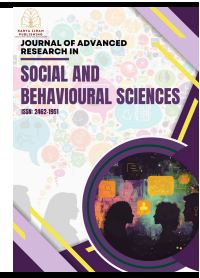




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Critical Review of Ethics in Education from Islamic Perspectives

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ABSTRACT

This review concentrates on a survey of works on the issues of ethics in education from the perspective of Islam. Based on a preliminary study of all 40 articles, none of the articles on ethics in education from Islamic perspectives have emphasized comprehensive topics of ethics in education in all forms, including face-to-face, virtually, and during the pandemic Covid-19. All scholars appear to discuss each topic separately. This review uses the bibliometric analysis approach to analyze papers in all forms and platforms to provide a thorough picture of ethics in education being applied in schools or at the university level in Malaysia and overseas. As a result, this review concentrates on parallels in how ethics can be conceived in the context of educational research. The Scopus and Google databases are examples of literature databases. This review tries to align ethics from the standpoint of a professional engaged in educational research with personal importance based on one's belief, which takes a holistic view of life. The goals of ethical researchers appear to be shared in several ways; protection, honesty, and integrity. Western and Islamic perspectives are discussed, as well as areas of disagreement and agreement. Following that, it will elaborate the predicate of moral-ethical judgments by addressing the concepts and terms of moral approval and disapproval, as well as the ends to which the ethical-moral law is directed, to facilitate an understanding of ethics as viewed through the framework of the Qur'an, Hadith, and Muslim law. As a result, this review contends that knowing the principles of ethics that can transcend time and location is essential. Islamic ethics in education is based on the principles of justice, fairness, and respect for all. It emphasizes the importance of developing a strong moral character and encourages Muslims to strive for excellence in all aspects of life. Islamic ethics also emphasizes the importance of developing a sense of responsibility and respect for others, as well as the importance of developing a sense of community and social responsibility. Thus this review also compares Islamic and Western ethical orientations, highlighting the key shortcomings and limits of the former. Then, an argument is provided as to why Islam can provide the best

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understanding of ethics. In addition to concepts about being accountable from a theological perspective, based on prophetic guidance, notions of accountability are inferred to underline the relationship between responsibility and accountability. As a result, an attempt is made to demonstrate the need to hold people accountable, at least within their realm of duty, such as colleges, to which the public and others pledge their trust.

1. Introduction

“Ethics” is derived from the Greek word “ethos”, which denotes the “character, spirit and attitude of a group of people or culture”. (Loeb, 1971). The Oxford Dictionary defines ethics as

a) a system of moral rules by which human activities can be judged as good or bad, and b) the standards of conduct acknowledged with relation to a specific class of human actions, whether right or wrong. The moral value of human behavior and moral principles that control or influence behavior are referred to as ethics (Hornby, 2000). It is concerned with the standards established by the profession to control the behavior of its members in the profession. The professional is personally committed to the individual client, the broader public, the profession, and its standing (Kfir and Shamal, 2002).

Ethics, according to Mugenyi (2010), are a type of organizational culture for a specific profession. It's as though this is how we do things in this profession, which is important for the profession's integrity. As a result, they are a subset of values. Values are views, attitudes, and beliefs about what we consider to be significant in our lives. Abid Al-Jabiri categorizes ethics into four categories: al-Tha'ah morality, al-Sa'adah morality, al-Muru'ah morality, and al- Maslahah morality.

1.1 Al-Tha'ah Morals

Akhlaq al-Tha'ah, or the Persian ethics of obedience, is centered on efforts to imitate the ruler with God to gain strong legitimacy to maintain authority over his people. The ethics of obedience came to permeate the Arab-Islamic tradition during the reign of Caliph Abd Malik bin Marwan, who used these principles to maintain control. This ethical framework was included not just because of Persia's proximity to the heart of the world.

1.2 Al-Sa'adah Morals

In the Arab-Islamic cultural system, al-Sa'adah ethics, or gladness, is a form of Greek ethical theory. According to Al-Jabiri's explanation above, there are three interpretations of Greece's influence on the Arab-Islamic value system. The first is the medical (ethic-scientific) viewpoint, which consists of scientists who regard immorality as a mental ailment that requires treatment, as influenced by Galenic medicine. Remembering al-Kindi (d. 252 H), Abu Bakr Zakariyya' al- Razi (d. 313/925), Thabit bin Sinan(d. 365/975-76), Ibn al-Haytsam (d. 1040), and Ibn Hazm (d. 1064) was a member of this group, al-aJabiri viewed this scientific medical perspective as "successful" because the Galenic heritage was developed and a genre emerged (Hümeýra Özturan, 2017).

Al-Jabir's second perspective on Greek ancestry is philosophical (philosophical ethics). This category includes luminaries like al-Farabi, Ibn Bajjah (d. 533/1139), Ibn Sina, and Ibn Rushd (d. 595/1198) (Hümeyra Zturan, 2017). Unlike the preceding perspective, which was influenced by Galen, this perspective was influenced by Plato and Aristotle. Another distinction is that, while a scientific medical perspective does not address the question of compliance ethics at all, it differs from a philosophical perspective in which the ethics of compliance is being disassembled to its foundations. This is why al-Farabi composed *al-madinah al-fadilah*. A work that attempts to bridge the gap between Plato (*al-madinah*) and Aristotle (*al-fadilah*) (Zuhri, 2017). Hümeyra Zturan (2017) offers an eclectic approach (eclectic ethics/*al-akhlaq al-talfiqi*) for the third perspective. It is said to be eclectic because work in the field of ethics does not refer to a single source but rather to several. In this scenario, in addition to connections to Greek tradition, these works also make references to Persian, Islamic, or other traditions. Various causes contribute to the creation and growth of this perspective, one of which is the source of references in the field of ethics from translation works, study forums, and Muslim intellectuals (Zuhri, 2017).

