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APPRECIATION OF ETHICS AND CIVILIZATION AS
GENERAL COURSE IN MALAYSIAN UNIVERSITY: A
LITERATURE REVIEW

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Abstract:

The Appreciation of Ethics and Civilization Course is one of the new compulsory courses introduced in the 2019/2020 intake session for all public universities and private universities. This course is highly relevant for universities in Malaysia. Its sub-topics are organized around specific themes, addressing issues related to patriotism, ethics, and civilization on a global scale. Additionally, the course emphasizes the importance of tolerance in fostering harmonious relationships among the diverse ethnic groups in Malaysia. This course is recognized for fostering patriotism and encouraging good ethics in daily life, specifically aimed at university students in Malaysia. It also encompasses concepts similar to those discussed in the Ethnic Relations course. To enhance understanding of the course, it is essential to analyse several key aspects: objectives, content, human resources, teaching and learning methods, assessment methods, issues and challenges, as well as the moral values of implementation. Examining these elements will not only deepen comprehension of the course but also generate insights and suggestions for future research.

Keywords:

Appreciation Of Ethics And Civilization Course, Patriotism, Ethics, Civilization, Harmonious Relationships

Introduction

Strong ethics and values are vital for individuals, as they encourage positive societal contributions and moral conduct, guiding actions based on principles derived from the Greek word 'ethos,' meaning 'character'. In a competitive global landscape, ethical considerations are often overlooked in favour of short-term gains, highlighting the need for an ethical framework in education, as emphasized by former Prime Minister Tun Dr. Mahathir Mohamad (Salleh, 2000). To address this, the Malaysian Ministry of Education introduced mandatory courses like "Philosophy and Current Issues" and "Appreciation of Ethics and Civilization" for public university students to cultivate critical thinking, integrity, and civic consciousness. Recognizing the diverse ethical systems within Malaysia's multicultural society is essential for fostering collaboration and unity. The implementation of the "Mata Pelajaran Umum" (MPU) across Malaysian universities further underscores the importance of ethical education, aiming to produce morally sound graduates who are equipped to tackle contemporary issues. Ultimately, these educational initiatives are crucial for instilling a sense of national awareness and ethical responsibility in the younger generation.

Since 2015, Malaysian Higher Education Institutions (HEIs) have implemented General Subjects (MPU) courses to enhance human development, integrating High Impact Educational Practices (HIEPs) to foster student engagement and effective learning across diverse backgrounds (Muta et al., 2020). In response to contemporary needs, new MPU courses like "Philosophy and Current Issues" and "Appreciation of Ethics and Civilization" were introduced in the 2019/2020 academic year, succeeding previous courses on Islamic and Asian civilizations. The Private Higher Education Institutions Act of 1996 mandates these subjects across all private institutions, promoting a standardized curriculum. The updated modular MPU, launched in 2013 and revised in 2017, aims to provide structured general courses while addressing industry demands for human capital development, including soft skills, language proficiency, and moral values.

The structure of the General Studies Subjects (MPU) aims to produce well-rounded graduates who value patriotism and Malaysian identity while mastering soft skills for job marketability. In 2016, the Ministry of Higher Education reviewed the MPU components, categorizing them into four groups: U1 (Appreciation of philosophy, values, and history), U2 (Mastery of soft skills), U3 (Knowledge about Malaysia), and U4 (Community management skills) (General Subject Module Volume 2, 2016). In 2019, the structure was further refined to incorporate courses like "Appreciation of Ethics and Civilization" within the U1 group. This course focus on national development and culture, addressing contemporary issues through ethical and civilizational perspectives to cultivate moral and professional students. Utilizing appropriate High Impact Education Practices (HIEPs), the Appreciation of Ethics and Civilization course aims to achieve three learning objectives: Knowledge and Understanding, Interpersonal Skills, and Ethics and Professionalism, with the current evaluation concentrating on Knowledge and Understanding.

Objectives of General Course Appreciation of Ethics and Civilization

The Appreciation of Ethics and Civilization curriculum is designed to align with the Ministry of Higher Education's General Studies Subjects (MPU) objectives. The goal of MPU was to provide undergraduate students with knowledge relevant to nation building, strengthen and broaden their understanding of Malaysia, and the ability to employ soft skills (Saharia, 2015).

