



MALAYSIAN TEACHERS' CODE OF CONDUCT:  
A CRITICAL ANALYSIS FROM ṢAḤĪḤAYN'S  
PERSPECTIVE

BY

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## ABSTRACT

Teachers' misconduct defies the pivotal role of teaching profession in educating students. Despite the useful codes of ethics (Malaysian Teachers' Code of Conduct and Ministry of Education's Work Ethics) implemented by the Ministry of Education of Malaysia, there are a number of ethical or disciplinary problems involving individual teachers reported frequently in the media. This research is thus conducted to find any compatibility or incompatibility between Malaysian Teachers' Code of Conduct, Ministry of Education's Work Ethics, and the Prophetic teaching ethics in selected *ahādīth* of *Ṣaḥīḥayn* (*Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*). The contents of Malaysian Teachers' Code of Conduct and Ministry of Education's Work Ethics are evaluated to find the noble ethics in them. Then, the ethics are compared to the selected *ahādīth* of *Ṣaḥīḥayn* containing the Prophetic teaching ethics. Selected Qur'ānic verses and the major *tafsīr* works are used to support the discussion. The researcher has found that most of the ethics, emphasized in both of the Malaysian teachers' codes of ethics aforementioned, are compatible with the Prophetic teaching ethics portrayed in the selected *ahādīth* in *Ṣaḥīḥayn*. Both sources of ethics are compatible in terms of teachers' duties towards students, parents, societies, colleagues and the teaching profession. The Malaysian teachers' codes of ethics also resonate with the Prophetic teaching ethics pertaining to having the right intention, behaving in a good manner, encouraging goodness, being disciplined and cultured, and being concerned and responsible towards the efforts of the organisation they serve. The incompatibilities are, in terms of responsibilities towards God (Allah ﷻ), comprehensiveness of Prophetic teaching ethics, lack of elements of "warning against evil", straightforwardness and moderation, humility, courage to speak the truth, and the attribute of *ḥayā'* (pious shyness from committing religious indiscretions) in Malaysian Teachers' Code of Conduct and Ministry of Education's Work Ethics. The research provides an added value to teaching practice in Malaysia.

## ملخص البحث

في الوقت الحاضر، يعطي الناس مزيداً من الاهتمام لسوء سلوك المعلمين لأن التدريس مهمة نبيلة تلزم المعلمين بتعليم وتوجيه الطلاب إلى الطريقة الصحيحة. وعلى الرغم من وجود قواعد مفيدة للأخلاق (قانون المعلمين الماليزيين للسلوك وتعليم أخلاقيات العمل لوزارة التربية) التي تنفذها وزارة التربية في ماليزيا لتوجيه المعلمين في أداء واجباتهم، وهناك بعض المشاكل الخلقية أو التأديبية عند المعلمين بشكل فردي في كثير من الأحيان في وسائل الإعلام. وهكذا، ويهدف هذا البحث إلى الكشف عن التوافق أو عدم التوافق بين قانون المعلمين الماليزيين للسلوك وتعليم أخلاقيات العمل لوزارة التربية وأخلاقيات التدريس النبوية في مجموعة مختارة من الأحاديث في الصحيحين (صحيح البخاري وصحيح مسلم). تم تقويم المحتويات المدونة في القانونين للعثور على الأخلاق النبيلة في ذلك. بعد ذلك، تم مقارنة الأحاديث المختارة من الصحيحين اللذين يتضمنان تعليم الأخلاقيات النبوية. ومع ذلك، فقد تم استخدام آيات القرآن، والأعمال الرئيسية في التفسير لدعم المناقشة. واستناداً إلى النتائج، وجدت الباحثة أن معظم الأخلاق التي تم التأكيد عليها في قانون أخلاقيات المعلمين الماليزيين وتعليم أخلاقيات العمل المذكورين آنفاً، متوافق مع أخلاقيات التدريس النبوية المرسومة في الأحاديث المختارة من الصحيحين. وأما التوافق فهو من حيث مسؤوليات المعلمين نحو الطلاب والوالدين والمجتمع والزملاء ومهنة التدريس. علاوة على ذلك، القانوني الأخلاقي للمعلمين الماليزيين الذي ذكر يتمشى مع أخلاقيات التدريس النبوية من ناحية وجود النية الصحيحة، وحسن التصرف، والتشجيع على الخير، وكونه مؤدباً، ومثقفاً، ومعنياً، ومسؤولاً تجاه نتائج جهود المنظمة التي يخدمونها. وأما عدم التوافق فهو من ناحية المسؤوليات تجاه الله، وشمولية أخلاق التدريس النبوية التي تعم جميع دول العالم، وعدم وجود عناصر "تحذير ضد الشر"، واليسر والاعتدال والتواضع والشجاعة لكلمة الحق، وحياء (سمة الخجل تقي من ارتكاب الحماقات الدينية) في "قانون المعلمين الماليزيين للسلوك" و"تعليم أخلاقيات العمل لوزارة التربية." هذا البحث مهم بوصفه إضافة إلى مهنة التدريس في ماليزيا.

## APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion; it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Qur'ān and Sunnah).

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## DECLARATION

I hereby declare that this dissertation is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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*This dissertation is dedicated to my beloved parents*

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## TRANSLITERATION TABLE

' = ء b = ب t = ت th = ث j = ج ḥ = ح kh = خ d = د dh = ذ gh = غ	f = ف q = ق k = ك l = ل m = م n = ن h = ه w = و y = ي	r = ر z = ز s = س sh = ش ṣ = ص ḍ = ض ṭ = ط ḏ = ظ ʿ = ع
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Short vowels	Long vowels
a = <u>َ</u>	ā = ا + <u>َ</u>
i = <u>ِ</u>	ī = ي + <u>ِ</u>
u = <u>ُ</u>	ū = و + <u>ُ</u>

# CHAPTER ONE

## INTRODUCTION

### 1.1 BACKGROUND OF THE STUDY

Teaching is a noble profession and has a high reputation in the eyes of the public. The main role of teachers is to educate the people to become good human beings (*al-insān al-ṣāliḥ*) and they are also regarded as role models to their students. This profession aims at developing individuals, the family, society, country and the entire humanity. Knowing that the teaching profession plays an important role in developing society and country, the Ministry of Education of Malaysia has implemented the teaching profession code of conduct since 1971<sup>1</sup> to be practised among teachers in schools. As teachers, they are accountable for their profession which calls for their honesty in adhering to that code of conduct. Their behaviour must not go against the teaching ethics.

However, there are some problems regarding the ethics of individual teachers<sup>2</sup> that affect the good image and reputation of the noble profession such as student abuse,<sup>3</sup> cheating, active engagement in the propagation of ethnic, religious sentiment

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<sup>1</sup> Syed Ismail Syed Mustapha and Ahmad Subki Miskon, *Asas Kepimpinan & Perkembangan Profesional*, (Kuala Lumpur: Penerbitan Multimedia Sdn. Bhd., 2013), 35.

<sup>2</sup> Munira Mohsin and Chia Chiow Ming, *Penaakulan Etika ke Arah Pemantapan Kualiti Guru*, (Selangor: Pelangi Professional Publishing Sdn. Bhd., 2015), 84-105.

<sup>3</sup> See: Srihanasham Noordin, "Hentikan Dera, Raih Penghormatan Murid," *Pendidik*, April, 2009, 18-19; Adha Ghazali, "Anak Yatim Koma Dibelasah Guru," *Berita Minggu*, 3 April, 2011, 15; Bernama, "Murid Kena Pukul Meninggal, Penyelia Asrama Ditahan", <<http://cuepacs.blogspot.my/2011/04/kenaikan-gaji-guru-biar-ikut-kejajuran.html>>, (accessed 19 May, 2015); Wartawan Sinar Harian, "Trauma Didera Guru Matematik," 1 September 2012, <<http://www.sinarharian.com.my/edisi/melakans/trauma-didera-guru-matematik-1.80682>>, (accessed 14 July, 2015); Asliza Musa, "Guru Paksa Murid Makan Rumput", 25 January 2014, <[http://ww1.utusan.com.my/utusan/Dalam\\_Negeri/20140126/dn\\_05/Guru-paksa-murid-makan-rumput](http://ww1.utusan.com.my/utusan/Dalam_Negeri/20140126/dn_05/Guru-paksa-murid-makan-rumput)>, (accessed 20 May, 2015); Noor 'Ainon Mohamed Yusof, Pelajar Nyaris Buta Dirotan Guru, 20 May 2015, <<http://www.sinarharian.com.my/semasa/pelajar-nyaris-buta-dirotan-guru-1.392062>>, (accessed 20 May, 2015); Azizi Majid, "Warden Tahfiz Pukul Kaki Pelajar Ditahan", *Mingguan Malaysia*, 23 April, 2017, 15; Alavi and et al, "Kerja Sosial di

