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Chapter 13
Empowering Learning Ethics Culture in Islamic Education

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INTRODUCTION

In the educational field, the learning acquisition has an important role to play in enhancing the personal growth and social responsibility (Aminin et al., 2018; Huda et al., 2018a; Rosli et al., 2018). This can be seen from the curriculum design prepared for the learning process from a variety of sides, such as content of book, learning strategy appointment and also the spiritual processing which underlies the students' emotional and creative thinking (Furnham, Monsen & Ahmetoglu, 2009). The latter would become an important part to the inner state management. Among the school holders, they need to take care in performing the inner state among their students, since it can improve the individual inner to drive their deed between learning and other activities well in the way that can be balanced to the societal and individual concern (Wenger, 2010).

Moreover, it may become an outstanding concern which needs to pay attention on how to actually manage the goal itself to enable in getting well. Since every deed is inextricable link to the process to get possessing a goal, learning strategy activity is necessary to have a clear purpose to implement well in the way that can guide students in the school context (Huda & Kartanegara, 2015a; Slade & Prinsloo, 2013). Moreover, there has been scholarly attention to concern further on managing ethical and strategical consideration in the learning goal. To get the value to run the learning goal in the inner process among the students, the need to employ well on the learning acquisition in the perspective of Islamic classical heritage is significant to underlie the way on pursuing the foundational element to drive a goal in learning in the Islamic perspective. With this regard, this chapter will explore the ethics and strategy which can be implemented with considering attention to the learning goal among the students.

LITERATURE REVIEW

Significance of Learning Goal in Islam

As priming mechanism to design the learning purpose through its content, it can be prepared to achieve expectations for the learning outcome. Since learning purpose is the outcome which is supposed to enhance the standard of human quality in terms of cognitive, affective and psychomotor aspect, it can be employed from the curriculum design which underlies to drive the educational process with understanding the rules as in the guidelines (Elliott, 2015). In other words, it enables students to understand the content designed in the curriculum. In particular, the attempts to

emphasise the knowledge inquiry and transfer in enabling to grow into achieving the maturity should bring along with developing the potentials for committing with the virtuous behaviours (Halstead, 2004). With this regard, the educational concern of the learning goal needs to always getting tied with a significant essence of the inner and outer management on the students learning. It is necessary to have a wide commitment with an attempt to create the good personality by which to address the stage of understanding the rules of Islamic behaviour together with committed awareness of sufficient knowledge and information shaped into the learning purpose (Huda & Kartanegara, 2015b). In particular, it has a meaning to do with morality to underlie an effort to create the good human personality. The personality resulted from the learning goal may enhance the expectations of students in providing the support to their performance between within and outside learning.

Since learning purpose in education should be prepared with an effort to attain the expectation, the implementation needs to be considered with forming the commitment oriented to the well-made plan (Mohd Yusob et al., 2015; Roorda et al., 2011). As a component of education to prepare early period of learning and teaching, the learning qualified with the effort to prepare in facing the challenges and prospects becomes a basic foundation to achieve the learning goal. It is important to consider that as the termination of all the activity, the learning goal has a characteristic on the dynamic nature to the development of human life (Salleh et al., 2015; Slade & Prinsloo, 2013). It refers to an essential dimension to achieve the successful attainment in the extent of learning process and teaching performance. In this view, getting improvement with the balance between technique and achievement target should bring along with designing the purpose oriented give an insightful value in guiding the process and action on the right way. In terms of the purpose with the role to control such implementation in teaching and learning process, focusing on the effort with the measurement and evaluation can be integrated to give the enlightenment to these endeavours in education (Anshari et al., 2017; Wenger, 2010). In particular, the well appropriate combination between goal orientation and implementation form should bring along with making positive feedback into the human potency, the needs for society, and the model point of Islamic life aspect (Huda and Sabani, 2018). To implement in nowadays education system through these four kinds, the learning goal could be attained to the focus lesson in demonstrating concepts balanced with skills.

With regard to educating students a clear purpose prepared to recognise the right and responsibility it is important to consider an effort to study in cooperation between both achieving the goal purpose and solving the problems (Jonassen & Grabowski, 2012). The quality to measure the success of education becomes significant to cultivate the person with knowledge and values oriented to the self-arrangement in facing the challenges (Brophy, 2013). In the Islamic point of view, the dimension of Islamic education is coverage into morality, spirituality and knowledge ability in the sense

that can give valuable insights into the experiential paths of life guidance in order to achieve the successful attainment between life here and hereafter. Consequently, the extent of curriculum together with its practical implication needs to be performed appropriately to achieve the human personality incorporated into the dimensional part among spirituality, morality and cognitive ability.