Based on MPU, this Appreciation of Ethics and Civilization courses are categorized in U1, which is the appreciation of philosophy, values and history (General Subject Module Volume 2, 2016). As a new course, so important to see its effectiveness in terms of curriculum so that it is at least comparable to the previous course, namely Ethnic Relations. (Mohd Sohaimi, Dayu & Budi, 2011) The Appreciation of Ethics and Civilization course synopsis is as follows:

This course discusses ethical concepts from different civilization perspectives. It aims to identify the systems, developmental stages, progress and culture of a nation in strengthening social cohesion. In addition, discussions on contemporary issues in the economic, political, social, cultural and environmental aspects from an ethical and civil perspective can produce students who are morally and professionally sound. The application of appropriate High Impact Education Practices (HIEPs) is used in the delivery of this course. At the end of this course students will be able to relate ethics and civic-minded citizenship.

Source: Undergraduate Handbook Session 2021/2022:21, University Malaya

When viewed objectively, the Appreciation of Ethic and Civilization course has unique teaching and learning elements. This course trains students to recognize the ethics and civilization that exist in Malaysia's ethnically diverse culture. This is vital for young people to improve their critical and analytical thinking skills in order to deal with more difficult situations in life. There are three objectives outlined by this course (Zahid et al., 2022) is:

1. Discuss the concept of ethics and contemporary issues from the perspective of civilization difference.
2. Comparing the system, level of development of social and cultural progress across nation.
3. Analyse contemporary challenges related to economy, politics, social, culture technology and the environment from the perspective of ethics and civilization.

The Appreciation of Ethics and Civilization curriculum focuses on the appreciation of ethics and civilization in the context of Malaysia. Students are given insight to the dynamics of the concept of ethics and civilization's contribution to the construction of Malaysian nation. The topic is processed and blended with an examination of its historical evolution from the pre-colonial to the post-colonial periods. As a result, the development of ethics and civilization in a diverse society is being studied in order to promote students' awareness for national unity. Academic activities in conformity with the Federal Constitution study and debate the Malaysian civilizational paradigm. Building national unity greatly influenced by globalization and the development of information and communication technology which is complex (Mohd Sohaimi et al., 2021a; Ruslan et al., 2020).

The interconnectedness of elements of social responsibility under the denomination of economic, social and universal sustainability is able to take advantage of the human capital development of the ivory tower (IrmaWani, Herlina & Norazah, 2019b). Therefore, the appreciation of ethics and civilization reveals socially responsible behavior and mobilized at the individual, family, community level, community, and country. Among the references that are the main choice for this course including works written by Mohd Sohaimi, Dayu and Budi

(2011), Dayu, Mohd Sohaimi, Yusten and Budi (2015), Mohd Sohaimi (2020), Shamsul (2007, 2012), Mitchell (2011), Maszlee (2017), Majid (1991), Harari (2017), Guenon (2001), Falikowski (1990), B. MacKinnon (2015), Dugin (2012) and Cheng (2012; 2016).

This course teaches students the ethics and civilization inherent in Malaysia's diverse ethnic cultures in order to develop their critical and analytical thinking skills and prepare them for difficult situations. This course focuses on fostering respect for Malaysian principles and civilization. Students will be introduced to the dynamics of ethical conceptions and civilisations that have influenced the construction of Malaysia, based on the country's history from pre-colonial to post-colonial periods. It explores how ethics and civilization grow in a diverse community in order to foster national unity and raise respect for them. As the foundation of integration and the sphere of ethics and civilization, the Malaysian style of civilization should be discussed in academic settings based on the Federal Constitution. Globalisation and advancements in communication and information technologies have had an important effect on the process of developing national unity. As a result, social responsibility is reflected in the ethical and civilised ideals that are implemented at the individual, family, community, and national levels. Thus, societal changes and direct economic development pose fresh challenges to the sustainability of ethics and civilization in Malaysia.

