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Educational Thinking of the 21st Century and Perseverance of the Malay Value

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Abstract

The educational system and philosophy in the Brunei Darussalam has experienced twists and turns of development starting with the time of *Resident* until it became more intact with the SPN21. Global educational thought emphasizes various criteria such as focus on the students; critical thinking, creativity and innovativeness; thinking out of the box; integration of technology and various skills of the 21st century; planned teaching and learning; dialogical teaching; differential teaching and so on and so forth. This paper work will prove how far the concepts that are presented in the 21st century is in line with the values that has always been the Malay way of thinking. Next, this study will analyze the possibility of the educational thought or ideas of the 21st century bringing universal values until it can be accepted and used by the education system at various countries. The objective of this study will unravel how far the mentioned values and thoughts are in line with the values and thoughts of the Malay people. Next, is to answer if there is any contradiction of the mentioned value and thought with the Malay Islamic Monarchy value that is the philosophy of the Brunei Darussalam. This study uses the text analysis method towards the Malay values that are in the Malay proverb and decree of the Kebawah Duli Yang Maha Mulia Paduka Seri Baginda Sultan Haji Hassanal Bolkiah about self-identity and concept of the Malay Islamic Monarchy.

Keywords: SPN21, Malay Islamic Monarchy, Malay Values, Universal Values.

Introduction

The importance of the Malay Brunei value perseverance, that is the Islamic Malay Monarchy has been emphasized by His Majesty of Brunei Darussalam. His Majesty delivered his speech during the Ceremony with the People and Residents of Brunei Darussalam in the United Kingdom and Eire for the Year of 2017 (Prime Minister's Office, 2017) as the following passage:

“ We are Bruneians, personality and attitude is the talk of Islamic Malay Monarchy. So other than Malay Islamic Monarchy, it is not Brunei. This is important to be understood by students. They are the inheritors of Malay Islamic Monarchy, the biological son of Malay Islamic Monarchy. They can not turn against Malay Islamic Monarchy, what ever the field of study choose or take. Therefore, Malay Islamic Monarchy is not only is based off materialism, as some have said: “The cake of Malay Islamic Monarchy” or “Clothing of Malay Islamic Monarchy” or “Design of Malay Islamic Monarchy” and others alike. However the priority of understanding here is that Malay Islamic Monarchy is also a system or basis or system value for Brunei Darussalam. Due to that, do not stray away from the track or try to give interest to other than Malay Islamic Monarchy. If this is there, that attitude is not patriotic as a Bruneian.”

(*Titah-titah*: 93)

Detail towards grace, and tradition also became the idea of Pengiran Shahbandar Md. Salleh Ibni Pengiran Sharmayuda through the *Syair Rakis* that was written around the year of 1843-1845. He was one of the governors of the country and fighters of the nation that is well respected. *Syair Rakis* was one of his work that is found until recently. His death was also connected to the content or meaning of the poem where its conclusion was an uneasiness towards the relationship between Brunei and the English during that time. He also advised the King to chose for a leader that truly has the values that are noble. Observe the hidden meaning in the verses of the following poem (Al Sufri, 1983):

Syair Rakis

Pertama jangan memakai tegahan,
Kedua jangan bersalah-salahan,
Ketiga mufakat serta sekalian,
Keempat mesyuarat membicarakan.

...

Inilah rundingan tiada salah,
Empat perkara di dalam jumlah,
Boleh dibuat di dalam sekolah,
Soal ditinggalkan tiadalah alah

Pertama “kepala” yang bangsawan,
Kedua “mulut” yang dermawan,
Ketiga “kedudukan” yang hartawan,
Keempat “hati” yang setiawan.

(*Syair Rakis* :4)

Syair Rakis

Firstly do not wear prohibition,
Secondly do not blame one another,
Thirdly consensus with all,
Fourthly meeting speaks.

...

This is a negotiation that has no wrong,
Four things in a sum,
Can be made in a school,
The question of leaving has no allergy

First "head" of that is aristocrat,
Second "mouth" that is philanthropist,
Third "place" that is rich,
Fourth "heart" that is a loyalist.