and political hatred because of differences in political ideologies, sexual harassment against female teachers and students<sup>4</sup>, and other criminal cases. These problems if not carefully addressed, will certainly tarnish the reputation of the teaching profession in Malaysia.<sup>5</sup>

There is no doubt that the teachers' code of conduct which is implemented by the Malaysian Ministry of Education is good. Yet, there might be some loopholes in this code of conduct from the angle of its implementation. There is a need for a review of this code of conduct in light of the *aḥādīth* of Prophet ﷺ concerning moral principles. These Prophetic ethics of teaching in the *Ṣaḥīḥayn* (*Ṣaḥīḥ Bukhārī*<sup>6</sup> and *Ṣaḥīḥ Muslim*<sup>7</sup>) will be used as a reference to examine the Malaysian teachers' code of conduct. The Prophetic ethics has become the yardstick because Allah ﷻ has informed about the exalted standard of the Prophet's ﷺ character. He says:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۖ<sup>٨</sup>

And verily, you (O Muhammad ﷺ) are on an exalted standard of character.

The implementation of Rasullullah's ﷺ perfect character is commended in the Qur'ān as ʿĀishah r.a said when she was asked as about the character of Rasullullah ﷺ: “Verily, the character of the Messenger of Allah ﷺ was the Qur'ān.”<sup>9</sup>

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Sekolah: Memahami dan Menangani Penderaan,” Universiti Kebangsaan Malaysia, <[http://www.ukm.my/e-bangi/papers/2012/kha\\_dijah012.pdf](http://www.ukm.my/e-bangi/papers/2012/kha_dijah012.pdf)> (accessed 13 June, 2017).

<sup>4</sup> Jastin Ahmad Tarmizi, “Teacher Raped Me When I Was 14”, *The Star*, 28 December, 2016, 8; Bahagian Perkhidmatan, Jabatan Perkhidmatan Awam, *Setitik Nila: Himpunan Contoh Kes-Kes Tatatertib*, (Putrajaya: Bahagian Perkhidmatan JPA, 2009), 218.

<sup>5</sup> Muhamad Tarmize Mohd Nor, “Ustaz Bunuh Kekasih didakwa,” *Kosmo! Online*, <[http://www.kosmo.com.my/kosmo/content.asp?y=2015&dt=0520&pub=Kosmo&sec=Negara&pg=ne\\_01.htm](http://www.kosmo.com.my/kosmo/content.asp?y=2015&dt=0520&pub=Kosmo&sec=Negara&pg=ne_01.htm)> (accessed 20 May, 2015); Syeikh Ismail Syeikh Mustapa and Ahmad Subki Miskon, *Asas Kepimpinan & Perkembangan Profesional*, (Kuala Lumpur: Penerbitan Multimedia Sdn. Bhd., 2013), 84; Noriati A.

Rashid, Boon Pong Ying, and Wong Kiet Wah, *Asas Kepimpinan dan Perkembangan Profesional Guru*, (Selangor: Oxford Fajar Sdn. Bhd., 2010), 32-48; Bahagian Perkhidmatan, Jabatan Perkhidmatan Awam, *Setitik Nila: Himpunan Contoh Kes-Kes Tatatertib*, 218.

<sup>6</sup> A compilation of *aḥādīth* of Prophet ﷺ recorded by Muhammad Bin Ismail Bin Ibrahim al-Bukhārī. It's is considered the most authentic book after Qur'ān.

<sup>7</sup> A compilation of *aḥādīth* of Prophet ﷺ recorded by Muslim ibn al-Ḥajjaj. It is also considered as one of the most authentic books beside *Ṣaḥīḥ Bukhārī*.

<sup>8</sup> Al-Qalam, 68: 4.

