.37	0.71	Very high
It can open mind and drive me to seek knowledge	4.32	0.77	Very high
Overall	4.13	0.48	High

The findings in Table 1 show that the implementation of religious activities as a medium of lifelong learning in SABK in Perak is relatively high (min = 4.13, sp = 0.48). The religious activities listed comprise of eight activities related to lifelong learning. The most common activities include Student camps (Mukayyam) (min = 4.37, sp = 0.62) and book discussion (min = 4.36, sp 0.63), followed by performing prayers (min = 4.24, sp = 0.50). This is followed by Islamic lectures (min = 4.21, sp = 0.68) and reciting surah yassin (min = 4.10, sp = 0.63). This finding confirms that religious activities are being used as a lifelong learning medium for students at SABK in Perak to enhance knowledge, moral appreciation and religious practices of students of SABK in Perak. This is in line with religious activities in SMKA as reported Din Sari (1993), which include prayers, student camps (mukhayyam), usrah, mentor mentee, pilgrimage simulations, peer mentoring, gotong royong, qiamullail and special religious lectures during Islamic holidays to raise awareness and understanding of Islam. Furtheomore, Ismail (2012) study on religious activities as a whole found that many religious activities are carried out in SMKA.

This finding shows that the management of SABK in the state of Perak has taken steps to carry out religious activities as a medium of moral development, as well as a platform for lifelong learning which could curb the rampant social ills among our youths.

Drahman, Lubis, & Hamzah, (2017) argued that in recent years, the community is plagued with social ills including truancy, drug abuse and uncontrolled socialising between boys and girls. The study concluded that returning to the real teaching of Islam and the hadith and practices of Prophet S.A.W could help in preventing moral collapse, reducing social ills and creating a society that live according to Islamic values and morals.

On the other hand, SABK schools need o refine and enhance the implementation of both formal and informal activities, for instance, collaborating with colleges and universities to conduct activities that appeal to the students. In this light, religious activities conducted in SABK can be used as a lifelong learning medium as there are elements of learning in each activity that can be applied in daily life.

Table 2 Student appreciation inventory

	Mean	Standard Deviation	Interpretation
Perform prayers five times a day.	4.44	0.82	Very high
Perform congregational prayers	4.07	0.99	High
Perform prayers at the beginning of prayer times.	4.25	0.86	High
Observing the fast throughout the month of Ramadhan	4.74	0.59	Very high
Replacing compulsory fast is mandatory if there is a fast that is left behind.	4.57	0.76	Very high
Always perform the 'sunat' (compulsory) fast	3.53	0.98	High
Read the Quran daily.	4.07	0.89	High
Recite the 'Al'awrad' after prayers.	4.01	0.93	High
Perform the Tahajud prayer.	3.33	1.00	Moderate
Perform 'Tadhakart' during free times	3.83	0.91	High
Admitting any mistakes/sins	4.24	0.82	High
Seek forgiveness from God if involved in any sin.	4.39	0.84	Very high
Performing actions that are not permitted by Islamic teachings.	1.96	1.45	Low
Prioritising the commands of Allah and His Messenger over personal needs.	4.24	0.79	High
Executing the commands of Allah and His messenger with an open heart.	4.43	0.82	Very high
Supplying drugs to my friends.	1.12	0.55	Very low
Being involved in drug abuse.	1.04	0.33	Very low
Consuming alcohol	1.04	0.33	Very low
Supplying cigarettes to my friends.	1.06	0.40	Very low
Smoking.	1.09	0.47	Very low
Gambling	1.06	0.38	Very low
Stealing	1.08	0.45	Very low
Extorting/ Coercing	1.04	0.33	Very low
Submitting views on evil matters	3.82	0.99	High
Covering modesty in front of non-mahram	4.47	0.88	Very high
Get along with friends of different genders.	2.09	1.07	Low
Posting pictures that show one's aurah on social sites.	1.36	0.88	Very low
Maintaining the boundaries between men and women.	3.79	1.25	High
Wear clothes that cover modesty	4.30	0.89	Very high
Do something right and honest.	3.94	0.88	Very high
Provides help to people in need.	4.26	0.78	High
Speak politely	3.86	0.90	High
Overall	3.14	0.58	Moderate

Table 2 presents the results from the Students' Appreciation Inventory Survey administered on SABK students in Perak. The overall mean is 3.14, with a standard deviation of 0.35. This indicates that moral appreciation among SABK students in Perak is at a moderate level. This contradicts the finding of Muhamad (2018) in his study on the moral appreciation of SMKA students in Malaysia. The study showed that the SMKA students demonstrate high moral behaviour. This reflects the differences between the moral character of SABK students in one particular state, Perak and SMKA students from all across Malaysia. This further demonstrates that while both types of schools focus on religious education, the students' moral appreciation is different due to difference in their environment and the role of the community. Thus, it is advocated that parents and the members of public should play an active role in cultivating religious and moral values among children and adolescents.