1.3 Al-Fana Morals

According to al-Jabiri, the mortal ethic is not unique to Arab-Islamic culture but rather draws inspiration from other traditions such as Persian, Antiochian, and Alexandrian. Sufism finds its setting in Arab-Islamic civilization when there is a value crisis in the "Big Fitnah." As a result, while Sufism is an individual activity, its emergence can also be triggered by a broad socio-cultural phenomenon in a society, such as when the community is in crisis or transitioning from a prosperous and strong state to a state of decline and decline. M. Abid Al-Jabiri (2002).

1.4 Muru'ah's Morals

Muru'ah is synonymous with the nature of nobility (*al-karm*) and generosity (*al-jud*), staying away from begging and bothering others, giving before being asked, and being honest (*shidq al-lisan*), good-natured (*husn al-dzan*), polite and good at socializing (*husn al-'ushrah*), fulfilling rights and promises, respecting neighbors, maintaining chastity, speaking soft and sweet¹ spoken, keeping clothes and body clean, looking attractive and fragrant, and fearing Allah (M. Abid Al-Jabiri, 2002).

2. Definitions And Concepts Of Ethics From Islamic Perspective

There are various definitions of ethics, morals, and *akhlaq*. The various definitions are produced from various reading materials, such as books and article journals, so there are many opinions from the philosophers. Ethics from an Islamic perspective is more concerned with religious behavior, code, and ethics. Islam is supposed to be a complete way of life. A Muslim is bound by Islamic rules and hence is obliged to follow the instructions as prescribed in the Quran and Hadiths. Islam is a religion based upon the surrender to God (Allah). The very name of the religion, *al-Islam* in Arabic, means submission and peace, for it is in submitting to God's will that human beings gain peace in their lives in this world witnessing an ever increasing ethical problems, several specialist organizations have prepared codes of ethics to be complied with by members of those organizations.

In general, ethics in Islam has two dimensions: first, ethics toward Allah, the creator. A Muslim is required to believe in and worship Allah. The second aspect is ethics toward others; a Muslim

businessperson must interact with others ethically by providing decent treatment and keeping good relationships. This paper is critical since people do not always know what is ethical unless they study ethics. Business transactions require an ethical foundation (Cherrington and Cherrington, 1995, p. 1). They are vital for organizational efficiency as well as interpersonal relationships.

3. Definition and Concepts of Ethics

Ethics is a field of philosophy concerned with moral behavior. Morality is the determination of whether something is right or wrong, nice or terrible. Despite its complexities, morality can be defined in terms of both methods and objectives. Means relates to the process that occurs, whereas Ends refers to the results (Cherrington & Cherrington, 1995, p. 2). Ethics can also be defined as follows:

[.....] a systematic investigation into our thoughts and the decisions we make about what is morally correct or wrong, morally good or wicked. It is an investigation that seeks to answer the following questions: What types of behavior are ethically right or wrong? And what is good and what is bad?

(Cherrington & Cherrington, 1995, p. 2)

Ethics can alternatively be defined as a system of moral rules that establishes what is good or evil, right or incorrect action (Schermerhorn, 2008, p. 32). In the framework of the prevailing moral code, ethical behavior is what is considered good and right as opposed to "bad" or wrong. Islamic ethics is described as the set of moral principles established by the Quran and Sunnah (Hadith or Prophet Mohammad's sayings). Islamic ethics is founded on both intellectual and revelation-based methodologies. Revelation delivers the truth, which intellectual means helps us understand and appreciate. As a result, Islamic ethics is founded on tawheed, or the principle of unity, which establishes the distinct relationship between God and man, man and man, and man and his environment (Alhabshi, 1993, p. 83). The phrase most linked with ethics in Islamic culture is referred to as Khouloq in the Holy Qur'an (Beekun, 2004, p. 2). In the Quran, Allah describes Prophet Mohammad as a Prophet of good ethics.

4. Definition and Concepts of Moral

Morals and ethics, according to Peter Baelz (1977), frequently share the same meaning. However, it would be highly valuable if we could discern between the two, even if we frequently failed to do so. According to N. Capaldi, E. Kelly, and L.E. Navia (1981). The English words 'ethical' and 'moral' have the same etymology. As a result, the study of ethics and morality is essentially the same.

Moral issues are practical issues, however, not all of them fall under the category of practical issues in the study of ethics. It is because morals analyze the good and evil, right and wrong, and how an individual should act in a given situation. As a result, moral was used to refer to disciplines of knowledge that explore diverse aspects of human behavior. As in the following opinion by J.L. Mackie (1971):

Moral and ethics can analyze a single action to determine whether it is right or wrong; it can provide a clear line of distinction between acts and internal dispositions, whether good or bad; or, at the very

least, it can develop a knowledge of ethics guidelines that can be used to make various moral judgments.

5. Definition And Concepts Of Akhlaq

According to Mohd Nasir Omar (2010) in his book, Akhlaq refers to the individual's or group's personality, habits, conventions, familiarity, values, and lifestyle. In fact, many scholars include a person's belief system or religion in their definition of akhlaq. Religion has a significant influence on an individual's thoughts and lifestyle (Ibn Manzur t.t II: 1244-1248 and Jamil Saliba 1971, I: 49).

According to Ibn Miskawayh (1966), akhlaq refers to a condition that develops in a human and serves as an executive power that directs that individual's behavior. Many philosophers agreed with the concept that akhlaq is related to the disposition that a person (al-nafs/soul) creates. The spiritual dimension of the issue is critical since it is the source of all human actions.

As a result, akhlaq does not relate to a person's good or evil actions, but to someone's spiritual dimension forcing them to perform an act, whether good or harmful. Akhlaq is in the inside of the human soul, while the deed that corresponds to the outer is formed from morality. As a result, a good moral will recognize good deeds and vice versa.

6. Education And Akhlaq In Islam

In general, education refers to the process of conserving and growing human beings from physical, mental, linguistic, behavioral, social, and religious perspectives to achieve perfection. According to Syed Muhammad Naquib Al-Attas (1980), education is the process of instilling manners in a person. Education, strictly speaking, plays an essential part in generating people with decent manners and morals, according to the Islamic perspective. While Ibn Khaldun (d. 808H/1406M) considers education and teaching to be activities involving knowledge and morals. In other words, education is not only a knowledge-acquisition activity (cognitive aspects), but also a moral formation and development activity (affective and psychomotor elements). Ali Abd Wahid (Ali Abd Wahid, 1958).