Based on the passage, the phrase '*kepala yang bangsawan*' 'head that is aristocracy' is interpreted as the capability to use rationale, humanity and positive thinking in making decisions and actions. This quality can be summarized as **discretion**. While the phrase '*mulut yang dermawan*' 'mouth that is philanthropist' can be linked to the skills of using polite language to always watch the words to not to hurt or offend the heart and feelings of the opponent. This quality can be summarized with the word polite manners. '*Kedudukan yang hartawan*' 'Place that is rich' can be interpreted as appreciation towards the role and place of a person in a family, society and country so that all the actions and productivity can be related as a charity and contribution to the nation and country. This quality can be termed as **gracious service**. Finally, is '*hati yang setiawan*' 'heart that is a loyalist' has an appearance that is virtuous that is derived from goodness and pureness of the heart. This quality is related to gracious character. Through these four gracious exemplary are citizens born of virtuous height. With gracious attitude of teaching and tradition students can appreciate their role and responsibility that is meant by the five Malay Islamic Monarchy educational themes.

Problem Statement

The world of education is colored by various concepts or thinking of the 21st century. We start to ask ourselves whether if the concepts that are recommended in the 21st century is in line or not with the values that are all this while the way of thinking of the Malay race? The thought or idea of the education of the 21st century surely brings a thought process that is great or the most not fulfilling of the universal values until it can be accepted by the education system in parts of the world. The thought of the 21st century is becoming more global and voices a variety of concepts that is in the forms of the best of conduct from various research designs.

Research Objective

This paper work can unravel the concept that is recommended in the 21st century education and is in line with the values of the way of the Malay thinking all this while. Is it possible that the thinking or ideas of the 21st century bring the most unaccepted universal values until it can be accepted by the education system in many parts of the world? However, how far those values and thoughts are in line with the values and thinking of the Malay race. Is this not against the values of the Malay Islamic Monarchy that is the philosophy of the country that has colored the education system in the Brunei Darussalam all this while?

Literature

The history of the education development in Brunei Darussalam can be seen as early as the year 1906 when Brunei Darussalam was under the era of the Resident system (Government

of Brunei, 1906). Although in reality the religious education is believed to have happened earlier, however its development is limited to nonformal education, among them took place in the levels of individual and family, place of islamic worship, mosques and education stations. This nonformal education extended until the time of Resident ruling and after.

Resident brought British officers to serve in Brunei Darussalam. At that time, the supporting staffs such as clerks were needed until emerged the effort of the Resident to start formal schooling in Brunei Darussalam to train Bruneians with low level education, particularly in capabilities of reading and writing, so that the lower positions such as office helpers can be filled. The after effect is that a learning system that is more organized is introduced and the Malay Lower Vernacular School was established in the year 1914 (Government of Brunei, 1914), using the Malay language as the media for language.

Meanwhile, the religious education was still not getting the attention from the Resident side until religious education kept on taking place nonformally. During the early stage of educational development, there were still no educational base that was fixed. However, to improve the attendance of students at school, the government introduced *The School Attendance 1929* (Government of Brunei, 1929). After that, in the year of 1931, religious education was thought formally as one of the subjects in Sekolah Melayu Jalan Pemancha, Pekan Brunei (Mail, 2006). While the efforts to establish religious schools in the Arabic stream in the year 1941 only lasted a while, stopped after World War Two broke. The development of schooling in Brunei Darussalam became more encouraging with the existence of missionary schools and English private schools in the Belait district following the expansion of the oil industry there. In the year 1951, Brunei Darussalam owned its first English government school and later was known as the Maktab Sultan Omar 'Ali Saifuddin (Government of Brunei, 1951).

Before the second world war, the education in Brunei Darussalam was held without an educational base that is clear because the British were too focused to the development of the field of economy and industry (Lebar, 2009). Only in the year 1954, Brunei Department of Education implemented the Education Policy 1954 that in among all emphasized the position of the Malay Language as the main language media; giving free education; and encourages the entrance of Malay children to English schools. With the development of education activity, Brunei Darussalam started finding education systems that are compatible with the development of its society while welcoming education experts from Malay Peninsula.