Comprehensive Process Learning in Islamic Education

Learning could be conceived at a whole as an attempt to acquire knowledge to be critical thinking and also to pursue the skill which can be practised for doing something useful (Slade & Prinsloo, 2013). The ability to learn can happen continuously within the person's lifetime as the most outstanding characteristics for the human being (Huda et al, 2016a). It indicates that the entire attempts to have a mutual line of creating the personal quality needs to have a wide combination between experiential basis and knowledge understanding with an insightful value of the way on transforming the beginning until the result of such process. With this regard, the intellectual and spiritual aspect should be formed into pointing out the behavioural skills in building the extent of experiential paths, in the sense that can be improved to exercise judgement through such characteristics to solve problems (Fahriana & Huda, 2019). Enhancing the significant part of the certain principles to implement amidst the society orientation refers to adopt the potential skills, knowledge understanding, and behavioural attitudes in a particular point of view explored to get improve the entire process of learning.

In line with such process, the extent of learning process could be determined in developing the core stages towards what the teachers transfer through giving the lecture of certain subject, and also giving the students' commitment to conduct their certain assignment, where all such process should bring along with forming the committed awareness of divine involvement (*tawakkal*) (Al-Zarnūjī, 2008). These should become a core point of view in terms of such stages based on the way which should be considered in particular (Huda et al., 2019a). Since the learning process could adopt the number of activities from planning until implementation management, the wide combination between knowledge, behaviour and skills has to be incorporated in resulting the development stage in underlying the performance in the context of training and schooling (Jonassen & Grabowski, 2012). It can be seen that learning is actually a process through procedural stages (Brophy, 2013). Approached by several experiments, it is essential to point out that considering the guidelines rules to interact entirely with an environmental sphere, the classroom quality in the experience context is central to improve the extent of learning commitment in the holistic process in achieving the extent of committed awareness together with

an in-depth understanding stage of certain phenomena, in the sense that can give insights into the social and individual balance.

In terms of enhancing the balance between social and individual side, the need to empower spiritual and mental ethics should be taken into consideration in attaining the particular efforts with the opportunities to take benefit of learning process. Attempts to shape the way of seeking knowledge by incorporating the appropriate approach refers to the particular initiative by which the goals will be associated with the method of learning (Mu'izzuddin, 2014; Paramboor & Ibrahim, 2014). The adoption of getting the recommendation towards the learning method needs to have the instructional basis with a practical stage commended into maximizing the time given to drive a right path of cognitive, spiritual and mental substance in the basis of outcome orientation to give insightful value of putting the moral message from what teachers have been conducting into practice (Grunebaum & Abel, 1947; Hafidzah, 2014; Huda & Kartanegara, 2015c). In this view, al-Zarnūjī proposed the conceptual framework as stated in his work that the learning benefit can be taken seriously in producing the intellectual circumstance committed into the strategic principles in enhancing the moral developments amongst the students.

In order to understand how the students should learn which can be caused by learning environment, it is necessary to further elucidate integrated principles as core guideline which addresses instructions through program and training which may be seriously concerned with how they learn. This can become an occasion to consider in particular solving through wise approach in the sense that an alternative tool through incorporating peers management may have chance to accelerate the extent of networking in giving the influential platform to have a significant point of view in supporting the learning instruction process (Atmotiyoso and Huda, 2018). Therefore, the optimization on both should be considered in a particular way as an attempt to assist in producing the environmental basis in enabling the students to maximise their potentials to have a sufficient experience of learning and also to have wide support from their peers as well. It is significant to take a point of view that the role of certain guideline is actually needed to keep on learning with conditioning moral purpose.

Learning Ethics With Personal Qualities as Learning Goal

About ethical consideration in the learning goal, choosing the portion of the study and the teachers is determined as students' responsibility. As al-Zarnūjī pointed out, having a wide commitment of gaining the purpose should be clearly arranged with designing the time management in dealing with the learning process. This indicates that attempts to consider in particular way towards the moral aspect needs to bring along with careful attention to determine the extent of knowledge benefit, together

with teaching guidance and also their peer experience (Huda & Kartanegara, 2015d; Yahya, 2005). He draws a picture on the key point to how the student should manage his or her self-determination in choosing peers and teachers as indicated in the basis of needs and demands. As a result, the student should be wisely determined in particular in the sense that the person has to consider carefully thinking and rethinking through consultation.