According to Imam al-Ghazali (d. 505H/1111AD), education is an attempt to eradicate evil morals and instill good values (al-Ghazali 1999). While Jasmi and Abd Halim Tamuri (2007) and Kamarul Azmi (2016) define education as a process of nurturing and educating, defending, training, purifying, controlling passions, following the leader's instructions, leading, adding, gathering, improving, forming obedience to Allah SWT, forming decency, polite and civilized attitude, regularity, replacing, erasing and erasing reprehensible traits to commendable conditions, forming a learning attitude.

In the Islamic religion, the goal to be achieved in education is to form a perfect and perfect human being, that is, a perfect human being with intellectual and spiritual intelligence (Shamsul Arifin 2014). In addition to the importance of morals as an indicator in the personal formation of noble morals, the development of good morals is also related to matters of worship. Allah SWT says in the Qur'an in Surah Az-Zaariyat verse 56 which means,

"I did not create jinn and humans except for them to worship me"

In this regard, the Prophet SAW is a good example and should be emulated. His Majesty is recognized as having perfect qualities and high morals. Allah SWT explains the noble character of the Messenger of Allah through His words in Surah al-Ahzab verse 21 which means:

"For the sake of truth, it is for you that the Messenger of God is a good example to follow, that is, for those who always expect (pleasure) from God and (a good reward) in the Hereafter, and he also mentions and remembers God a lot (in difficult and happy times) "

Yusuf al-Qaradhawi (2012) claimed that morality and decency have been described as the sixth characteristic in establishing an Islamic community regarding these good and noble morals. It refers to a just society, kindness, virtue, mercy, honesty, trust, and calling others to goodness, as well as every noble quality, respectable characteristics, and noble character. According to Rohana Tan and Norhasni (2014), morality is an internal (psychological) component of a person. While acts are the visible portion. Good morals lead to good deeds, making a person a valuable member of society who is respected.

In the context of today's competitive global environment, an Islamic approach that is holistic and effective can boost human capital development. As a result, moral education must be prioritized in the development of people who will lead society and the country so that there is no failure when we strive for perfection in life. Individuals can gain self-confidence to confront the world, enjoy the amenities in their surroundings, and understand themselves through knowledge. Next, and most importantly, success in accomplishing what is wanted in Islam, which is worldly and ukhrawi excellence, is critical. This is because when Islamic beliefs are ingrained in the soul of a servant, any action will be motivated by piety to Allah.

7. Statement Of The Problem

The existing societal landscape is marred by various issues like child abuse, sexual abuse, racism, and more, necessitating a shift. The current Values Education Syllabus lacks emphasis on Islamic Ethical Values, hindering the resolution of these problems. This paper aims to identify, underscore the importance, and propose a framework for integrating Islamic Ethical Values into pre-service teachers' programs across disciplines, fostering positive change. The approach involves descriptive and analytical methods to outline values from the Holy Qur'an and address prevalent ethical challenges among Muslims.

8. Ethical Values From Islamic Perspective

Islamic ethical values encompass virtues such as goodness, sincerity, honesty, humility, justice, politeness, patience, straightforwardness, veracity, and sympathy. Rooted in the belief that God is the source of all goodness, truth, and beauty, Islamic morality emphasizes man's responsibility as a dignified agent of the Creator. This includes understanding that God has placed everything in the universe in the service of mankind and that man's ultimate responsibility is to God, seeking His pleasure. Key principles involve moderation, practicality, and balance, ensuring high integrity and sound morality. Muslims are encouraged to exhibit love, obedience, trust, and thoughtfulness in their relationship with God, fostering a morality that extends to interactions with fellow humans, other elements of the universe, and one's inner self. This moral framework promotes kindness, concern,

respect, sympathy, cheer, joy, patience, tolerance, forgiveness, and the safeguarding of legitimate rights in dealings with others.

9. Ethical Values From Secular Perspective

Ethical values serve as eternal principles guiding positive behavior, connecting thoughts, feelings, and emotions to inspire constructive actions. In Islam, ethics are rooted in the Quran and Sunnah, providing authentic guidance for mankind. In contrast, secular ethics rely on theories to determine right or wrong, emphasizing individual character and moral rules. Without divine guidance, personal judgments may lead to justifying wrong acts based on individual views or desires. While some secularists acknowledge divine commandments, adherence varies. Despite differences, there exist universal ethical norms reflected in laws and social customs, such as condemning violence, assault, cheating, lying, theft, kidnapping, and other morally objectionable actions across societies.

10. Methodology

Secondary literature is employed to provide an in-depth study of ethics from an Islamic perspective, with the moral and akhlaq concepts. The secondary resources are from book readings and websites, therefore the primary instrument employed is a literature review. Based on the reading, this issue contains many references in Malay writing, however, that is not a problem because the term paper writing has been continued after reading in Malay and understanding the information.

All information will be paraphrased depending on the understanding gained from examining the literature. The reference to the literature review that has been used is an article journal on Islamic ethics that may be accessed through online journal databases. Another approach used to complete this term paper is data collecting from the web page, which is only used for backup information if data collection fails. The approach employed in preparing this term paper was to understand the readings and review the materials gathered and understand it.

11. The Scope Of Ethics

Ethics textbooks divide the discipline into three categories: descriptive, normative, and meta-ethics. There are more distinctions between descriptive and normative ethics. The former is separated into descriptive, explanatory, and predictive ethics, while the latter is divided into prescriptive ethics and justification ethics. Control ethics is another branch that could be regarded as highly essential. Descriptive ethics reports the actual moral principles that govern the behavior of individuals in each society, i.e., what that society considers to be good or bad, what should be done and what should not be done, without passing judgment or evaluating those principles and ways of behaving. The investigator does not inquire as to whether those behaviors are correct or incorrect. This form of research is typically conducted by anthropologists, sociologists, historians, and psychologists. To be able to define the ethics of a particular civilization, the investigator must first understand what constitutes ethical behavior, i.e., know what ethics is.