Furthermore, the Prophetic ethics of teaching in the *Ṣaḥīḥayn* is an excellent benchmark to gauge and evaluate the present Malaysian teachers' code of conduct because the best code of ethics in teaching must come from the example shown by the greatest *mu'allim* (teacher) to humanity, i.e., the Prophet ﷺ himself, whose teachings have portrayed the noble codes of conduct applicable to every aspect of human life, including teaching and learning activities. Allah ﷻ says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ  
وَذَكَرَ اللَّهَ كَثِيرًا ۝ ١٠

Most surely you have in the Messenger of Allah an excellent example for one who hopes in (meeting) Allah and the Last Day, and who remembers Allah much.

In this verse of the Qur'ān, Allah ﷻ addressed the frightened Muslims on the day of *al-Aḥdhāb* (the Confederates) to follow the footsteps of the Prophet ﷺ in facing the challenges of the difficult time. He showed his patience and persistence, guarding, striving and waiting for Allah the Almighty to grant him a way out.<sup>11</sup> In regards to teaching profession, teachers should follow the guidelines taught by the Prophet ﷺ because his teaching is universal, applicable to all situations.

The Messenger of Allah ﷺ also declares that he has been sent as a teacher to make things easy:

إِنَّ اللَّهَ لَمْ يَبْعَنِي مَعْتًا وَلَا مَتَعْتًا وَلَكِن بَعَثَنِي مَعْلَمًا مَيَسِّرًا ۝ ١٢

Verily, Allah did not send me to be harsh, or cause harm, but He has sent me as a straight forward and moderate teacher.

According to Rasullullah's ﷺ teaching, when the teacher reprimands the

<sup>9</sup> Ismail Ibn Kathīr, *Tafsīr Ibn Kathīr*, translated from Arabic by Muhammad Anīs Gad Khalīl, (Egypt: Dar al-Manarah, 2007), 4: 2356.

<sup>10</sup> Al-Aḥdhāb, 33: 21.

<sup>11</sup> Ismail Ibn Kathīr, *Tafsīr Ibn Kathīr*, 4: 1725.

<sup>12</sup> Muslim ibn al-Ḥajjaj, *Ṣaḥīḥ Muslim*, ed. Muhammad Tāmir, (Qāhirah: Dār al-Ḥadīth, 2010), Hadith 1478: 466.



students for some evil trait or character, he should be very subtle as far as possible. He should resort to kindness without scolding or explicit reprimanding.<sup>13</sup> This is one example of Prophetic ethics in teaching that should be practised by all teachers in Malaysia.

Moreover, the Prime Minister of Malaysia, Datuk Seri Najib Razak has also launched the Malaysian *Shari'ah* Index.<sup>14</sup> It is a product that complements Islamic governance through a more comprehensive *Shari'ah* requirement yardstick. Thus, this critical analysis of the teachers' code of conduct in the Ministry of Education of Malaysia is timely.

This research does not claim to possess the prescriptions for instant remedy to some issues closely related to teachers' behaviours and practices at school that might be considered as a clear breach against the Malaysian teachers' code of conduct. Yet, it is also not necessarily a breach against the teaching code of ethics and practices exemplified by the Prophet ﷺ in his Sunnah. This research is a significant attempt to examine the comprehensiveness and effectiveness of the Malaysian teaching profession's code of ethics in light of the Prophet's *ahādīth* as recorded in *Ṣaḥīḥayn*.

## 1.2 STATEMENT OF THE PROBLEM

The teaching profession's code of ethics implemented by the Ministry of Education of Malaysia is very useful to guide teachers in the performance of their duties with such a high standard of professionalism. However, despite the effectiveness of this code of ethics, there are some ethical or disciplinary problems involving individual teachers as

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<sup>13</sup> See: Abu Ghuddah, Abdul Fattah, *Prophet Muhammad ﷺ The Teacher and His Teaching Methodologies*, translated from Arabic by Mahomed Mahomedy, (Karachi: ZamZam Publishers, 2003), 9.

<sup>14</sup> *Malaysian Insider*, "Malaysia Launches First Ever Shariah Index," <<http://www.themalaysianinsider.com/malaysia/article/malaysia-launches-first-ever-shariah-index-bernama>> (accessed December 18, 2015).

frequently reported in the media. Surprisingly, the majority of teachers who have been found guilty of these disciplinary problems are Muslims, including religious teachers in public and private schools.