Following that, the Aminuddin Baki dan Paul Chang Report 1959 produced the Education Country Policy 1962 that among all emphasizes more about the usage of the Malay language as the main medium of language; the needs to have system and curriculum that is in line; obligate the English language; also the need for teacher training. The education policy is then enhanced more with the production of the Education Policy 1972. This policy among all emphasizes the education of Islamic religion; strengthens the English language education and emphasizes more on the position fo the Malay language as the main medium of language. The education policy in Brunei Darussalam became more strengthened after independance. In the year 1984, The dual language education policy was introduced with emphasis of the use of the Malay language and English language with more clearence for certain subjects.

This enhancement was continued with the absorption of the Malay Islamic Monarchy concept, that is the country philosophy as a special subject and value that is absorbed in other subjects in the curriculum in the year 1991. Five Malay Islamic Monarchy education themes that is now used as a chapter of main topic in text books of the Malay Islamic Monarchy from primary to secondary school has been described in the *Pendidikan Kenegaraan Melayu Islam Beraja Peringkat Sekolah Rendah dan Menengah* (2010). These themes are responsibility towards the self; responsibilities to the family; responsibilities to the neighbours; responsibilities to the school; and responsibilities to the country. Abu Bakar (2010) has emphasized that the Malay Islamic Monarchy in curriculum and education system aims to produce students that have morale, ethics and retains the Bruneian identity.

Research Methodology

This paper work will compare the concept of global education thinking or the 21st century that colors the SPN 21 in Brunei Darussalam with making details or comparisons using the text analysis methods (Makmun, 2019) towards the Malay values that is in several of the Malay proverb and order of the Kebawah Duli Yang Maha Mulia Paduka Seri Baginda Sultan Haji Hassanal Bolkiah about self identity and Islamic Malay Monarchy.

Research Findings

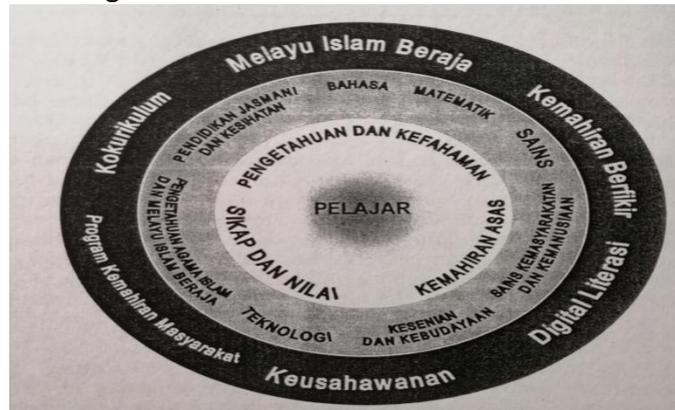
This part will report and discuss the findings of the study to fulfill the objectives of the study. The research findings is divided into subtopics 'The education of the SPN21 era and Various Educational Thinking of the 21st Century (Universal Values)' to discuss the findings of the research regarding the concept that was proposed in the education thinking of 21st century based on text detailing towards the Brunei Darussalam SPN21 document, academic reference and its equivalent; and the subtopic 'Universal Values in the Thinking of the 21st century and its Alignment with Malay Values' to discuss findings of how far the value and thinking it in line with the values and the thinking of the Malay race, especially Malay Islamic Monarchy values that is becoming the philosophy of the country and has colored the education system in the Brunei Darussalam since independence. The findings is the results of text detailing towards several Malay proverbs and orders of the King.

Results and Discussion

The SPN21 Education Era and Various Education Thinking of the 21st Century (Universal Values)

Between the years of 2008 and 2009, the Ministry of Education Brunei Darussalam made history with the strengthening of the education system that is known as the National Education System for the 21st Century (SPN21) that started with Standard 7 students which before this was known as Form 1 or Secondary 1. This change was subsequently exhausted to the whole low and middle levels in stages. Through this system, various stage changes and aspects including curriculum, interpretation and co-curriculum started being implemented to increase the education quality to produce students that owns quality that is balanced whether it be from knowledge aspect or skills, spiritual and physical (Ministry of Education, 2009). The change in curriculum is in line with the direction of the country that now is moving proactively to achieve the 2035 Vision as a country that is advanced and has citizens that are knowledgeable, creative, critical, innovative and competitive. A holistic individual development is the aspiration of a country to produce citizens that are high achievers and can contribute consistently towards the national development that is always varying in all aspects.