Explanatory ethics is focused on explaining behavior and is concerned with determining the motives or causes of the activity in issue. These motivations could be unethical, immoral, or moral. He did it because he was unconscious or compelled, as an example of a non-moral cause. And here's an example of an immoral motive: He murdered him to steal his money. He did it because he vowed

to do it, which is an example of a moral reason. The study of behavior's explanation is under the purview of psychology. This form of inquiry is part of the ethical inquiry because it is related to moral education and behavior management, as well as the subject of influencing other people's behavior.

If it is true that the environment influences human behavior, then changing someone's environment is the only way to change his behavior. If one's motives, needs, and beliefs drive his conduct, then our approaches to influence him will be different. Our understanding of human nature, on the other hand, determines the normative moral ideas we accept. It is often assumed that acts are determined by psychological variables, heredity, and environmental factors such as family, peers, school, and society at large. This could include fear of legal repercussions or fear of public opinion. People's behavior can also be explained by their proclivity to mimic and follow others. Shame, guilt, or remorse may be the source of some behaviors. One's acts may be manifestations of natural fitruh) in that person, as well as sentiments such as mercy, love, or hatred. Certain cognitive states may induce actions, or desires, needs, and preferences may explain them. The agent can also describe behavior as activities taken to obey God. Obedience to God might be motivated by fear or love. One's action may be the consequence of unconscious motives or causes beyond one's control, such as God's will. An act can be the consequence of a decision and choice, as well as a manifestation of one's will. Human behavior is extremely complicated, making it difficult to describe in many situations. It is tough to describe one's behavior.

The study of human behavior prediction is known as predictive ethics. It is based on knowledge of the laws or quasi-laws that regulate an individual's and society's conduct, as well as knowledge of some basic conditions. Human conduct is difficult to anticipate since knowing how a person will behave requires knowledge of the agent's talents, attitudes, goals, intentions, and beliefs, as well as the external circumstances that impact his behavior. Furthermore, with careful consideration, one's opinions and objectives may change. Normative ethics has both a prescriptive and a justificatory component. The prescriptive focuses on what we should and should not do. When it is suggested that one should conduct in a certain way, the question "Why?" quickly arises. Various theories seek to provide a solution to this topic. The principle of behavior can be justified by its consequences (i.e., enjoyment or satisfaction), by its "universalizability" (Kant, Hare), by claiming that it is the product of a contract (Rawls), by being by God's mandates, or by being by natural law.

How can one persuade oneself or others to perform correctly? Control ethics attempts to preserve good moral character, protect individuals from wrongdoing, assist them in abandoning bad activities, and improve and develop them. The term "control" may imply that measures used to preserve or effect change are purely coercive in nature (i.e., law enforcement); however, this is not the case. These methods can employ a variety of legitimate means, including strengthening faith and education (i.e., providing reasons for the prescribed acts); training the agent to make ethical judgments, moral decisions, and solve ethical problems; and, more broadly, developing critical, analytical, and creative abilities in the moral agent or instilling moral sentiments and a sense of duty in him. Change can also be achieved through spiritual and psychological therapy, the creation of a suitable atmosphere, and the resolution of social and economic issues.

Ethics has historically been concerned with meta-ethics, normative ethics, and most recently applied ethics. Counseling, social work, and planning work may be useful to moralists. Sufi Islamic literature is also quite helpful in this regard. This discipline of ethics is sometimes known as analytical or critical ethics. Meta-ethics attempts to answer questions such as the following: What exactly does the term "good" mean? How are ethical judgments formed or justified? What exactly are moral statements? How can we tell the difference between the moral and the immoral? An ethical discourse may be addressed to people with varying degrees of education and specialization. It could

be aimed at regular people, schoolboys, university students, people from various professions, philosophers, scientists, or social scientists. The amount of sophistication and complexity varies according to the group. The Qur'an addresses people at many levels. It has a general message that everyone can grasp, but the learned or introspective person will understand more than the average person.

As a result, we might conclude that there are two basic approaches to ethics: virtue ethics and action ethics. In virtue ethics, the moral agent, his character, and dispositions, rather than his behavior or what he does, are considered. Activity ethics examines the moral agent's activity character, consequences, or underlying principles. Sufi ethics and ethics as a way of life are examples of virtue ethics. The Sufi views ethics as an activity of cleaning the soul (tazkiyyah) and growing and refining man's character. Ethics as a way of life considers all actions, principles, the type of community and its ethical and social relations, and its institutions; Actions, the person or his character, the repercussions of actions, feelings, emotions, sentiments, motives, and intentions, institutions, principles, rules of behavior, ways of life and things, states of affairs, and values are all possible subjects of ethical inquiry.

12. The Element Of Ethics In Education

Education is extremely important in modern life. Education enlightens and refines a person's demeanor. An educated individual is a country's most asset, on which all types of development, such as economic, social, educational, and cultural development, rely. Without education, man would still be acting like an animal, and it is education that has transformed man into a civilized individual. It begins before the birth of a kid and lasts till the time of death. It promotes culture among humans, which is an asset to any civilization. It prepares a man to live a better life by instilling in him important qualities like as social awareness, economic productivity, cultural and moral refinement, and so on.

Ethics education is a necessity in everyday life, whether at home or work. Ethical principles must be taught in schools to increase the standards of individual life, which can lead to a happy family and social life. Ethical ideals and social norms, in general, promote interpersonal relationships and work effectiveness. In institutions and colleges, students may encounter ethical and moral quandaries. As a result, in the field of education, ethics and values are important and play important roles in the character development of pupils. Ethical values raise pupils' moral standards by bringing about internal changes. In education, ethics is crucial for character development because students join colleges lacking basic values and morals. As a result, individuals exhibit behaviors such as carelessness, anger, violence, and, moral degeneration.