Content of General Course Appreciation of Ethics and Civilization

Content of general course Appreciation of Ethics and Civilization can be divided into few of topics based on the themes provided by Ministry of Higher Education. Based on the guideline provided by digital module of the course on Appreciation of Ethics and Civilization, this course can be divided into five parts and eight topics. The detail course content can be seen as the following Table 1:

Table 1: Appreciation of Ethics and Civilization Course Content

Parts	Topics
Part 1: Concepts of Ethics and Civilization	Topic 1: Introduction to the Concept of Ethics and Civilization
Part 2: Appreciation of Malaysian Ethics and National Civilization	Topic 2: Ethics and Civilization in a Diversity Society in Malaysia
	Topic 3: Building Malaysian National Unity
Part 3: The Model of Ethics and Civilization in Malaysia	Topic 4: Strengthening Plural Civilization in Malaysia
	Topic 5: The Constitution as a Site of Integration and a Vehicle of PEP.
Part 4: Motivators of the Appreciation of Ethics and Civilization	Topic 6: The Role of ICT in Driving Malaysian National Unity
	Topic 7: The Role of Ethics and Civilization in Driving Social Responsibility
Part 5: The Challenges of Ethical Sustainability and Civilization	Topic 8: The Challenges of Sustainability of Ethics and Civilization in Malaysia

Source: Digital Module of The Course on Appreciation of Ethics and Civilization, UKM

All public and private higher education institutions are under guidelines, although they are still free to arrange themes with more than eight topics as long as the content is transferable to students and fits with their own strategies and plans. The course content in Appreciation of Ethics and Civilization is mostly conceptual in nature (Jamaludin et al., 2023). Conceptual course content is usually seen as more significant in helping students develop critical thinking skills. However, the Appreciation of Ethics and Civilisation course goes beyond this to assist students in developing their affective domain, which includes their sense of nationalism and patriotism, as well as their moral character. In the previous study of Jamaludin et al. (2023), Appreciation of Ethics and Civilization can be divided into 9 topics. Topic 1, Unity in diversity, which discusses the fundamental concepts of ethnic relations, Malaysia's multi ethnic society, understanding ethnic relations in Malaysia, and social integration through accommodation, acculturation, assimilation, and amalgamation. The focus of Topic 2 is on the portrayal of ethnic relations, with the Malacca Malay Sultanate serving as a metaphor for a multiethnic community and the emergence of plural societies during the British colonial era. Topic 2 also examines the concepts of prejudice, stereotypes, and discrimination in relation to ethnic relations (Jamaludin et al., 2023).

Topic 3 discusses the unity and integration approach, socioeconomic issues at the time of independence, the economy as an ethnic issue, new economic policy, Malaysia's economic success, and problems and challenges (Jamaludin et al., 2023). Topic 4 discusses the prosperity spillovers across ethnicities by defining the concept of the Constitution and the history of its drafting. It also discusses the Malayan Union, which was the first Malaysian constitution during the period of British colonization, the creation of the Malaya Federation in 1948, inter-ethnic cooperation towards independence, the Reid Commission, the working committee and declaration, the elements of tradition in the Federal Constitution, the sultanate and monarchy, and Islamic and Malay constitutional issues (Jamaludin et al., 2023). Topic 5 focuses on the political consensus in Malaysian ethnic relations by elaborating on the political development, formal cultivation of ethnic relations in socio-politics, and demographic and political alliances in Sabah and Sarawak (Jamaludin et al., 2023).

The 6 topic is about finding common ground despite religious diversity. The roles of religions in human life, classification, and fostering coalition and agreement among various religious ethnicities will all be elaborated upon in this constitution (Jamaludin et al., 2023). 'From Segregation to Integration' and 'From Isolation to Consolidation' is the topic covered in Topic 7 (Jamaludin et al., 2023). It attempts to discuss the challenges of fostering integration in Malaysia, the role of government, and the establishment of the Department of National Unity and National Integration (JPNIN), as well as the formulation of government policies. To foster acceptance of ethnic culture, society's role in the context of ethnic relations will be clearly defined.

Topic 8 is about the empowerment of education for social cohesion. As a result, the history of Malaysian education, ethnic relations, and the background in ethnic community education will be discussed (Jamaludin et al., 2023). As there are three main school streams in this country, they are English Vernacular School National Schools and Chinese Tamil Vernacular Schools. As a result, this may contribute to educational challenges and issues such as language, cultural understanding, and acceptance, while nationalism and patriotism become the primary goals (Jamaludin et al., 2023). Topic 9, as the final topic, investigates the everyday lives of Malaysians to foster unity and harmony, such as discussing ethnic food

diversity as a unifying factor, food and social space in ethnic relationships, multicultural arts and social inclusion, and social and media integration.