Thus, this research has found it timely for Muslims to reevaluate the existing Teachers' Code of Conduct with critical appraisal of its main articles in terms of its compatibility or incompatibility with the teaching of ethical codes of conduct derived from the Prophet's *aḥādīth* in *Ṣaḥīḥayn*. The findings of this study will benefit many parties including the Ministry of Education of Malaysia in general and the teachers in particular.

### **1.3 RESEARCH QUESTIONS**

This proposed research attempts to answer the following questions:

1. What are the contents of The Malaysian Teachers' Code of Conduct and the ethical philosophy behind its formulation?
2. What are the Prophetic traditions on teaching derived from relevant *aḥādīth* available in the *Ṣaḥīḥayn*?
3. What are the main ethical problems and challenges impacting the teaching profession in Malaysia?
4. To what extent is the Malaysian Teachers' Code of Conduct compatible or incompatible with the teachings of relevant *aḥādīth* available in the *Ṣaḥīḥayn*?

### **1.4 RESEARCH OBJECTIVES**

The proposed research attempts to achieve the following objectives:

1. To analyze the major contents of the Malaysian Teachers' Code of

- Conduct and the ethical philosophy behind its formulation.
2. To derive relevant Prophetic traditions on teaching based on relevant *aḥādīth* available in the *Ṣaḥīḥayn*.
  3. To examine the major ethical problems and challenges that have serious impact on the teaching profession in Malaysia.
  4. To evaluate the effectiveness of the Malaysian Teachers' Code of Conduct from the perspective of relevant *aḥādīth* available in the *Ṣaḥīḥayn*.

### 1.5 SIGNIFICANCE OF THE STUDY

The significance of the study demonstrates the lack of research focus on this issue, particularly on the Prophetic teaching code of ethics in *Ṣaḥīḥayn* as a qualitative research instrument to examine the effectiveness of the Malaysian Teachers' Code of Conduct and good practice. There is a number of researches that have been conducted to study the ethics professionalism among teachers involving certain schools in Malaysia. Two of them have shared something in common with the present research in terms of their objective, that is, to investigate the teaching profession's code of conduct and good practice implemented throughout the schools.<sup>15</sup> However, there are hardly any findings of research that are aimed at making a critical analysis of the Malaysian Teachers' Code of Conduct from the perspectives of relevant *aḥādīth* of the Prophet ﷺ available in *Ṣaḥīḥayn*. It is worth mentioning that the basic teachings of selected *aḥādīth* can be essentially applied as a fundamental source of reference for policy makers to formulate a comprehensive teaching profession code of conduct and

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<sup>15</sup> Yahya Buntat and Zainuddin Masrom, *Amalan Etika Profession Perguruan di Kalangan Guru-Guru Sekolah Kebangsaan Kampung Melayu, Kulai Johor: Satu Tinjauan*, Jurnal Teknologi, 38(E) Jun 2003: 65-74, Universiti Teknologi Malaysia; Aina Hartini Mohd Khair and Nurul Hidayu Mohd Najib, *Tinjauan Amalan Etika Profession Keguruan Dalam Kalangan Guru Sekolah Kebangsaan*, Jurnal Kajian Tindakan, Vol.1, Disember 2009, Institut Pendidikan Guru Kampus Pulau Pinang.

good practice.

Therefore, this research is very important, as it presents a comparative analysis of teachers' code of ethics from the perspective of *hadith* studies. The findings of this study benefit many parties including the Ministry of Education of Malaysia in general and the teachers in particular because the Prophet ﷺ as the best teacher to humanity must have set the best model of teaching profession code of conduct that can be used to examine the current Teachers' Code of Conduct and Practice in Malaysia.

## **1.6 SCOPE AND LIMITATION OF THE STUDY**

This research focuses its critical analysis on the major contents of the current teachers' code of conduct and good practice formulated and endorsed by the Ministry of Education of Malaysia only, and to determine to what extent they conform with the noble teachings of the Prophet's ﷺ *ahādīth* available in the *Ṣahīḥayn*.