The goal of ethics education is to promote people's goodness. Goodness can be expressed in a variety of ways, including working for positive qualities in everyday life, living to enhance what is useful for all concerned, adjusting yourself to what is good for all concerned, representing the advantage of yourself and your condition, doing and can be expected to amplify goodness for all, representing the advantage of the entirety. Ethics in education is concerned with what is beneficial to students and society. Our moral principles are constantly bordered and altered. They are not framed by some intellectual and are collectively known as "society" and then imposed on an "individual" who is somehow distinct from society. The primary goal of ethics education is to train students to follow laws that are consistent with their internal good esteem framework, are well-written, and are related.

Each of these educational goals is based on the concept of reasonableness. As it were, morals are critical to individuals' recognition of principles, and a developed contemporary society that seeks

argument consistency with its principles can't avoid basing both the substance of its guidelines and the way they are made and connected on the sound moral rules that society follows. Building administrative and consistency frameworks based on moral values and practice will be essential for development in this regard. Similarly, where acts are motivated by exploitative, deceptive, or intentional mind processes, recognizable proof of such activities is required, as is the burden of important and proportionate authorizations.

Respect is yet another ethical goal of schooling. Respect is very important in our lives. We are taught (one faith) from childhood to respect our fathers, instructors, and heads, institute rules and circulation laws, domestic and cultural societies, others' sentiments and rights, our state's flag and heads, the truth, and people's various ideas. The Muslim Ummah's fellowship is more than simply an obvious and verbal fraternity; it is a relationship of rights (on each other) that includes prerequisites and necessities (that must be met), and Muslims must then monitor these rights regarding each other.

13. The Importance Of Ethics In Education

Ethics in education is a broad word that refers to providing students with learning experiences that allow them to grow morally. It can be viewed as a technique for broadening ethical consciousness and comprehending motivation to conduct and act ethically throughout the world. There are four ethical principles in education. They are as follows:

(a) Honesty

Honesty is a crucial characteristic in education. Being loyal, true, trustworthy, sincere, and fair are all examples of honesty. It is admired in many cultures and religions. Mutual trust and respect are the foundations of a strong student-teacher bond in the classroom. In today's world, academics are sufficient for students. To be successful, we must have a moral compass that supplements our academic understanding. Among all the attributes mentioned, honesty is one of the most important assets that all pupils require. Honesty does not come naturally, but it is a manifested manner of acquiring it through a comprehensive perspective. "Honesty is considered the best policy." When we become honest, people give us the nicest compliments, and it is everyone's ambition to receive a wonderful compliment. As a result, the educational system should ensure that some crucial practices and routines are included to bring a student closer to morality. Students must be properly guided from the start and throughout their infancy to practice honesty.

(b) Confidentiality

One of the other key principles in education is confidentiality. Confidentiality refers to your promise not to divulge or communicate information to unauthorized individuals. It includes information about individuals as well as organizations. Students seek out student affairs specialists when they are experiencing any type of stress, struggle, or crisis. Students routinely share sensitive personal information with the expectation of maintaining confidentiality. However, there is a risk in sharing the knowledge with others.

(c) Conflict of Interest

In education, a conflict of interest ethic is a situation in which a teacher's commitment to a pupil is negotiated by engaging priorities. Conflicts of Interest can arise in a variety of situations and for a variety of causes. When one person's best interests do not coincide with the best interests of another individual or organization to which that person is loyal, a conflict of interest arises. Conflicts of Interest can range from inadvertently allowing another priority to influence one's judgment to actively violating a school policy for personal gain.

(d) Responsibility

Among all other ethics, responsibility is a significant one in education. Pupils are responsible for showing correct respect and cautious manners to their teachers as well as other classmates in school, and teachers should take great initiative in teaching pupils about their obligations. Along with all other ethics, accountability is an important one in education. When students take an active role in their studies and accept responsibility for their academic performance, they develop student responsibility. The student's role is to communicate with the teachers and other students at the school courteously and carefully. Student accountability is demonstrated when students decide and take actions that lead them to their educational goals. Attend and participate in classes, seminars, and laboratories, as well as effectively finish all a teacher's allotted work in a specified time frame.

14. Different Types Of Ethics Instruction

This section describes and rates four different types of ethics education. The term "ethics" is used in three different contexts here. Because the three denotations are all utilized in (applied) philosophy, the four viewpoints can all claim to be teaching ethics, but what they do is fundamentally different. To begin, in the most basic version, i.e., teaching an ethical theories module, 'ethics' refers to the study of moral theories. Second, 'ethics' refers to the moral quality of professionals and citizens, particularly in professional ethics, but also in academic citizenship. Third, ethics can refer to living a good life in both the personal sense - that a person lives a worthwhile and fulfilling life - and the moral sense, i.e., that such a life is also good to others (although it is debatable whether these two should be separated when discussing the good life). This view is conveyed by the goal of assisting students' personal growth.

14.1 The Study of (Meta-)Ethics

The most basic interpretation of promoting students' broader growth is the introduction of ethical theories as part of an introduction to (the history of) philosophy. It may be claimed that being an academic entails having some knowledge and awareness of the history of ideas regarding the human condition and the good life for humans. In this kind of ethics education, 'ethics' is regarded as an academic subject; students are merely expected to acquire the perspectives and be able to assess them academically. In other words, the goal is for students to learn about ethical theories, not to use them for personal development or to reflect on how to think about their professional or civic responsibilities. Teachers also do not intend to teach in a particular ethical tradition. The subject is primarily taught as part of a buffet of theories, the understanding of which is believed to contribute to the student's academic development. The module can be delivered by a philosopher, whereas

other faculty members may be convinced that they are not (to be) involved in their students' ethical development.

This type of ethics education is considered the safest way to teach ethics. Theoretical normative ethics are discussed, but neither students nor lecturers are expected to reveal their ethical perspectives. Any charge of indoctrination is avoidable. Furthermore, because there are so many ethical views, it may be claimed that educating about them is the most suitable. Students are not indoctrinated into the lecturers' favored ethical views or a particular ethical viewpoint that is in principle contentious by teaching about ethical theories (see Hand, 2008).