Human Resources of General Course Appreciation of Ethics and Civilization

Human resources in general course Appreciation of Ethics and Civilization refers to the lecturers who conduct the lecturer and transfer the knowledge, ethics and morality to the students. According to Shahrulanuar et al. (2011), there are three major challenges that lecturers face when fostering ethical and moral values in their students. The first difficulty is that 68.8% of lecturers believe students lack references, materials, and publications on ethics and morals (Shahrulanuar et al., 2011). There are no defined rules for analysing ethical issues and student morals, which account for 68.8% of the second challenge faced by lecturers (Shahrulanuar et al., 2011). Furthermore, lack of infrastructure accounted for 56.3% of the challenges experienced by lecturers in encouraging ethical development and student morals. Human resources may include both professional and non-professional lecturers. If the lecturers lack knowledge of civics or morality, the situation will only worsen. If there aren't enough civic and moral professional field experts, another expert field lecturer will teach this course in order to cover the gap. This scenario can be applied to all higher education institutions. Lecturers who lack competence in linked civic or moral professional areas may be unable to impart knowledge, as well as ethical or moral consciousness and acts, to students. Teaching morals to students is not the same as moralising them. Lecturers who can teach ethical concepts and theories well may not always grow their students' morals appropriately. This also applies to students who receive higher grades or scores in the Appreciation of Ethics and Civilisation course.

Teaching and Learning Methods of General Course Appreciation of Ethics and Civilization

Teaching and learning methods can be various depends on each lecturer. In the previous study, the study proven the use of TikTok as a medium to teach the course of Appreciation of Ethics and Civilization. The videos are clear and easy to understand. After explaining a topic, the lecturer can share a three to five-minute TikTok video. The video gives a summary of the topic being researched. This TikTok video's explanation helps young people learn more about history. The content of this TikTok is easy to understand because of the use of basic language, fascinating writing, interesting pictures, and background music that students like. This study used a survey method to solicit student feedback on whether TikTok is appropriate for conveying historical facts. The study's findings revealed that TikTok is an easy-to-understand media that is appropriate for teaching and learning history. At the same time, TikTok uses video to focus on students and help them learn academic subject such as ethical history and civilisation, which are traditionally regarded boring and uncritical. As a result, teaching and learning using this TikTok movie can add value to the delivery of lesson content while also attracting students' attention to the discussion themes that will be covered in class.

According to Zahid et al. (2022), the majority of students agreed that using Malay to convey knowledge is appropriate for learning this Appreciation of Ethics and Civilisation course. Students may believe that the Malay language makes it easier for them to understand the meaning behind each term or timeline. Considering Malay is Malaysia's official language, students should be taught and learn in Malay.

Another finding, Kamsani (2021) revealed that students had a high level of acceptance of lecturers' lectures. However, this study proposed a few teaching and learning approaches that can also be used in the course *Appreciation of Ethics and Civilisation*. First, lecturers must understand what motivates students to participate in the course. Courses that students are interested in may be relevant to the skills of the lecturer who teaches them. Lecturers need to carefully choose appropriate teaching and learning strategies, as well as possess creative and critical thinking skills when capturing today's information technologies.

Piipponen and Karlsson (2019) found that stories and storytelling can help to give new information significance. Lecturers might use storytelling tactics to attract the interest of students. Normally, students will pay more attention to the lecturer's narration. Storytelling makes instruction more engaging and effective. Various forms of moral stories can be easily found in newspapers, periodicals, on the internet, and by word of mouth. In reality, if the lecturer uses the storytelling method successfully, it can excite students' minds and grab their curiosity. Moral stories can teach many lessons and impart moral ideals. Through storytelling techniques, a 'student-centred learning' orientation can also be practiced for students who are assigned the responsibility of telling a narrative to fellow lecturers with parameters provided by the lecturer in a storytelling-themed tutorial. As an inappropriate classroom activity, the lecturer can organise a spontaneous or planned storytelling competition.