## **1.7 METHODOLOGY OF THE RESERACH**

This research mainly applied qualitative method of research which basically involved library research. The researcher used the following methods in her study:

1. Content Analysis Method: A research technique for making replicable and valid inferences from data to their context.<sup>16</sup> This research is essentially a textual analysis of many official documents that belong to the Malaysian Ministry of Education of Malaysia and other government or private agencies that have immediate interests to teaching, learning and education. To complete the study, the researcher consulted all the relevant classical and contemporary printed or electronic texts and documents.

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<sup>16</sup> Krippendorff, Klaus, *Content Analysis; An Introduction to Its Methodology*, (London: Sage Publication, 1980), 21.

2. Critical Analysis Method: This research is mainly related to critical analysis of the Malaysian Teachers' Code of Conduct from the perspective of *ḥadīth* studies. However, it does not discount the necessity to use the principal source of Islam, namely the Qur'ān, and its major classical and contemporary *tafsīr* works. However, it must be emphasised that a reference to the two most authentic collections of the Prophet's *aḥādīth* which is known as the *Ṣaḥīḥayn*, shall be given the priority. Only *aḥādīth* which is specifically relevant with the major themes of this research were analyzed.
3. Comparative Analysis Method: The data from groups, as well as theoretical sampling driven by each group, were kept separately and they were also saturated separately. Then, the data sets were compared to determine similarities and differences between the two groups.<sup>17</sup>The content of the Malaysian Teachers' Code of Conduct and good practices will be evaluated to find the noble ethics in it. Then, it was compared to the *aḥādīth* of *Ṣaḥīḥayn*. The *aḥādīth* were classified according to the Islamic key concepts pertaining to teaching, learning and education in Islam. The measurement of the teaching ethics involved obligation and role of teachers as well as qualifications in being good teachers that reflect their educational functions as *murabbī*, *mu'allim* and *mu'addib*. Besides, other issues were utilised to derive specific rules towards formulating a code of ethics and good practice in teaching, which is essentially compatible with the noble teachings of Islam.

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<sup>17</sup> See: Richards, Lyn and Janice M. Morse, *Read Me First for a User's Guide to Qualitative Methods*, (London: Sage Publication, 2007), 90.

## 1.8 LITERATURE REVIEW

There are plenty of books that discuss about the topic of teachers' code of conduct in teaching, particularly in the Malaysian context<sup>18</sup> as well as a few studies<sup>19</sup> that have been carried out in investigating the practices of the teachers' code of conduct among the teachers themselves. However, it is difficult to find books that focus on the Prophetic teaching ethics from the *Ṣaḥīḥayn* perspective because a lot of them focus on *aḥādīth* from *Kutub al-Tis'ah* (The Nine Major Books of Ḥadīth). Meanwhile, the researcher's study highlights the teaching ethics of Prophet Muhammad ﷺ regarding *aḥādīth* of *Ṣaḥīḥayn* and studies the teaching profession's code of conduct in the Ministry of Education to find their compatibility.

Among the books that discuss the topic of teachers' code of conduct in teaching in Malaysia is a book entitled "*Amalan Profesionalisme Perguruan*" (Practices of Teaching Professionalism) by Esah Sulaiman.<sup>20</sup> The author discusses the importance of professionalism among teachers. She explains the meaning of professionalism and its characteristics and the ways to upgrade the quality of the teaching profession. Besides, she also discusses the code of ethics of the Malaysian teaching profession and its importance, concept of knowledge, effective teaching methodologies and learning skills, as well as the management and leadership concept in education. The differences that she brings forward in her book are the development of teaching education in Malaysia from the era before independence until now and the

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<sup>18</sup> Esah Sulaiman, *Amalan Profesionalisme Perguruan*, (Johor: Penerbit UTM, 2003); Bahagian Pendidikan Guru, Kementerian Pelajaran Malaysia, *Standard Guru Malaysia*, 1<sup>st</sup> edn, 2009; Mok Soon Sang, *Nota Intisari Ilmu Pendidikan: Falsafah Pendidikan, Kurikulum and Profesionalisme Keguruan*, (Selangor: Penerbitan Multimedia, 2011); Foo Say Fooi, *Etika Perguruan Jaminan Peningkatan Profesional*, (Selangor: Penerbit UPM Press, 2014).