Religious devotion is a very important element that influences the personal qualities of a Muslim student. In this light, a good Muslim individual not only has to be pious, but also show balanced physical, emotional, spiritual, intellectual and social growth. In recent years, the lack of focus towards spiritual and religious aspects in our everyday lives has led to moral collapse and the spread of social ills among teenagers Awang Drahman, A. N., Abidin Lubis, M. A., & Hamzah, M. I. (2017). Furthermore, according to stated that the lack of pure moral norms in society is due to a lack of focus and focus on perfect and sound spiritual building. This calls for an effective and progressive approach to instil religious values and practices (Baharin et al., 2008), appreciation of this Islamic moral values will only be achieved if the process of implementing religious values is effective and progressive. In this regard, there is a need to find the best approach to ensure that students' self-esteem and morals can be developed through Islamic education and religious activities. Thus, the education ministry should develop a comprehensive human model that could integrate modern teaching, knowledge and skills with spiritual and religious activities.

Based on the findings, it can be concluded that SABK students in the state of Perak show moderate ability able to appreciate and inculcate moral values and practice religious teachings in their daily lives. In this regard, schools, parents and the members of the public should work together to ensure that children and adolescents develop high morality and practice Islamic teaching. In this regard, community-based religious activities could supplement the activities being conducted in schools.

ii. Inference Insights

Table 3 the result of the correlation

		ACTIVITIES	DEVELOPMENT OF STUDENT MORALS
ACTIVITIES	Pearson Correlation	1	.722**
	Sig.(2-tailed)		.000
	N	289	289
DEVELOPMENT OF STUDENT MORALS	Pearson Correlation	.722**	1
	Sig.(2-tailed)	.000	
	N	289	289

**Correlation is significant at the 0.01 level (2-tailed)

This study hypothesised that religious activities as a medium of lifelong learning is significant linked to moral development SABK students in Perak. The Pearson correlation is 0.722, which is higher than the sig. level (0.01), indicating that there is a significant correlation of between religious activities and the development of moral appreciation among SABK students in Perak.

This study shows that religious activities can become a medium of lifelong learning through its significant relation with moral appreciation among SABK students in Perak that students who shows higher understanding of Islamic teaching and practice Islamic practices are able to devise strategies for solving problems and challenges more effectively to avoid moral collapse or displacement problems. In addition, according to Ismaweb (2018) religious and spiritual activities in schools, especially in national schools have been proven effective in cultivating values among students who will become the leaders of the country. Furthermore, Muhamad (2018) found that the religious activities affects the moral character of SMKA students in schools s. Activities or programs designed for these students can contribute to the social development that influences the personality and spirituality of the students.

This proves that religious activities can become a platform for students' lifelong learning, particularly in schools or communities in need of informal religious education. It is stipulated that social problems can be reduced through religious activities organised by the community where mosques can become the main hub for disseminating religious knowledge.

Conclusion

This paper presents the results and finding of need analysis study among religious activities for life-long learning medium and their impacts on SABK's student moral appreciation in state of perak. The findings showed that respondents agreed religious programmes and activities have become a medium for life-long learning and activities with spiritual objectives will build a strong identity among students in SABK. . From the findings, we suggest that religious programmes and activities have become a medium for life-long learning and activities with spiritual objectives will build a strong identity among students in SABK. Furthermore, developing spirituality is one of the efforts to build a strong faith. Thus, such activities should be implemented not only in

Government Assisted Religious Schools (SABK), but should in every school in Malaysia. Students should be given the exposure to Islam to develop a clear and holistic understanding of the teachings of Islam in pursuit of physical, emotional, spiritual and intellectual growth. This will benefit them not only in their present life, but also in the thereafter.