However, this security is deceptive. If, when teaching about ethical theories, one avoids expressing a preference for any of them, one is more likely to indirectly endorse (and be regarded as promoting) a specific meta-ethical perspective. To begin, if these theories are presented as viewpoints with strengths and flaws, and none is better than the others, students will likely conclude that they are all equally valid. Thus, one promotes the meta-ethical perspective that there is a plurality of viable ethical views, implying to students that absolutism, the belief that there is a single true ethical theory, is false. Students who join university with an absolute conviction in their ethical ideas (perhaps founded on religious considerations) may discover that their ethical perspective is one among several that have equal validity and can lead to various answers to moral dilemmas. Second, they learn that the best defensible position concerning one's point of view is fallibility. While one is sure that one's ethical viewpoint is correct, one should also be open to the possibility that one is mistaken, and so be open to conversation with advocates of alternative ethical positions. This demonstrates that even the most basic interpretation of teaching ethics at the university almost always requires fostering a disposition.

Furthermore, understanding the university's role in teaching ethics in terms of a mandatory academic ethics module does not account for what occurs in universities. When it is conceptualized in this way, other impacts on students' ethical and moral convictions or dispositions for example, the university's didactic and ethos are pushed under the rug and hence are not open to criticism and improvement. Many colleges, for example, are revamping their didactic: they want students to be actively engaged in their studies. Courses are designed to transform students into knowledge producers rather than consumers of teachers' knowledge and abilities which, it should be observed, also suggests a specific vision of the type of person universities want their students to be. To accomplish this, lectures are supplemented with seminars in which students actively engage with the literature and their peers, challenging their perspectives. In the context of teaching ethics, this can entail encouraging students to think about ethical ideas through debating ethical quandaries. This may not always result in students questioning their ethical viewpoints, because they may see such a discussion as a merely academic exercise in which they just apply the ethical theories they have studied. Students may avoid exploring the ethical assumptions with which they enter university and emerge with the same beliefs at the end of their education. Nonetheless, universities do not aim for this, and rightly so.

According to Kyla Ebels-Duggan (2015), an academic ethics module should do more than just present an overview of (meta-)ethical theories. She begins by observing that most students arrive at university with "what we might call an overconfidence lack of conviction" (p. 86). Students tend to 'critically' evaluate all (ethical or intellectual) claims, are unable to create a strong argument to defend a specific position, and have a subjectivist and relativistic metaethical position. So, paradoxically, they are overly certain that everything is equally uncertain; they are overly confident that there is nothing to distinguish between different normative viewpoints. Bloom reported on this in his book *The Closing of the American Mind* (1987), and many university lecturers in the Western

world are likely familiar with it (at least, that is our experience). Ebels-Duggan advises that pupils be taught intellectual charity, humility, and tenacity based on her observations of the aforementioned "intellectual vices." The first is "approaching new ideas and texts with the presumption that there is something true and worthwhile to be found there" (p. 82), which includes a respect for positive commitment.

The second virtue, intellectual humility, indicates that people recognize that ethical (or all-important normative) concerns are difficult to address and are prone to fallibilism regarding their positions. When people possess the third virtue, tenacity, "they credit the appearance of truth that their views have and so do not easily abandon them" (p. 83). However, Ebels-Duggan argues, that whether tenacity is a virtue relies "at least in significant part, on what your views are, whether they are admirable or pernicious" (p. 84). This substantive criterion applies not just to tenacity, but also to charity. According to her, a virtuous charitable person is not benevolent from all points of view. As a result, she suggests not just a formal criterion (how people are tied to their convictions), but also a substantive criterion. This is certainly a difficulty for both teachers and students because there will be students who fiercely support a stance that appears to be in the grey region of what is ethically acceptable, and one's reaction requires both compassionate and critical thinking. But this is precisely what universities are all about.

Thus, we propose that teaching students about ethical theories and meta-ethical views without inviting students to reflect on their ethical principles or teaching any ethical disposition is possible; however, if teaching ethics is limited to treating questions about the good life as an academic exercise, we believe that universities are failing to fulfill their responsibility to contribute to students' personal development, as well as their development into academics who will contribute to society.

15. Characteristics Of Education

Character in general represents someone's individuality. Characters are traits that exist in a person and manifest themselves in the form of his actions. This integrated numerous characters that are giving this guy perspective which translates the principle of his life in the manner he behaves on whatever in his surroundings. Characters should not only refer to a person's moral character and ethics, but also to components of intellectual character, emotional character, physical character, spiritual character, and, finally, social character (JESIS). All these characters should be blended as a "system" in the construction of one's equilibrium.

- a. Characters comprise all a person's attributes or qualities.
- b. Character is a trait (habit) that describes how you think, talk, and behave. Positive characteristics include being eager, punctual, and trustworthy.
- c. With consistent seriousness, positive character can be built (and negative character can be rid of).
- d. Every human being is responsible for his or her actions. As a result, the character can be modified if someone decides to modify their character even though his neighborhood factor has influenced his character.

- e. Character can be built, but it takes motivation to keep it going. For example, a student will not cheat on an exam because he or she is afraid of being discovered by the guards (external reason) or because he or she simply wants to demonstrate self-respect (internal motivation).
- f. Each man's character developed as he grew from childhood to adulthood. By then, he should be able to appraise his character, whether positive or negative. By that time, this man will be seated in a neighborhood that continues to recall and encourage positive character.
- g. Every man should have a positive personality. He only needs to strive for it.

Definition of character education, character education is the deliberate endeavor to help people comprehend, care about, and act on essential ethical ideals. When we consider the type of character we desire for our children, it is evident that we want them to be able to evaluate what is right, care profoundly about what is right, and then act on what they believe is right, even in the face of external pressure and internal temptation.