Figure 1 Curriculum Model of SPN 21



The Kurikulum SPN21 (2008) model is comprised of 4 circles. The circle in the middle is Student as the main target of the curriculum. The teaching and learning (T&L) process has to focus to the student with taking consideration to the needs, ability and style of learning. This is very critical in determining that the student is actively involved, responsible and achieves the objective of learning with more effectiveness. The main circle is covered by the second circle, that is Knowledge and Understanding, Basic Skills, Attitude and Value. This circle emphasized the very importance of individual development as a whole through T&L that is related to knowledge and understanding, basic skills, attitude and value to empower every student with various skills and abilities. The third circle is comprised of eight fields of learning so that students or individuals that are developing in a balanced fashion in terms of knowledge and understanding, basic skills, attitude and value so they are able to endure life and venture into work areas that has many challenges. The eight fields meant are Language, Mathematics, Science, Human and Social Science, Arts and Tradition, Technology, Islamic Religion and Malay Islamic Monarchy Knowledge, and Physical and Health Education. The final circle is an initiative to integrate various skills through strategies across curriculum so that students become individuals that are matured in thinking, has the point of view or perspective that is clear of life, future and direction. This circle is comprised from the Philosophy of Malay Islamic Monarchy, Thinking Skills, Digital Literacy, Entrepreneurship, Society Skills and Curriculum Program.

SPN21 the education systems of the 21st century in Brunei Darussalam that benefits the universal values, apart from local values that is MIB. This development happens with the intention of giving birth towards students that are virtuous, apart from being more proactive and is able to think critically and creatively. The T&L approach that is more student oriented is relied as a style of learning that is dynamic, active and encourages students to be more responsible and play an important role in the process of their learning (Ministry of Education, 2009). On the other hand, the T&L approach that has spoon feeding characteristics and more towards teacher orientation and the role of students that are passive is now seen to be less relevant in the need of the country development era of the 21st century. However teachers still play an important role as role models to build the virtues and personalities of students (*teacher as a role model*). As one of the figure of education in Malaysia, Long (1998) sees the need to apply innovative methodologies since decades ago with emphasis that educational methodology that is recommended, among them collaborative concept, cooperative,

interactive (dialogic) and application of sophisticated technology is in line with the education development that can fulfill the needs of the 21st century education.

Therefore, teachers are hoped to be able to design T&L processes that are more innovative with sophisticated technological applications because teachers are trusted as the experts in interpreting the curriculum (*teacher as a curriculum expert*) at the class and are able to be researchers that are effective (*teacher as a researcher*). However, information technology application in methodology has to be integrated with thinking skills, especially high order thinking skills or HOT (Fatimah, 1998) apart from low order thinking skills or LOT. Students are encouraged to think outside of the box. This means that teachers have to plan teachings so that chances happen and expose students with following the activities of KBAT learning (Anderson & Krathwohl, 2001) such as learning based on problems (*problem based learning*), learning based on tasks (*task based learning*) and learning based on inquiry (*inquiry based learning*).