The second strategy suggested for lecturers is problem-solving strategies. This technique is utilised to handle a variety of dynamic, transparent, and complex daily situations, therefore students must have troubleshooting skills (Greiff et al., 2014). Method problem solving is also a teaching method that relies on scientific solutions. Problem-solving strategies encourage pupils to use previously learnt skills, principles, or theories. This activity requires a higher-level mental process, such as Bloom's application, analysis, synthesis, and assessment. There are several different forms of problem-solving activities that can be employed in teaching and learning, including the discovery inquiry technique, brainstorming, simulation, and method problem solving itself.

One of the concepts of problem solving in the lecture room that can be applied in the tutorial session is that after studying a certain topic, students are requested to solve a problem assigned by the lecturer. This allows students to apply their newly learnt methods to real-world challenges. Students' understanding can be increased by engaging in problem-solving activities. Nonetheless, the challenges and problems offered by lecturers must consider the students' prior knowledge and experience. The goal is to enable students with varying intelligence levels to deal with the given problem. If the problem is too complicated, students will lose interest since they are unable to solve it, and vice versa. Before presenting any problems to be solved, lecturers should provide guidance in the form of problem solving for students. The professor should describe the stages and solutions for student guides. Training will be more effective if the lecturer provides examples of difficulties and completes them in a problem-solving manner for students. Lecturers should avoid providing solutions to the challenges highlighted. They must be guided in identifying solutions and alternatives to problems because these abilities will be useful throughout their lives. As a result, teaching approaches and methods for a course are critical to making teaching and learning more exciting and successful, ensuring that students get everything they can out of the *Appreciation of Ethics and Civilisation* course.

Assessment Methods of General Course Appreciation of Ethics and Civilization

Assessment methods for general courses for the Appreciation of Ethics and Civilization varies depending on the university or higher institution. In University Malaya (Undergraduate Handbook Session 2021/2022, University Malaya), evaluation is divided into two categories: formative assessment, which refers to continuous assessment (70%), and summative assessment, which refers to the final test (30%). Despite the fact that each evaluation method has an assessment weightage, there are nonetheless drawbacks. The previous study's findings revealed that there are no defined rules for considering ethical aspects. 56.4 percent (Shahrulanuar et al., 2011). The courses taken emphasise knowledge a lot on technical versus ethical issues. 52.6% Lack of infrastructure to promote ethical growth and student morality: 52.1% (Shahrulanuar et al., 2011).

The Appreciation of Ethics and Civilisation course uses both continuous and summative evaluation procedures based on High Impact Educational Practices. This comprises evaluations through tests, presentations, and project implementation, as well as assessments based on questions and enquiries such case studies and research. The assessment method also includes simulations, reflections, and experiential learning through visits and other activities (General Subject Module Volume 2, 2016).

Issues and Challenges of General Course Appreciation of Ethics and Civilization

The act of a local university graduate shouting and protesting immediately after receiving the bachelor's degree scroll in the convocation ceremony elicited a variety of reactions from the community (Sinar Harian 15 October 2019; The Star Online 15 October 2019), demonstrating the decline of ethical and moral values among the younger generation. This scenario demonstrates that a person's ethical and moral standards are deteriorating while holding the title of student, implying that there is no value in high civilization that informed students should reflect. This situation is very concerning because even knowledgeable students in higher education have demonstrated low ethical and moral values, not to mention the younger generation who do not have the opportunity to gain knowledge at a higher level, whereas these students should be cultivated, nurtured, and formed into students with ethical and moral values because they are the heart of the country's development future.

Recently, the problem of moral decay and social symptoms among students, particularly at the Higher Education Institute (IPT) level, has been widely reported in the media, indicating that it is worsening. This issue is frequently reported in the press room. Among them are free sex, indecent behaviour in public places, drug use, pregnancy with unwed children, the issue of dumping babies, prostitution, crime killing, involvement in cases of bullying other students, gangsterism, vandalism, and so on (Faridah et al., 2018; Ahmad Faqih et al., 2019; Norsahida et al., 2021; Norazri, 2015; Mohd Suhaimi et al., 2021; Reffina & Tharsini, 2020; Safura et al., 2019) Furthermore, there are examples regarding student ethics and dishonesty, such as cheating and copying in exams, failing to attend or arriving late to lectures, using social media during lecture sessions, and so on (Abdul Muqith et al., 2017). According to Seri Kartini (2012), the research findings indicate that certain polytechnic students do not value and practise noble and decent values in their lives. While Nor Hayati Fatmi et al. (2018) discovered that polytechnic students have a high level of religious knowledge, a number of students do not put what they have learnt into practice, particularly when it comes to morals. According to Mohamad Khairi et al. (2016), the source of social symptoms or moral

deterioration in students is a desire to experiment and a high level of curiosity, as well as a willingness to do so without feeling guilty.