Thus, character education is the process of learning how to behave, understand, comprehend, and act according to ethical norms. On the other hand, it must be considered an indication of character education by the inventor of character education. In reaction to stagnation pedagogical views, German pedagogue FW Foerster (1869-1966), the inventor of character education, stated that the four basic character attributes are:

- i. Interior regularity in which every action is measured using a value hierarchy.
- ii. Coherence that generates courage, makes one stand firm on principles and is not easily influenced or scared in new risky situations.
- iii. Independence. There, one internalizes external rules until they become personal values. This can be observed by evaluating personal decisions without being influenced or forced by others.
- iv. Stability and loyalty. Constancy is the refusal to crave what is deemed desirable. Loyalty is the foundation for respect for the chosen commitment.

16. Differences In Values, Morality, Ethics, And Integrity

According to the Hunt and Vitell Theory of Ethics (1993), an individual's value system and moral development can help define his ethics, which in turn will impact his actual behavior. Thus, ideals helped shape ethics, and a lack of ethics is the root of the industry's multiple scandals. Value is described as the principles that one has established and accepted to determine whether an activity is acceptable. Honesty, accountability, trustworthiness, respect, and reputation are some examples of fundamental values. Humankind requires values because, without them, it will be difficult to operate as a team and live in harmony. This is because men's relationships are heavily influenced by their shared ideals. A community has a set of values that it uses to decide what is good or evil. A community will defend these ideals and go to great lengths to protect them (Sahib & Demiral, 2010).

Morals help a person decide what to do when he is in a quandary. Morals can be considered to emerge "from values." Morals are beliefs that have been melded by an individual's underlying values. A person's morals help him in living a respectable, disciplined life. Ethics, on the other hand,

are the guiding principles that help an individual or a group decide what is right and wrong. Ethics refers to socially recognized norms of behavior that apply in the community. "Moral values in action" might be defined as ethics. Ethics are defined as "moral principles that govern a person's behavior or activity," whereas integrity is defined as "the quality of being honest and having strong moral principles; moral uprightness." Simply put, ethics considers the big moral picture, whereas integrity focuses on individual characteristics. According to some authors, ethics can be defined as laws and regulations that have been established that allow an individual to operate under moral principles, and when an individual chooses to act in line with his ethics, he is said to be behaving with integrity. In summation, ethics can be defined as the ideals and moral principles that guide an individual's behavior, while integrity is the result of ethics in action, or how an individual behaves. Thus, integrity preserves ethics, which is shaped by an individual's values and morals. Figure 1 summarizes this relationship.

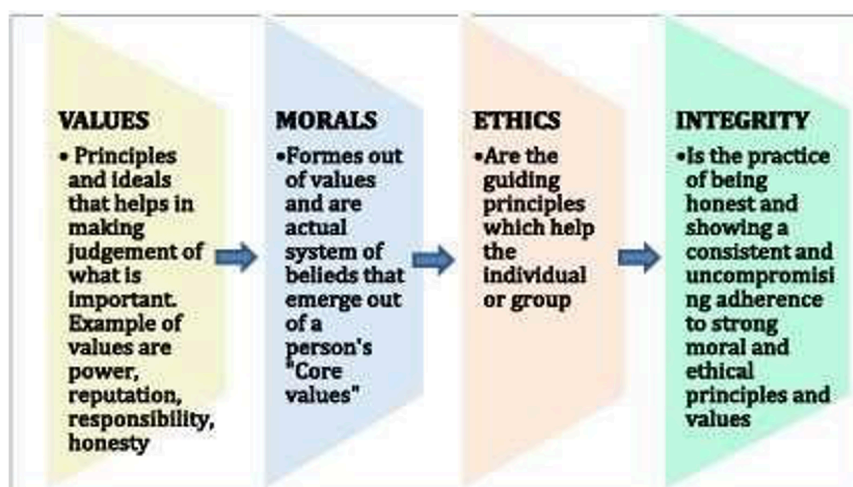


Fig. 1. Relationship of Values, Morals, Ethics, and Integrity

Hence, Muslims believe that Allah knows what is best for all human beings, hence Islam takes a broad view on ethical issues. As stated, (S. Awang, M. Maros, and N. Ibrahim, 2012), ethics in Islam are consistent with human capabilities and cover all elements of life. Ethics are critical in molding Muslims' behavior and character, as Allah commands in the Quran. "God forbids you indecency, wickedness, and vile conduct (all offenses against religion, personal property, chastity, and mental and physical health)." He exhorts you (over and again) to reflect and be mindful!" (16:90 An-Nahl). Muslims believe that Allah created mankind and has supplied the laws and regulations governing belief and moral guidance to which humanity should comply. Brown (1999) asserts that the Quran, Sunnah, and other Islamic texts have provided the necessary instruction to do good and avoid harm.

Within Islam, ethics has no place as a separate academic subject, at least not in the sense of a discipline based solely on human reason or human experience (Siddiqui, 1997, p. 423). In Islam, two notions approximately correlate to the English term "morality." The first of these is akhlaq, which translates as 'ethics' or 'moral values'. Ibn Sadr al-Din al-Shirwani (d. 1036 AH, 1626/7 CE) described Akhlaq as "the science of virtues and the way to acquire them, of vices and the way to guard against them." It refers to a person's personality, intrinsic inclination, or a "state of the soul that causes it to act without thought or deliberateness" (Miskawih 1968, Omar 1994). Yusuf al-Qardawi divides akhlaq into six categories: (i) akhlaq about oneself, (ii) akhlaq about one's family, (iii) akhlaq about society, (iv) akhlaq about the animal world, (v) akhlaq about one's physical environment, and (vi) akhlaq about

one's Creator. Adab, the second term for morals, is defined as "the good manners adopted by Islam, derived from its teachings and instructions." It combines two distinct but connected approaches to understanding good behavior: politeness, civility, etiquette, good upbringing, culture, refinement, good breeding, and good manners on the one hand, and morals and values on the other. Adab derives from the same root as one of the most well-known Arabic words for education, ta'dib, and refers to the process of developing a solid foundation for social behavior within the community and society at large (Halstead, 2004).

