Sakinah Pedagogy: Challenges of Implementation in the Malaysian Education System

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Keywords:	Abstract
Mastery of the teacher, Pedagogy sakinah, Karamah Insaniah	*This study explores the challenges of implementing Sakinah Pedagogy in the Malaysian education system, which aims to promote student happiness and character development based on Karamah Insaniah (human dignity). Using a qualitative approach with a Systematic Literature Review (SLR), the research identifies key challenges, including limited teaching resources, insufficient teacher training, diverse student backgrounds, and the influence of societal norms and technology that often conflict with sakinah values. Teachers' lack of proficiency in fostering harmonious and value-driven learning environments further complicates implementation. The study recommends tailored professional development programs to enhance teachers' skills and understanding of Sakinah Pedagogy, integration of moral and spiritual values across all subjects, and learner-centered approaches that engage students meaningfully. Collaboration among educators, parents, and communities is deemed essential to creating a holistic educational environment that aligns with the principles of sakinah, ensuring that students develop both academically and morally in a balanced and meaningful way.*
Kata Kunci: Penguasaan Guru, Pedagogi *Sakinah*, *Karamah Insaniah*	Penelitian ini mengeksplorasi tantangan dalam mengimplementasikan Pedagogi *Sakinah* dalam sistem pendidikan Malaysia, yang bertujuan untuk mendorong kebahagiaan siswa dan pengembangan karakter berdasarkan *Karamah Insaniah* (martabat manusia). Dengan menggunakan pendekatan kualitatif dan Tinjauan Literatur Sistematis (SLR), penelitian ini mengidentifikasi tantangan-tantangan utama, termasuk sumber daya pengajar yang terbatas, pelatihan guru yang tidak memadai, latar belakang siswa yang beragam, dan pengaruh norma-norma masyarakat dan

teknologi yang sering bertentangan dengan nilai-nilai *sakinah*. Kurangnya kemampuan guru dalam membina lingkungan belajar yang harmonis dan berbasis nilai semakin memperumit implementasi. Studi ini merekomendasikan program pengembangan profesional yang disesuaikan untuk meningkatkan keterampilan dan pemahaman guru tentang Pedagogi *Sakinah*, integrasi nilai-nilai moral dan spiritual di semua mata pelajaran, dan pendekatan yang berpusat pada siswa yang melibatkan siswa secara bermakna. Kolaborasi antara pendidik, orang tua, dan masyarakat dianggap penting untuk menciptakan lingkungan pendidikan holistik yang selaras dengan prinsip-prinsip *sakinah*, memastikan bahwa siswa berkembang secara akademis dan moral dengan cara yang seimbang dan bermakna.

1. Introduction

Education is a necessity in the life of every individual. It can ensure the emergence of students who have the value of insaniah karamah. A good education can lead to human beings who serve Allah while leaving His prohibitions (Lubis et al., 2021). Evidently, the Malaysian Ministry of Education (KPM 2013) has also well established the basis of education by emphasizing the moral aspect in the Malaysian Education Development Plan 2013-2025 as an effort to produce students who have high morals.

(Salleh & Yunus, 2021) assert that morals are of importance in the behavior of individuals among humans or with their surroundings. This can be digilap with emphasis on religious knowledge and values as suggested by the MME (Ayuni Nusaibah Husin & Hasan Dawi, n.d.). The results of the study (Azizan et al., 2023) found that the appreciation and practice of Islamic morals that show tawhid are able to save humans from any actions that can threaten their ultimate welfare.

The main driver in the context of this moral appreciation is the teacher. However, have teachers mastered the pedagogy to produce this generation of *Karamah Insaniah*? According to (Jusof & Hamzah, 2020), there is no difference between experienced teachers and less experienced teachers in the implementation of cooperative PdP in the darjah room. Meanwhile, the MME has provided guidelines to improve teacher professionalism from the aspect of quality and competence in PdP in 2009, namely *Standard Guru Malaysia* (SGM).

The formation of morals in the context of this human karamah requires continuous efforts in the education system of our country, Malaysia. Imam Al-Ghazali has also discussed a lot about how important it is for humans to carry out the process of cleansing the soul *(tazkiyah al-nafs)* in shaping praiseworthy (Mohd

Nawi, 2023) through good traits (Mutholingah, 2021). Among the methods that can be used in moral formation in schools is *sakinah* pedagogy.