In this regard, al-Zarnūjī points out that the particular initiative in searching for personal qualities with the balance of moral, spiritual and intellectual substance criteria could give a point of view in enabling the performance orientation to achieve the goal of learning itself. Those include the fully personal determination, partly determined personality and totally ignorant quality, where all these have been the one particular stage of personal orientation. These three main kinds of human being with regard to quality of learning dynamics refer to how some potencies and supervised vision could be united and developed within the instruction (Nor & Malim, 2014; Mansor et al., 2015; Paramboor & Ibrahim, 2014). In terms of the three kinds of human being, al-Zarnūjī (2008) addresses these as in the following. The first is perfect human who possesses a right opinion and often consults with the intelligent people. It means the good potency with good counselling will result the good personality with wise view and tolerance. Through considering a special attention to the good supervision and counselling, the students for example will feel engaged with the school's instruction and teacher's guidance (Roorda et al, 2011). The second one is half human referring to the one with a right opinion but no effort to consult with people. In particular, he is the one who consults with others, but no opinion for himself. When student has an opinion in line with good analysis, critical views and ability to recognise, answer and solve the problems and certain case, but it is not balance with open-minded where the personal quality should open to listen, see and consider receipt, then the new idea which may perhaps be not recognised to further identify from others would not ever come to his or her part of knowledge (Salleh et al., 2015; Salleh, 2013a). The third one is the one with neither else of knowledge information involving a right opinion nor consultation and seeking information with others.

As a result, there should be any effort to search for the knowledge information by retrieving the one with experience in any subject. The main effort of this person lies on referring to whomever with expertise and experience to always open minded combined with controlling careful view (Mohd Yusob et al., 2015; Mansor et al., 2015; Rissanen, 2012; Salleh, 2013a). Moreover, the blessings will come to the study model with this manner, where there would be much knowledge to come up with thinking and feeling. The point of view is that the education, learning and teaching should be considered to refer such effort through goal setting and prayer setting as a significant role for being a wise person with ethical consideration in the learning

process. Al-Zarnūjī believes that the moral purpose underlying learning process should make much more on the core point of general view where the student must have some aspiration and goal to reach all the perseverance and repetitive study (Huda et al, 2016a). From this perspective, recognizing learning as a mechanical aid and rule through such core elements such as guidelines, programs and instruction terms is particularly a part of pursuing the learning achievements (Othman et al., 2016). In this regard, learning achievement comes from learning feeling with such purposes well prepared. In terms of cognitive, affective and psychomotor aspect, the gap area still needs to further develop how the way used to increase learning achievement through instruction becomes a point of view to make students get engaged with core element in learning where both considering intention and paying special attention to the perseverance is a key point of successful instruction.

Since ethical consideration has a significant role to play a wide scale in spurring the student learning instruction, the moral purpose underlying learning process should make much more on well preparing general nature for future life with such challenges (Al-Zarnūjī, 2008). Similarly to contemporary's perspective, when the student is supposed to have some aspiration and goal, an effort from the perseverance and repetitive study is taken to account together with his or her will (Elliott, 2015; Huda et al., 2016b). For example, incorporating a high aspiration leading to assiduity, interest and exertion, the students will acquire the goal as arranged with prayer setting through divine involvement. It means that making an effort with considering and comprehending the sphere and condition should be engaged together with undertaking and approaching a task of learning process. Al-Zarnūjī points out that frequently the need to tackle learning process to encourage students' interest and motivation in learning should be taken account with action wholeheartedly by a combination undertaking his or her learning with underlying ethical consideration such as discipline, spirit value and respect. Thus, these key points of knowledge are taken as ethical and strategical consideration of personal qualities with sufficient incentive for intelligence in learning goal by endeavouring perseverance and removing the ignorance from him and the society.

METHODOLOGY

This chapter attempts to examine learning ethics commitment for learning achievement in Islamic education. Through elucidating the wide initiative of enhancing the strategic principles for learning quality referring to the contribution from Islamic education tradition, such extensive sustainability could be arranged into the learning quality through empowering the comprehensive principles to deal with. Through the strategic effort to promote ethical and strategical commitment with enhancing the

learning quality to enhance among the students, the distinction of strategic principles are in line with the attempts to have a wide transmission committed to follow the foundational conception to support the entire process of learning quality. As the point of incorporating the learning quality enhancement rooted into the way to perform the strategic principles to deal with, attempts to demonstrate the wide range of such initiatives has to go through looking critically at the patterns and trends existed around the academia. The literature review from referred journals was conducted using keywords on examine learning commitment and learning achievement in the Islamic education. Getting such literature, an analysis was conducted by organizing substantive keywords. Then, extracting data with deep literature analysis was also employed to interpret the findings. In further, the key elements were analysed with synthesizing into new interpretations, conceptualizations, and modelling of outstanding value of strategic principles for learning quality in the basis of learning ethics commitment for learning achievement in Islamic education point of view.