When students lack a sense for values, the issue of applying pure values arises. The Ministry of Higher Education (KPT) has implemented value education across the board curriculum, as stated in the studies of Faridah et al. (2018), Mohd Azrul (2016), and Mohd Azrul et al. (2017) on Islamic Civilisation and Southeast Asian Civilisation (TITAS) courses, as well as Ros Aiza et al. (2020) and Kamsani (2021) on the Appreciation of Ethics and Civilisation course, demonstrating that all lecturers are attempting to implement it. Meanwhile, according to the findings of Ruslan et al. (2020), students' awareness of ethical and moral principles is becoming less significant and more marginalised in their daily lives. Students who do not appreciate and practise the noble principles taught by lecturers are more likely to engage in undesirable behaviour and experience moral deterioration. According to Mohamad Khairi (2014, 2016), the application of pure values across the curriculum is highly significant in giving birth to and developing morals and student personality, in addition to fostering unity and the application and practice of noble values in their daily lives.

Importances of Implementation for General Course Appreciation of Ethics and Civilization

The ethical and civilisational frameworks are inseparable. Ethics is inextricably linked to spirituality, society, and culture (United Nations Educational Scientific and Cultural Organisation, 1991). In terms of civilisation, al-Attas (1969) defines it as the refinement of social culture, well-governed justice, and authority in life.

Previous research explored the relevant theoretical foundation for fostering a spiritual idea and establishing ethics in society. El-Awaisi (2014), for example, established the concept of mutual respect in society. It contains a number of components that must be implemented in society in order for suitable ethics to exist, such as encouraging diversity and pluralism, preserving human dignity, and enforcing mutual respect.

Ethics was extensively discussed many years ago, and it remains a significant subject today. It's a widespread problem. This is due to the millions of ethical issues involving people. As an illustration, it covers matters such as nepotism, mediocrity, corruption, poor governance, misuse of public trust, value-less lifestyles, unethical behaviour, conflicts of interest, and insider transactions (Singh & Stükelberger, 2017). This emphasises how important it is to teach individuals how to live moral lives as part of everyday social interactions.

The ethical component is a part of civilization. This is due to the fact that higher education has to educate students about the value of ethics and offer them role models from ancient civilization. This will help the next generation develop better character characteristics. In the same vein, it is stated that:

If young people are not taught about the past and tradition, they shall have a future without guidance and may grow up either unbalanced or sceptical. In educating the youth, the past is presented within the context of life where experience speaks for itself. For emphasis, therefore, education must be critical. The young student must be exposed to the past through the experience

that can propose that past and justify it through life experience. This is what ethics in higher education seeks to achieve.

Source: Singh & Stückelberger, 2017

The previous statement indicates how strong the influence of culture and ethics is in shaping people into honourable human beings. Furthermore, it is imperative that Malaysia's diverse population understands the value of positive values like tolerance, cooperation, celebrating individuality, and avoiding hatred towards one another. This is because Malay land has produced great warriors in the past, and students should learn how to be strong and loyal when protecting their nation from any intruders.