Brunei Darussalam needs manpower that can solve problems with critical and creative thinking skills; filtering, synthesizing and benefiting information; and skillful in applying the skills of the 21st century in facing work situations or solving new problems. However, with the style of T&L that has the nature of spoon feeding, it is sure that the aim of SPN 21 and Wawasan 2035 aspirations mentioned will be hard to achieve. This is because of T&L is too dependant upon information and materials prepared by teachers. Based on the observation of Fatimah (1998), methodology that is teacher oriented and exams hardens the efforts to integrate thinking skills and TMK. Students only hope for information that is sourced by the teachers and no skills to inquire through the thinking skills and information technology. Hence, students must be exposed to the T&L strategy that has the nature of constructivist from the early times in school. According to the Constructivisme theory that was developed based on the understanding of cognitivisme (Piaget, 1958) dan Zone of Proximal Development (Vygotsky, 1962), students readiness for inquiring as a strategy of learning is of utmost importance. However, students readiness can only happen if teachers also be ready earlier (*teachers' readiness*). Teachers in the same field or across field must practice teamwork and culture of information sharing, especially in technological, pedagogical and content knowledge. This concept is always related to *peer teaching*, *peer review* dan *peer reflection*. The discovery of new knowledge has to be synthesized with prior knowledge until students are capable of actively creating meaning and brave to present summaries that are meaningful and authentic. According to Mat Teh & Embi (2010), students have to be trained in using prior knowledge as early frameworks to be combined with new information. Experience and knowledge that are different from students has to be utilized in the best way from teachers. Teachers must believe (*teachers' beliefs*) towards the strengths of every student to mitigate weakness of the students by way of different T&L practices (*differentiate learning*). Teachers must also encourage T&L that is more active and encourage various interaction (*dialogic teaching*). The attitude of bravery in debate, giving opinions and capabilities of solving problems has to be shown to students in the earliest time until it becomes something normal, traditionalized and finally becomes a normal phenomenon and practise in the T&L process. Students must have skills in problem solving and able to debate and discuss with presenting premises or brilliant support arguments, that contain authentic sources and summarize convincing generalizations. This is in line with SPN 21 that encourages absorption of added skillful values, which among them are high level thinking skills and inquiring skills.

The constructivism approach is becoming more developed in developed countries and developing ones. This conviction is based on a few research that has been reported. A lot of strategies and approaches that is developed to traditionalize the style of T&L that is student centered. In the year of 2000, the nearest neighbouring country of Brunei Darussalam that is Malaysia started directing its education patterns to the education style of constructivist (Malaysia Ministry of Education, 2001). According to Tuan Soh, Arsad, and Osman (2010), SPN21 not only has to prepare and supply students with knowledge, but needs to train them with various skills, which among them are digital era literasim, creative thinking, creative and innovative, effective communication and spirituality while connecting contents of teaching and teaching activities with information out of the school (contextual learning). Teachers are more towards playing a role of facilitators or guider. In his research towards usage of the 21st century skills in students of Physics, he summarized that successful integration of skills of the 21st century can be achieved if students have positive attitudes towards subjects and the T&L process. He summarized that teachers have to be more prepared (teachers' readiness) to be more creative and innovative in teaching so that the interest and positive attitude of students towards subjects become more elevated. Teachers need to practice T&L patterns that are more aimed (guided learning) and a more planned teaching (reflective teaching).

Currently, the world of education in Brunei Darussalam is becoming more lightened up with concepts such as dialogic teaching, differential learning, and industrial revolution 4.0. Teachers are expected to indulge in those concepts; students at the levels of bachelor and PhD are interested in doing examination towards it, while lecturers encouraging students discussing it; that is discussed in seminars, conference until it reaches the speech of ministers and governors of the country. All of this show positive development while the concepts brings ideas and values that are positive for sure.

Universal Values in The 21st Century Education and Its Alignment with Malay Values

Education of the SPN 21 Era in Brunei Darussalam is created to produce students that are more responsible, dynamic, progressive, highly skilled, adds to value, creative, critical and innovative. Values and quality that are mentioned is actually not a concept and initiative that is alien to the Malay race of this region. We actually have possessed the quality of humanity since long ago. The concept of global education also has existed in the minds and hearts of the Malay race since a long time. Through the text research that was done towards the Malay proverb, it is found that the concept and universal values that is recommended in SPN21 is already in the Malay proverb. This proves that the universal values in global education and values in Model Kurikulum SPN 21 is not an alienated matter, yet its contents is the substance of the Malay race. Through figures 2 and 3, there is thesis and antithesis in proverbs that leads to universal values that now becomes the universal global criteria or 21st century and SPN 21 curriculum. If we look and analyze with accuracy, every excerpt of the proverb that is presented can be categorized into knowledge, skills and values as intended by His Majesty of Brunei Darussalam. This shows that the universal value that is found in global education in SPN 21 is in alignment and able to protect the identity of a race.