<sup>19</sup> Yahya Buntat and Zainuddin Masrom, *Amalan Etika Profession Perguruan di Kalangan Guru-Guru Sekolah Kebangsaan Kampung Melayu, Kulai Johor: Satu Tinjauan*, 65-74; Aina Hartini Mohd Khair and Nurul Hidayu Mohd Najib, *Tinjauan Amalan Etika Profession Keguruan Dalam Kalangan Guru Sekolah Kebangsaan*, 44-59.

<sup>20</sup> Esah Sulaiman, *Amalan Profesionalisme Perguruan*, 43-46.

definition of ethics from the Islamic perspectives. Nevertheless, she never states any verse from the Qur'an nor any *hadith* from the Prophet's ﷺ traditions as the researcher is going to deal with the teaching ethics in the *ahādīth* of *Ṣahīḥayn*.

The Malaysian Teaching Standard (*Standard Guru Malaysia*)<sup>21</sup> is a document introduced by the Ministry of Education of Malaysia in 2009 as guidance for Malaysian teachers to follow. The guideline provided is to evaluate the quality of teachers. Their professional competencies are measured based on three standards which are professional values within the teaching profession, knowledge and understanding, as well as teaching and learning skills. The basis for determining standards and requirement are National Mission, National Philosophy of Education, Philosophy of Teacher Education, Teaching Profession Code of Conduct, Ministry of Education's Work Ethics as well as reference and benchmarking of Education in Malaysia and standard of teacher education in several developed countries. There are five requirements that the teacher training institutions should prepare and implement to achieve the three standards: 1. Qualifications and procedures for accepting candidates for teacher training programmes; 2. Training, evaluation and assessment; 3. Collaboration; 4. Infrastructure and infostructure; and 5. Quality assurance. Despite the comprehensive guidance provided, the researcher only wants to highlight the Teachers' Professional Conduct and the Ministry of Education's Work Ethics in her study. She compares them to the Prophetic teaching ethics in *Ṣahīḥayn* to confirm if the code of conduct meets the standards stated in the Prophet's ﷺ tradition or not.

Mok Soon Sang<sup>22</sup> in his book named "*Nota Intisari Ilmu Pendidikan: Falsafah Pendidikan, Kurikulum and Profesionalisme Keguruan*" (Essential Notes of Education

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<sup>21</sup> Bahagian Pendidikan Guru, Kementerian Pelajaran Malaysia, *Standard Guru Malaysia*, 18-23.

<sup>22</sup> Mok Soon Sang, *Nota Intisari Ilmu Pendidikan: Falsafah Pendidikan, Kurikulum dan Profesionalisme Keguruan*, 7-17.

Knowledge: Philosophy of Education, Curriculum and Teaching Professionalism) is a reference for all teachers and students in teacher education programmes. In his book, he discusses the basis of National Philosophy of Education, Philosophy of Teacher Education and Teaching as a Profession. In his discussion, he explains why teaching is regarded as a professional career. One of the criterions is because the teaching profession has its own code of conduct which is included in the Teacher's Pledge. The teacher's code of conduct consists of teacher's responsibilities towards students, parents, the society and nation, colleagues and teaching professions. Even though the book is a good reference for teachers and educators, it does not discuss the meaning of ethics from the religious perspective that the researcher aims to use to compare the teachers' code of ethics with Prophetic code of ethics in teaching as stated in the *aḥādīth* of *Ṣaḥīḥayn*.

A book written by Foo Say Fooi<sup>23</sup> entitled "*Etika Perguruan Jaminan Peningkatan Profesional*" (Teaching Professionalism an Assurance for Professional Enhancement) provides in-depth discussion on teaching ethics from the Malaysian education perspective. However, his book is different from others because he also gives details about the ethics of leadership and management by headmasters and principals in schools. The author also highlights the leader's ethics because to him, the success of any learning institutions depends on the effectiveness of the leadership of a leader. However, the researcher only wants to study the Malaysian teaching profession's code of conduct from the Islamic perspective confining to the Prophetic teaching ethics in the *Ṣaḥīḥayn*.

Two studies that the researcher came across show the similarity that aim to investigate the teaching profession's code of conduct implemented in schools. The

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<sup>23</sup> Foo Say Fooi, *Etika Perguruan Jaminan Peningkatan Profesional*, 108-151.