Appreciation

This paper presents the result of a research project entitled "religious activities Medium for life-long learning and its impact on Student Moral Appreciation SABK in Perak". The author would like to express his appreciation to the Centre for research management and innovation (RMIC) Universiti Pendidikan Sultan Idris, Perak Malaysia for granting a University research grant (code 2018-0043-107-01) that helps finance this research.

References

- Hatim, A. S., & Rasit, M. R. (2015). Hubungan pelaksanaan aktiviti dakwah melalui kesenian terhadap penerapan nilai-nilai murni dalam kalangan pelajar sekolah. *Al-Hikmah*, 7 (1), 132–148.
- Abdullah, M. S., & Nor, M. N. (2014). Tahap kesediaan pembelajaran pantauan sendiri bagi guru pelatih opsyen sains di Institut Pendidikan Guru, kampus Kota Bharu. *Journal of Malaysian Science and Mathematics Education*.
- Awang, A. (2011). *Penghayatan ibadah dan kesannya terhadap hubungan sosial di kalangan pelajar Sekolah Menengah Kebangsaan Agama Tok Jiring, Kuala Terengganu*. Unpublished Master's Dissertation, Universiti Malaya, Kuala Lumpur.
- Sari, D. M. (1998). Iklim Dini Di Sekolah. *Jurnal Dakwah, Jabatan Pendidikan Islam dan Moral Kementerian Pelajaran Malaysia Kuala Lumpur*.
- European Commission (2000). "Innovation in a knowledge-driven economy". Luxembourg:European Commission. 20 September.
- Ismail, I. (2012). *Budaya nilai-nilai keagamaan dan disiplin pelajar di sekolah menengah agama negeri Selangor*. Unpublished PHD Thesis, Universiti Kebangsaan Malaysia, Bangi, Selangor.
- Chen, J. C., Lord, S. M., & McGaughey, K. G. (2013). Engineering student's development as lifelong learners. 120th ASEE Annual Conference & Exposition 2013.
- Kementerian Pelajaran Malaysia.(2005). *Panduan perlaksanaan amali Pendidikan Islam*. Putrajaya: Kementerian Pelajaran Malaysia.
- Jusoh, M. S. (2015). *Pelaksanaan program tarbiah dalam kalangan pelajar asrama Sekolah Menengah Kebangsaan Agama (Smka) Pulau Pinang*. Unpublished PHD Thesis, Universiti Sains Malaysia.
- Mesir, B. M. Abdullah, A. Ngatman, M. F., & Wahab, M@., N. (2008). Kajian Pelaksanaan Program-Program Kerohanian Untuk Mahasiswa di Universiti Teknologi Malaysia. Persidangan Pembangunan Pelajar Peringkat Kebangsaan, Universiti Teknologi Malaysia, 22-23 Oktober 2008.
- Ministry of Education Malaysia. (2005). *Panduan perlaksanaan amali Pendidikan Islam*. Putrajaya: Ministry of Education Malaysia.

- Salleh, M. A. (2000). *Pendidikan Islam falsafah, pedagogi dan metodologi*. Fajar Bakti Sdn. Bhd. Kuala Lumpur.
- Muhamad, N. (2018). Pengaruh Ansyitah (aktiviti) terhadap pembentukan akhlak pelajar sekolah menengah kebangsaan agama (SMKA). *Sains Humanika* Universiti Teknologi Malaysia, Johor.
- Muhamad, N., & Hashim, A. (2017). Pelaksanaan *Biah Solehah* dan kesan terhadap penghayatan akhlak pelajar Di SMKA. *Technical and Social Science Journal Politeknik Malaysia*.
- Abdullah, N. S., Maamor, S., Ghani, A., Wahab, A. N., Razimi, A. M. S., Aziz, A. B., & Elias, N. H. (2015). Kepentingan elemen kerohanian dalam pelaksanaan aktiviti di MRSM Ulul Albab: Kajian Kes Di MRSM Gemencheh, Negeri Sembilan. *Journal of Global Business and Social Entrepreneurship*.
- Abidin, Z., R., Esa, A., & Ahmad, W .M. R. (2009). Pendidikan sepanjang hayat: sekolah peneraju utama menjana generasi terbilang: Seminar Kebangsaan Pengurusan Pendidikan PKPGB 2009, 7 Mei 2009, Universiti Tun Hussein Onn Malaysia.