| Education Thinking of the 21st Century (Universal Values) | Malay Values in Proverbs (Thesis: become/believe as the following proverb) |
|--|---|
| <i>Teacher as a curriculum experts / Teacher as a researcher</i> | Jauhari juga yang mengenal manikam. |
| <i>Differentiate learning</i> | Banyak udang banyak garam, banyak orang banyak ragam |
| <i>Dialogic teaching</i> | Rambut sama hitam hati masing-masing |
| <i>Constructivise Socialise</i> | Masuk kadang kambing mengembek, masuk kadang kerbau menguak |
| <i>Cooperative (positive interdependent)</i> | Bagai pahat dengan tukul |
| <i>Prior knowledge</i> | Tempat jatuh lagi dikenang, inikan pula tempat bermain |
| <i>Reflective teaching</i> | Pandang jauh dilayangkan, pandang dekat ditukikkan |
| <i>Teacher as role model</i> | Bagaimana acuan begitulah kuihnya Ke mana tumpah kuah, kalau tidak ke nasi |
| <i>Teacher belief – students needs, students characters</i> | Untung sabut timbul untung batu tenggelam Yang bulat tidak datang bergolek, yang pipih tidak datang melayang |
| <i>Contextual learning</i> | Lain padang lain belalangnya |

Figure 2 Thesis in Proverbs that relates to the Education Thinking of the 21st Century (Universal Values)

| Education Thinking of the 21st Century (Universal Values) | Malay Values in Proverbs (Anti-Thesis: Do not become as the following proverb) |
|--|---|
| <i>Students' readiness</i> | Mencurahkan air di daun keladi |
| <i>Teachers' readiness</i> | Kalau kail panjang sejengkal, jangan lautan hendak diduga |
| <i>Reflection & Intervention</i> | Tidak tahu menari, dikatakan lantai jongkang-jongket |
| <i>Peer teaching, peer review, peer reflection</i> | Bagai enau dalam belukar, melepaskan pucuk masing-masing |
| <i>Guided Learning & Teaching</i> | Melepaskan batok/batuk di tangga |

| | |
|--|--|
| <i>Teacher as a guider / fasilitator</i> | Seperti ketam mengajar anaknya berjalan betul |
| <i>Think out of box (HOT)</i> | Bagai katak di bawah tempurung |
| <i>Inquiry / task / problem based learning</i> | Malu bertanya sesat jalan, malu berkayuh perahu hanyut |

Figure 3 Anti-thesis in Proverbs that relates to the Education Thinking of the 21st Century (Universal Values)

The speech of His Majesty of Brunei Darussalam in conjunction with the 13th Teacher's Day, September 2003 is also related to the significance of the filling of the education program that is blended with knowledge contents of various fields, various skills and various values (Prime Minister's Office):

"Since education is the light for this life, it must be dignified as a national importance that has to be filled. One of the way is by preparing curriculum that has objectives that make the culture of life long learning exist, so it can really give birth to Bruneian society that are knowledgeable of all ages. In other words, national education has to prepare education programs that are dynamic and forward looking to produce knowledge and skills for need of the industry and services without putting aside value factors."

Based on the inspection towards the proverb and King's decree, the value of global education is not something that is new in the education history and tradition of the Malay Archipelago. The criteria that becomes the ambition has become the Malay race self identity and part of the mould for the Bruneians. These values are confirmed to be in line with the way of life of other races in this region. Our ancestors were races that was creative, inventive, adaptive, assimilative, capable of using models well (*Model Approach*), capable of implementing a process (*Process Approach*), capable of dissecting the structure of a thing with skill (*Structural Approach*). All these skills became part of the life of our ancestors from long ago. The proof is that we have and are currently are living with the environment that is filled with the creations of our ancestors. We have cakes, various kinds of weopantry and equipments, variety of woven patterns, musical instruments, ornaments, dances, songs, story telling, folklore, proverbs, riddles, storytelling and many more. When did we stop creating and writing? And why? While we are a race of inventors! Is this because the syllabus is raw and sitfff? One of the is because of the lesser focus towards empowering various skills in education. This has been the contents of the speech by His Majesty Sultan Haji Hassanal Bolkiah in conjunction with the UBD 31st convocation that said "... among the main needs is to empower skill. Skills are of the utmost importance in competency. Without skills we will only be spectators" (Prime Minister's Office, 2019).