ANALYSIS AND DISCUSSION

Learning Ethics Culture for Learning Achievement in Islamic Education

The learning purpose has an outstanding value to direct the outcome in in enhancing the value through the students' learning orientation. This kind of direction can be seen through the content balanced to the standard of competence which has been designed in the curriculum. In this view, al-Zarnūjī believed that the substantive message of the subject material has to be taught in a particular way in enabling the balance to commit with the moral integrity as indicated in the behaviour together with the intellectual capacity development process (Huda et al., 2016c). Moreover, the intellectual ability with problem reasoning skills has to be involved with addressing the dynamics of learning instruction to enhance the balance in monitoring process and ethical wisdom to underlie the interactional basis in the society at large. Moreover, the need to determine the contextual approach together with committed awareness of purpose orientation, knowledge understanding stage, and implementation guidelines. As such, this initiative should bring together with the entire commitment into the ethical standards in determining personal ability of recognising the problem root, for instance, so that the problem solution could be taken in the basis of needs with a wise approach (Mohamed, 2014). With this regard, cognitive ability in adopting the ability to get the clear reason may give a chance to collaborate into conceptualising the learning purpose as the main commitment to underlie in achieving the balance in

all the learning process dynamics in the sense that can be maintained with producing the personal quality of wisdom and intellectual capability.

In terms of the mutual integrity between stakeholder and actor involvement in enabling the commitment to have the sufficient stage of understanding to respond the society problems, it is necessary to incorporate the Islamic education in the basis of society needs in providing the problem solving identification referring to the extent of knowledge understanding and experiential concern. In achieving the stage of clear understanding towards the real community for instance, the need to have a mutual commitment in collaborating with other partnerships has to prioritise in ensuring the wise based practice referring to the curriculum instruction together with practical stage. In this view, educating and coaching would give a chance in transmitting the value of educational purpose related to the Islamic education vision (Huda and Kartanegara, 2015d; Nuryatno, 2011). Moreover, the basis of theoretical framework which Islamic education offers is especially referring to the morality and spirituality substance in the sense that guides into the personal quality with a divine direction in underlying the life (Huda and Sabani, 2018; Jamaluddin, 2013). Among moral attitude and spiritual belief, these two particular points of view could be determined concisely to give a worthwhile consideration to expect in gaining the clear understanding towards the vision and curriculum instruction in leading to take implication into the practice. In the attempts to observe the personal quality with spiritual and intellectual balance, the integration between religious sciences and conventional knowledge in underlying the Muslim educators to make their own commitment in transferring their capacity should be taken into consideration in achieving the main goal in the teaching and learning process.

In addition, obtaining the personality development in the context of integrating both spiritual awareness and knowledge ability in achieving the human excellence need to take an essence of building the spiritual, moral and intellectual capacity (Al Hamdani, 2016; Huda et al., 2019). In the attempts to deliver the information related to develop the human capacity of such balance, designing the curriculum construction has to be fitted to the goal and vision as planned in the stakeholder's decision making within the advice under the educational council referring to the Islamic education guidelines (Al-Sharaf, 2013; Aşlamacı & Kaymakcan, 2017). Planning management referring to the goal orientation should be well prepared in fitting to condition of teaching and learning performance together with professional skills and knowledge ability as indicated in the context of competent and technical point of view. In achieving the attempts to maximise their performance, sustaining spiritual skills and religious understanding could be transmitted as the driving path of typical path in the teaching and learning purpose as indicated in the Islamic education (Izfanna & Hisyam, 2012; Tan & Ibrahim, 2017). In particular, the theoretical level needs to consider in particular in shaping the model standard of human quality with

having moral and spiritual abilities. Through sustaining the goal determined in the curriculum design, the importance in building the elements of individual and social capacity balance incorporated to grow the intellectual performance in underlying the practical stage in the social interaction.

In addition, al-Zarnūjī (2008) believes that a learner who has the endeavour to learning must have the true intention as in the following:

1. To achieve the God's pleasure;
2. To attain the life success in the hereafter;
3. To remove unawareness from himself and others;
4. To recover the religious substances;
5. To sustain the Islamic faith;
6. To nurture the cognitive ability;
7. To rise the appreciation of the physical abilities.