Pedagogy is a science of teaching in the teaching process. It encompasses the theories, principles, methods, and strategies used by teachers to educate their students to achieve the objectives of teaching. When pedagogy is mentioned, it relates to teaching methods, classroom management, curriculum, and assessment. Teachers need to document everything necessary in their Daily

Teaching Plan (DTP) in order for the teaching process to be pursued.

If the teacher is proficient in the science of pedagogy, the teacher can create 'Teaching Aids' (ABM) well after planning what methods to use while teaching (Syed Chear & Mohd Nor, 2020). ABM is considered something important in the PdP process because it is an attraction for students to be more interested in what will be taught. In addition, it is able to leave a positive impression on students' focus and understanding during the teaching process (Libau & Ling, 2020).

In fact, there are various approaches that can be used to implement it, both traditional and constructivism. The traditional approach is teacher-centered, while constructivism is student-centered. This also requires teacher proficiency in pedagogy because the design and selection of methods is based on the ability and creativity of the teacher in delivering them (Mohammad Salleh & Halim, 2023). When the chosen approach is in accordance with the'soul' of the student, it automatically gives *sakinah* (happiness) to both parties between the teacher and the student.

Sakinah pedagogy also relates to teaching methods that encompass the concept of education that prioritizes peace, tranquility, and harmony. Indirectly, this pedagogy has created a safe atmosphere in PdP so that students focus other than the formation of human karamah. It is closely related to a student's emotions; the Philosophy of National Education (PNE) has also emphasized this emotional element. Good emotions can shape students to have good *Karamah Insaniah* values because it is a response from within them.

The main agent in implementing this *Sakinah* pedagogy is the teacher. The teacher must maintain good relationships with students and build trust, tolerance, and respect for students. This results in a positive student identity in addition to ensuring that PdP activities run smoothly. This emphasis is also in accordance with contemporary educational developments, where changes in the work sector and organizations encourage adult learners to continue to gain the latest knowledge and skills to support their work, as described in the current study by (Abidin & Zulkifli, 2021). Continuing education provides opportunities for individuals to improve their professionalism and contributes to the improvement of productivity and quality of life.

The element of integration in education is no exception. Teachers should wisely implement the integration of moral, moral (spiritual), and ethical values, formally or informally. For example, during PdP activities in the classroom, teachers can integrate the subject taught with other subjects such as Islamic Education and Moral Education (Mohd Noor, 2021). This integration really requires teacher

mastery to ensure it is really successful. When outside the classroom as well, the teacher can be a role model to them.

In addition, teachers should also be aware of the pedagogies used, such as student-centered learning. Teachers should be able to assess as well as uncover students' potentials that are in line with their characters. This helps students feel valued because nowadays students prefer if teachers keep up with their times. For example, nowadays, teachers can create exercises in the form of technology such as Kahoot! Word Wall and so on. Activities like this emphasize the cognitive aspect of students in addition to making them more skilled at gaining knowledge (Voon & Amran, 2021).

Furthermore, collaborative pedagogy is also able to encourage cooperation between students and teachers during the PdP process. (Rosmalily, 2024) argues that this collaboration is able to improve student work results and can even bring an innovation in PdP as well as produce more established human charity. Sahlberg in (Suryanti et al., 2023) asserts that success in an education is the result of collaboration between the groups involved in the education system itself. This research aims to gather the results of previous studies on sakinah pedagogy and the challenges of its implementation in the learning process, and analyse how its implementation can produce students with *Karamah Insaniah* characters.

This research aims to collect and analyze the results of previous studies on sakinah pedagogy and identify challenges in its implementation in the teaching and learning process (PdP). In addition, this study also aims to assess how the implementation of sakinah pedagogy can produce students with *Karamah Insaniah* characters. The hypothesis of this study is that sakinah pedagogy, if implemented well and supported by adequate resources and training, can create a harmonious and effective learning environment, which in turn produces students with high *Karamah Insaniah* character.

2. Methods

This study uses a qualitative approach with the Systematic Literature Review (SLR) method to explore the challenges and opportunities in the implementation of *sakinah* pedagogy in the Malaysian education system. The data sources used are from journal articles, theses, books, and other relevant literature that discuss *sakinah* pedagogy, *moral* education, and *Karamah Insaniah*. Data were collected through systematic searches using specific keywords such *as'sakinah* pedagogy' and '*Karamah Insaniah* education.' The research focused on gathering information from various relevant studies to understand the challenges faced by teachers in implementing these methods, including resource limitations, teacher skills, as well as variations in student backgrounds.