Implication

The development of SPN21 that interrelates various skills, that also applies and absorbs various universal and local values needs the best practicing T&L mode to achieve the goal of knowledge, skill and value across curriculum. Among the beliefs of application of technology in education is that it is capable of fulfilling this need that is appropriate with the era of

industrial revolution 4.0 (Deputy Minister of Education, 2019). Through multimodal material, software, use of social media, internet, sophisticated gadgets and others as alike, skill variety, variety of values and knowledge from various disciplines can be interconnected, absorbed and applied appropriately with the needs and curriculum goals. T&L models such as TPACK (Figure 4) that is developed by Mishra & Koehler (2006) for example can be benefited because this model is in line with the King's order that emphasizes the Knowledge, Skills and Value aspects in T&L. This is because the value aspect can be inducted through pedagogy knowledge; the aspect of knowledge is capable to be strengthened by knowledge of contents; while the aspect of skill variety is capable to be applied through knowledge of education technology.

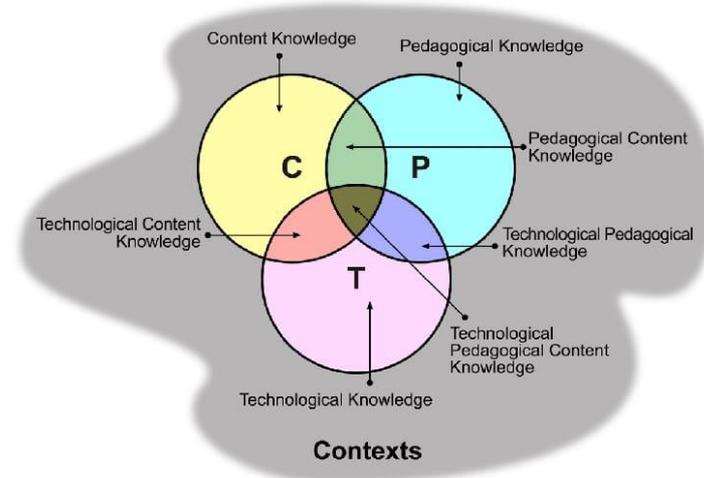


Figure 4 TPACK Model: Technological, Pedagogical and Content Knowledge
Source: Mishra & Koehler (2009)

The TPACK model is one of the examples of a *teacher framework* that emphasizes increase in T&L quality in applying technology apart from knowledge content and pedagogy knowledge that is owned by the subject teacher and its ability across the curriculum. This is in line with the Teacher's Day Celebration them in the year 2019 in Brunei Darussalam that comes as "Quality Education is the Core of Student Excellence." Teachers that are effective needs to be well versed in strategy and methodology in implementing planned and directed T&L to achieve the goals of the national curriculum. The study done by Makmun & Mahamod (2015) also summarized that one of the core knowledge for teachers that are effective is knowledge of strategy to achieve the goal of the curriculum. Hence, the parties concerned, especially the departments under the Ministry of Education apart from the school side, among them are Komiti Subjek (*School Based Committee*) and also other teacher institutions is hoped to continue their own roles in empowering professionalism and enriching knowledge of teachers, knowledge of technology, pedagogy and subject content.

Conclusion

Hence, the various disciplines and knowledge; various added values; and variety of skills has to be emphasized in our education system in the era of global education. Therefore, the subjects that teach the virtuous values explicitly such as Malay Language, Malay Islamic Monarchy, Malay Literature, History has to always be preserved and as much as possible be thought to all students because these subjects are the vehicle or media for channeling and absorbing the appreciation towards the self, patriotic and nationalism, apart from subject of Islamic Religious Knowledge as one of the core subjects. While other subjects that are more

towards skills and discipline in throughout the fields also has to be thought via integration or interrelationship in absorbing (implicitly) and applying (explicitly) virtuous values.

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