The Moral Values of Implementation for General Course Appreciation of Ethics and Civilization

One of the country's challenges to become a developed country is to give birth to a moral and ethical society. History has proven what a pattern community life in the past was reflected through the values that became the basis development of civilization. Values are essentially affective perceptions patterns of choice regarding forms, tools and goals of action. Values become a measure and hold about good or bad or beautiful or ugly a behaviour based on prevalence or habit society. As a student who is educated at a high level nurtured with social values that are shared with others and that value is finally become common in society. It is from this prevalence that it becomes a value civilization that is absolutely owned by a civilization (Taufik et al., 2018). As the result, application of ethics and moral values in teaching and learning (PdP) is emphasized by the country especially Ministry of Education to promote and encourage the development of ethics and morality of students. If traced to the education system in Malaysia, the Malaysian Ministry of Education places great emphasis on character development in students. Such things are in line with the 2013-2025 Education Development Plan Report which asserts that:

“The education system will prepare every student to bravely face the challenges of the future, resolve conflicts peacefully, make appropriate decisions in critical situations, and have the courage to do what is right. Emphasis is placed on each student by creating one set of principles, including strong shared values supported by all Malaysians and includes spirituality, integrity and civic responsibility.”

Source: 2013-2025 Education Development Plan Report

The Appreciation of Ethics and Civilization Course has been compiled and made a compulsory course under General Studies Subjects (MPU) at all HEIs including polytechnics with the goal of highlighting pure and good values to students. This course is starting to be offered at the Malaysian polytechnic in the June 2020 semester replacing the Malaysian Studies course as preparation to strengthen students' critical thinking to face ethics and civilization of ethnic diversity in Malaysia (Kamsani, 2021). This requires efficiency and the wisdom of the lecturer to organize the teaching and learning process that is capable measuring and evaluating students' ethics, morals and morals (Ruslan et al., 2020) as well as playing an important role as an intermediary agent of knowledge (Mohd Azrul, 2016). There are several values pure that needs to be applied in the implementation of the current Appreciation of Ethics and Civilization course the learning process for students, especially the practice of those noble values.

The theory and ideology of education are known as education philosophy. In terms of teaching and learning, moral and intellectual development, and educational objectives, it influences the formation of educational principles, guidelines, assumptions, and decisions (Mohamed, 1990). About the Malaysian educational context, this is absolutely accurate. Within the Malaysian setting, the NEP envisions entire national educational procedures. For example, the Ministry of Education's latest Preliminary Report: Malaysia Education Blueprint 2013–2025, which was made public on September 11, 2012, declares the Malaysian school curriculum's commitment to the National Education Philosophy. The Blueprint charts out strategic and operational pathways and shifts to transform the country's education system and assure to continue to use "the NEP's vision of a balanced education as its foundation for individual student aspirations".

Based on the statement of the NEP (as the subtopic Importance of General Course), the function of education is seen as purposeful to be a platform for the transfer of values into the students, further making they are a society that lives in harmony (Sapie Sabilan et al., 2018) Based on the views and feedback received, the Moral Education Committee which is composed of representatives of various religions has received sixteen teachable values and absorbed to all students in this country to form students who are balanced and comprehensive in terms of cognitive, affective, psychomotor and moral (Sapie Sabilan et al., 2018). 16 values which has been accepted as a value contained in the National Philosophy of Education (FPK). 16 values which have been accepted as values contained in the NEP (FPK) include kindness, self-reliance, high ambition, respect, love, justice, freedom, courage, physical and mental cleanliness, honesty, hardworking, collaboration, awareness, gratitude, rationality and community spirit.

According to Soh et al. (2023), the result showed that the syllabus general course Appreciation of Ethics and Civilization contains few of the moral values which includes moral values as mentioned as above. These values include independent, responsibility, philosophy, human rights, high ambition, respect, innovative, identity, justice, religion, freedom, truth, culture, harmony, community, leadership, concern, hardworking, collaboration, awareness, communicative, patriotism, unity, history, loyalty, tolerance and helping each other. The Table 2 below showed the descriptions for every moral value from the syllabus of general course Appreciation of Ethics and Civilization.

Table 2: Appreciation of Ethics and Civilization Course Moral Values

Moral Values	Descriptions
Responsibility	Responsible value is emphasized in the concept of relationship society, where the cultivation of responsible values is important to form harmonious society.
Philosophy	Philosophical value discusses the philosophy supported by the members previous philosophy on the concept of knowledge and thought. the value of human rights is emphasized through discussions about regulations and laws that give certain rights to individuals as well community groups. Laws that protect these human rights can provide guarantees for