The data analysis technique used was thematic analysis, where data from multiple sources was analyzed to identify key emerging themes. The first step in this analysis was open coding, where important information from the literature was coded into initial categories. Next, the researcher grouped these codes into

key themes, such as limited resources, pedagogical skills, and teacher collaboration. Once these themes were identified, the researcher triangulated the sources to validate the findings by comparing the results from the different articles analyzed. This triangulation technique ensures consistency and validity of the results, so that the research can provide a comprehensive picture of the challenges and relevant strategies in implementing *sakinah* pedagogy.

3. Result and Discussion
3.1 The Challenges of Sakinah Pedagogy

The implementation of *Sakinah* Pedagogy in Islamic Education teaching and learning faces various challenges that require serious attention from all parties involved. One of the main challenges is the understanding and appreciation of the concept of *sakinah* itself. Many teachers may lack a deep understanding of the concept of *sakinah*, which involves calmness, peace, and harmony in the learning process. This deficiency results in difficulty in applying an approach that emphasizes these values consistently in the darjah room, making the main objective of *sakinah* pedagogy difficult to achieve.

In addition, teachers' proficiency in applying this approach is also an obstacle to the implementation of *sakinah* pedagogy. Not all teachers have sufficient pedagogical skills to create a conducive and harmonious atmosphere for learning. The absence of specialized training or courses that help enrich teachers' knowledge and skills in *sakinah* pedagogy hinders the efficacy of their teaching. In addition, the pressure of a highly academic achievement-oriented education system often makes teachers focus more on achieving the curriculum rather than internalizing *sakinah* values in students.

Other challenges that also affect the implementation of *sakinah* pedagogy are the limitations of relevant teaching resources and materials, as well as the influence of the students' social and cultural environment. The presence of technology and social media that dominates the lives of students today often contradicts the *sakinah* values that teachers try to implement. Therefore, the effort to instill peaceful values and noble morals in students requires a more creative and adaptive approach from teachers as well as continuous support from the school, parents, and the community.

3.2 Strategy and approach

The implementation of *sakinah* pedagogy in education requires a holistic strategy and approach that focuses on strengthening the role of teachers and improving the quality of teaching. One such strategy is through a professional training program for teachers, which specifically focuses on *sakinah* pedagogy. The program needs to be designed to equip teachers with in-depth knowledge of the *sakinah* concept as well as the skills to apply this approach in various teaching situations. Continuous training will help teachers understand how to create a

calm, conducive learning atmosphere that is in tune with high moral values so as to motivate learners to live moral values deeply.

In addition, a collaborative approach also needs to be integrated in *sakinah* pedagogy to enhance the appreciation of morals and moral values among students. Through this approach, teachers not only function as learning facilitators but also as moral and ethical models for students. Cooperation between teachers, students, and even parents can play an important role in shaping a positive learning environment. This open and collaborative interaction will strengthen the relationship between all parties, where values such as tolerance, trust, and mutual respect can be applied and modeled in every aspect of school life.

A learner-centered approach is also a relevant strategy in enhancing the effectiveness of *sakinah* pedagogy. By allowing learners to actively participate in the learning process, they will feel more valued and motivated to develop their potential. This approach engages learners in learning activities that are relevant to their lives, including through the use of interactive educational technologies such as digital platforms and learning apps. This approach not only encourages learners to think critically and creatively but also helps them internalize moral values in a fun and meaningful atmosphere, aligned with the principles of *sakinah*.

The *sakinah* pedagogy approach also includes a holistic assessment of learners' moral and character development. This assessment focuses not only on academic achievement but also on affective aspects such as attitudes, values, and behaviors demonstrated by learners in their daily lives. Through assessment techniques that include self-reflection, constructive feedback from teachers, and peer assessment, learners can better realize the importance of developing good attitudes and internalizing the moral values taught. This approach also provides teachers with better insights into learners' character development, allowing for more effective customization of teaching strategies.

In addition, the approach of integrating spiritual and moral values in the curriculum also needs to be strengthened. In this regard, *sakinah* pedagogy should be designed to touch all subjects in schools, not just the subject of Islamic education. Teachers need to be trained to link *sakinah* values such as peace, patience, and tolerance into each subject area so that learners can see the relevance of these values in the broader context of life. In this way, *sakinah* pedagogy will not just be a teaching approach confined to the cubicle of the darjah but will be fundamental in shaping a school culture that values human morals and values. This holistic approach is expected to create a generation of students who not only excel academically but also morally and ethically.