Ethics in Islam is defined as the correct principles and values based on Islamic scriptures (Mohammed, 2011). These ethics are consistent with human capability (AlGhazali 2001). It also encompasses all facets of existence (Al-Qaradawi, 1994). When discussing ethical issues, it is critical to emphasize the importance of ethics in Islam. Islamic worship is intended to improve and protect ethics (Al-Banna 1940; Al-Qaradawi 1985, 1994, 1996). They can be characterized as religious works and actions ordered by Allah s.w.t to gain His acceptance (Yaken, 2006). Prayer keeps one from doing indecent or bad things. "And establish regular prayer, for prayer restrains from shameful and unjust deeds" (Al-Quran 29:45). Faith (iman) is linked to ethics. Iman is the religious feeling that arises because of Muslims doing what Allah SWT commands them to do (Al-Banna 1940).

17. The Element Of Islamic Perspectives

The topic will focus on ethics from an Islamic perspective which discusses the concept of ethics from an Islamic perspective, an axiom system that authentically reflects the Islamic view of ethics should be constructed. The axiom system refers to a claim that has not been proven or demonstrated but is believed undeniable, or that is subject to a judgment, such that the truth is assumed and becomes the beginning point for concluding one truth to another. This is an important first step in creating the economic rules of an Islamic society. The Islamic perspective on life processes is distinct not only for its emphasis on ethical values but also for being "complete." To become a useful instrument for scientific study, an ethical philosophy must be reduced to a collection of axioms that adhere to Islamically legitimate laws of social and economic behavior. Hence, there are many different meanings of ethics, morality, and akhlaq. The varied meanings are derived from diverse reading materials, such as books and article journals, and there are numerous philosophical perspectives. From an Islamic standpoint, ethics are primarily concerned with religious behavior, codes, and ethics.

Islam is meant to be an all-encompassing way of life. A Muslim is bound by Islamic principles and must therefore obey the directions outlined in the Quran and Hadiths. Islam is a religion founded on submission to God (Allah). The name of the religion, al-Islam in Arabic, signifies submission and peace because it is only by surrendering to God's will that humans can find peace in this world and the next. Islam is regarded as a complete religion, and its ethical system is regarded as one of the major ethical systems. In general, ethics in Islam has two dimensions: first, ethics toward Allah, the creator. A Muslim is required to believe in and worship Allah. The second aspect is ethics toward others; a Muslim businessperson must interact with others ethically by providing decent treatment and keeping good relationships.

This paper is critical since people do not always know what is ethical unless they study ethics. Business transactions require an ethical foundation (Cherrington and Cherrington, 1995, p. 1). They are vital for organizational efficiency as well as interpersonal relationships. Ibn Sina defined moral character as "a natural disposition whereby certain action issue from the soul with ease and without prior thought" [31]. This means that character is more than just the practice of good behavior; it is

the practice of it on every appropriate occasion because the person has grown accustomed to it and is unable to act otherwise. Only when a guy is constantly truthful in his words can we call him truthful, and the same is true for other admirable moral qualities. Similarly, we may label a man as a liar only when he tells lies regularly, and the same holds for other character flaws. To achieve good morality, the human being must manage his reason well in all his actions, discipline his soul when it deviates from the right path, and reward and encourage it when it follows the path of virtue. According to Ibn Sina, "the human being must prepare for his soul both reward and punishment and govern it accordingly". It is also important for the human being to perceive the opposite of moral evil and drive his soul to go towards this magnificent virtue and accustom it to that extreme road, for his soul to finally acquire the medium way.

18. Role And Ethics Of Teacher

Teachers recognize the significance of understanding the elements and settings that influence children and young people's and their family's behavior, choices, lifestyles, health, and welfare. They assist children and young people in learning and practicing certain skills that promote ethical ideals. Teachers serve as carriers of norms and practices in educational institutions. Teachers play an important role in assisting children and young people in learning and practicing specific skills that promote positive values. They put in place strategies to track children's and young people's progress toward adopting positive values. They establish a set of daily life practices that will assist in maintaining a healthy self-image to serve as a role model for students. The teacher assists pupils in understanding their character, traits, and values. Students generally look up to their teachers as role models and mimic their actions. Teachers will need to devise several methods for morally stimulating teenagers and committing them to moral action. Therefore, all teachers should be ethical and inculcate good Islamic ethics, especially to their students.

Every teacher promotes individuals' ethical and moral development. They organize programs, seminars, and models to persuade individuals to follow ethical norms. It may be a difficult task, but it must be attempted, with the teachers in charge of teaching Islamic Studies made aware that their task is designated as assistants. They should be imbued with a preacher's soul to form the character of their students to shape a future society free of misuse, defilement, and deception. Even in the modern world, religious scholars and experts have consistently given an unrivaled example of moral and social norms. These thinkers held a high social rank throughout Islamic history. The first verse of the Quran advocated learning and teaching. Those who acquire knowledge and pass it on to others are exalted and valued in Islam.

As a revealed religion, Islam places a high value on teachers. That is why teachers have given a place to theses in Islamic Perspective. They are recognized as the Prophet's heirs. It is a special position bestowed by Almighty Allah on individuals who are virtuous and follow Islamic law. They are now the guardians of Islamic ideals. They are responsible for passing on these ideals to future generations and communities by preaching for the sake of humanity. Teachers must serve as role models for students and society by setting high standards for living and interacting with others. As a result, teachers as a *warithatul-anbiya* serve as both a source of Islamic instruction and an interpretation of current events.

19. Conclusion

Based on the discussion above, it can be concluded that the application of ethical values is the foundation for forming a noble personality. The existing education system needs support from all parties in adolescent ethics education. So, it is reasonable to assume that every responsible party in society plays an important role in the moral development of adolescents. The role played in helping develop adolescent ethics must be based on Islam. Environmental support includes both humanitarian elements, such as teacher support, parent support, peer support, and community support, as well as non-human elements, such as influences of various kinds. The media that a person receives while going through their life process will have an impact on students' morals and character. Ideally, students should have access to all resources of environmental support, i.e., parents, teachers, classmates, and the community, to help improve students' soft skills. A person will change for the better if he appreciates ethics in his life because noble ethics can have a positive effect on everyday life. Getting a quality education is a dynamic concept that will affect all the positive behaviors of a student.

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