	the interests of individuals and society.
Innovative	Innovative value involves a discussion about the creativity that has been highlighted through the production of new technologies from the early civilization until now. Discussion on the impact of technological production on the development of life humans are also discussed either from a positive angle, or otherwise. identity value is a discussion about the process of national identity formation and the country through civilization and social systems. Emphasis on the importance of construction the nation state is the main discussion issue in applying the value of identity.
Religion	Religious values emphasize the importance of religious beliefs in the formation of civilization. It also discusses how religion is a motivator to the appreciation of pure values in civilized life.
Human Right	The value of human rights is emphasized through discussions about regulations and laws that give certain rights to individuals as well community groups. Laws that protect these human rights can provide guarantees for the interests of individuals and society.
Identity	Identity value is a discussion about the process of national identity formation and the country through civilization and social systems. Emphasis on the importance of construction the nation state is the main discussion issue in applying the value of identity.
Truth	Truth value is a value that draws true conclusions as well convincing. Through the Philosophy and Current Issues course, the value of this truth is emphasized through difference in thinking process and true or false statements. It is also discussed in under the title of mantic logic that can control human thinking from being distorted and doing errors in thinking.
Cultural	Cultural values are often emphasized in teaching Appreciation of Ethics and Civilization course with discuss the differences in ethnicity, race, and culture that make up the construction civilization. This cultural difference also contributes to the formation of values unity among multiracial communities.
Leadership	The value of leadership is a value that is often discussed in subjects for Appreciation of Ethics and Civilization course. It covers the discussion about the government system that has been practiced since ages to form a glorious civilization. This leadership value is highlighted through discussions about the success of a government, as well as factors that cause the downfall of a government.
Harmony	Through Appreciation of Ethics and Civilization

	<p>course teaching, the value of harmony can be understood as a value that can ensure that existing differences need to be managed to create peace and stability to achieve material well-being. The application of the value of harmony through teaching this Appreciation of Ethics and Civilization course can help to ensure that the country of Malaysia is always in good condition peaceful and peaceful, with its multiracial community.</p>
Concern	<p>The value of concern is discussed through the subject of Ethics and Civilization, where the value of concern has become a value that is generally accepted as a value that becomes courtesy.</p>
Communicative	<p>For the Ethics and Civilization course, this communicative value was discussed in the discussion about new media and its impact on community development.</p>
Patriotism	<p>The value of patriotism is an image of the feeling of love as well as pride in the country. Through the MPU course, the delivery of the value of patriotism is done by instilling the spirit of national unity, as well as a sense of love for the country regardless ethnic and racial differences.</p>
Unity	<p>The value of unity is a value or social phenomenon to form understanding and unity in the diversity of society. Appreciation of Ethics and Civilization courses emphasizing the value of this unity through the history of the previous government until now. The efforts that have been made by the government since the time of the Prophet SAW for unifying different races has been discussed in depth.</p>
History	<p>Historical value is closely related to the events that have occurred in considered important and useful to human life. In the course of Ethics and Civilization, the topic of discussion on the history of civilization has been emphasized to give added value to student knowledge. This historical value is important to form the value of self-identity in students.</p>
Loyalty	<p>The value of loyalty is a value that describes obedience and character agree to something and a symbol of loyalty. In the MPU course, the value of loyalty is conveyed through an emphasis on loyalty to heritage and culture, as well as loyalty to the king's system constitutional that is practiced in the country of Malaysia.</p>
Tolerance	<p>Presentation of the value of tolerance in the syllabus of Appreciation of Ethics and Civilization courses emphasis on an open and tolerant attitude in social</p>

interaction. This tolerance value can be seen through the interaction between existing civilizations, as well as in life multicultural society in Malaysia.

Helping each other The value of helping each other is a helping attitude that is highlighted by an individual against another individual. In the Appreciation of Ethics and Civilization course, emphasis on the religious framework in fostering the value of helping each other can be clearly seen through Appreciation of Ethics and Civilization course.

Source: Norazri, 2015

Conclusion

The "Appreciation of Ethics and Civilization" course is vital for university students, as it emphasizes not only ethical values and cultural understanding but also a deep love for the nation. Students are encouraged to explore the what, why, how, when, who, and where of Malaysia's development, fostering a sense of pride and appreciation for their country's progress. This awareness inspires them to channel their energy, spirit, and knowledge towards contributing to Malaysia's growth and advancement, ultimately aiming to transform it into a developed nation.

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