The implementation of *Sakinah* pedagogy in PdP activities must have certain challenges. This needs to be taken into account by the responsible party, especially the teacher. Firstly, limited resources, especially reference sources and technology. This has a huge impact on the pedagogy chosen by teachers during PdP. The study (Arsalam et al., 2023) found that most of the teachers were not creative, bland ABM, and delivery was less effective because the limited resources also made teachers less knowledgeable about what strategies to use during PdP.

Teachers can refer to teachers who have made action studies in schools because this group has made innovations in PdP. Indirectly, it gives a positive effect, at least as much as for teachers to improve the existing pedagogy to a more effective pedagogy. Even teachers must also wisely master about technology to improve the quality of teachers in order to get wider and various inputs to convey to students so that PdP is more attractive to students (Kamaluddin & Husnin, 2022).

Secondly, the diversity of backgrounds requires different needs in implementing this *Sakinah* pedagogy. This has been discussed by Rosidah & Nurahimah in (Nissha Johari & Baharudin, 2023) that among the factors that influence the PdP process is the background of students. Therefore, the teacher needs to adapt to the needs of his students so that each feels himself valued. Each of these students deserves the best education to help build their potential (MME 2013).

It should be recognized that each student has a different personality even though they sit in the same class. The differences in students' thinking, behavior, interests, inclinations, understanding, and achievements must be studied holistically so that the approach chosen is suitable for their perspectives (Ghazali et al., 2023). These differences require teachers to apply a differentiated approach to learning, where teaching strategies are tailored to students' individual needs. This includes a deep understanding of each student's learning style, strengths and weaknesses, and how to utilize this diversity to enhance the learning process. In addition, teachers need to integrate emotional and social aspects in teaching, as a good understanding of students' tendencies and motivations can help create a more inclusive learning environment that is responsive to each individual's unique needs.

Third, the training of teacher professionalism. Teachers are the main implementing agents for this *Sakinah* pedagogy. Therefore, teachers must have a high attitude of professionalism, namely mastering first what is said to be *Sakinah* pedagogy so that it can be implemented properly. Teachers must understand the context of this *Sakinah* pedagogy well, as well as practice it in their daily lives. (Rosmalily, 2024) argues that Latihan Dalam Perkhidmatan (LDP) can improve the professionalism of a teacher.

Each LPD has its own set of objectives that must be mastered to ensure that a teacher achieves the required knowledge, understanding, and skills. However, teachers are often provided with programs that are'sit and get' in nature and are also delivered over a long period of time (Li et al., 2023) meaning that these professional development programs do not make a big impact on teacher credibility.

Fourth, what is the most effective way of assessing these human karamah values? It can be seen that assessment by reflection, or, in other words, self-muhasabah, is able to strengthen students' insides to produce good grades from time to time (Lubis et al., 2021). This can also increase student motivation

regarding PdP performance because it can provide insight into the knowledge learned.

The good side of this assessment is that it also aims to see the student's achievements and get alternatives that can help the student make decisions. Being a student who has humanamah should not depend solely on the teacher but is able to bring hala tuju sahsiah to the student himself. In fact, it is a form of trust that Allah has given to His servants, even though they get a good and appropriate reward if done well.

Fifth, the support and involvement of parties outside the school, namely parents and the community, in ensuring the practice and appreciation of this *Sakinah* pedagogy can be applied in the lives of students. Therefore, communication between teachers, parents, and the community needs to be improved to understand the concept of *Sakinah* pedagogy more accurately. The caring attitude of parents in the learning process of their children is able to encourage the creation of a balanced personality in terms of spiritual and physical.

Parents should pay attention to children since childhood to form a positive personality. This is supported by (Zaman, 2022) that student behavior is a response to the environment. This makes them respond to things through their own life experiences. In order to produce students who have high grades, they need a conducive home environment. Also not to be left out, the community must also be approached in order to have good social interactions while improving one's quality of life.

4. Conclusion

The implementation of *Sakinah* pedagogy in Malaysian education faces several challenges, including limited teacher proficiency, lack of resources, diverse student backgrounds, and insufficient teacher training. However, strategies such as professional development, collaborative approaches, and learner-centered pedagogy are essential to enhance the internalization of moral values, promoting the development of students with high ethical and spiritual character (*Karamah Insaniah*). The role of teachers is pivotal, supported by technology, differentiated instruction, and integration of moral values across all subjects. Effective implementation also requires the active involvement of parents and the community to foster a holistic, peaceful learning environment that aligns with the principles of *sakinah*.

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