With this regard, such intentions can be classified into three main concerns. The first is achieving divine engagement with spiritual control on every deed; the second is assisting personal development to assure the capability growth in the skill performance; applying knowledge in contributing to get involved among the society. Both social and individual development can be determined to have a significant role to the education now days. As a result, the learning purpose has extrinsically the meaning that the main point of such process of education setting should bring along with forming the clear understanding towards what to do in the context of spiritual and intellectual balance to achieve holistically.

Achieving Divine Engagement-Based Spiritual Commitment

In the attempts to achieve the learning performance together with the competent skills, the components of spiritual control in underlying the learning outcome should be determined in creating the balance extent in supporting the productive essence. Through inextricable basis on achieving this initiative, teaching and learning should start with working into building the virtuous relation in the context of attempting to consider in managing individual and social concern as the main ability to perform in both inside and outside of learning process (Abu-Hussin et al., 2015; Al Hamdani, 2016; Aşlamacı & Kaymakcan, 2017; Halstead, 2007). In the context of Islamic education perspective, both teaching and learning context should be comprehended as an attempt to gain the pleasure of worship to God, in the sense that can be attained through continued practice together with committed awareness of active participation in spiritual and social conduct (Choudhury, 2016a; Huda et al., 2019a). It is pivotal for them as a spiritual control in the learning process to enable them in

paying serious attention to the immoral behaviour. This initiative has to begin with determining the early point of entire process about teaching and learning process to be reflected to have a wide component of worship path into God (Choudhury, 2016b). Inspired by the emotional state to have the reflection into worship to God, the key point of practical stage in underlying such process of teaching and learning process refers to the extent of worshipping God as indicated to be the main point of the obligation amidst the Muslim society. This refers to the Qur'an verse (al-Dzariyat: 56) that and I (God) do not create human being and genie, except for worshipping to me (God). In this view, attempts to achieve the divine engagement in the basis of spiritual commitment could be embedded as the adaptive submission to go further in the divine involvement, where the potential value to deal with such acts needs to begin with sustaining the intention as the first step on conducting the worship.

In addition, the first is the main act of worship like praying, fasting, paying zakat and performing hajj (pilgrimage). All these refer to the basic requirements as the individual capacity. Moreover, the next point here refers to the practical stage of commending to worship, one of which example could be seen such as additional prayers and fasting, making a gift to others and also performing additional task strongly recommended. In particular, the social context as valued into the worship in the context of Islamic economic growth, political decision with a wise approach of Islamic point of view, social involvement with integrity nurturance and also the social development context of comprehensive appointment in producing the spiritual growth and knowledge understanding towards the social community development (Halstead, 2007; Huda et al., 2017b; Izfanna & Hisyam, 2012). The learning process employed in sincerity to seek for the God's pleasure as the divine involvement is basically an observance (Huda et al, 2019). Moreover, the committed awareness to value the practical stage in enabling all these concise enhancements of education to run well appropriately in line with divine engagement needs to point out bringing along with the *tawakkul* as the trust in God together with the *tawhid* as the belief in God, in underlying all the activities including learning and teaching process within the balance amongst the spiritual and intellectual to lead to the moral development stage (Choudhury, 2016c; Jamaluddin, 2013). This process should be determined to underlie the development stage in transferring the knowledge understanding together with the commitment to potentially get involved in the social community as an attempt to contribute as the responsible awareness.

In order to possess the commitment of having the mutual trust and understanding in the context of social interaction, for instance, the potential capacity to enhance the personal quality to commit with the responsibility and morality has to be oriented to deal optimally with a sufficient knowledge understanding and practical continuity. At this point of view, attempts to perform in providing the inner substance of spiritual and moral spirit should be made in a particular way integrated into sustaining the

responsibility engaged in expanding the society at large as the main contribution of worship in the social context (Choudhury, 2016d; Huda and Kartanegara, 2015f). In short, the significant essence of learning purpose is to give the facility to have a wide connection in worshipping to God together with performing righteousness, benevolence and exquisite goal where this may also be implementation of Divine attribute (Choudhury, 2018). It is important to take a particular point of view that the basic element as the purpose in the learning process is to seek the continued blessing and pleasure of Divine involvement as the Islamic education stressed in the main goal. This reminds us that concerning the Divine involvement as the basic element to gain the central elements to deploy in the worldly matters context. All these effort could be explored in further to have a mutual line in underlying the necessary to inculcate among the students in the educational institution today. In particular, the main emphasis as Al-Zarnūjī concerned is delivered to give the direction with both spiritual and moral obligation in nurturing the committed awareness in the learning process with such purpose (Huda et al., 2017a). As the central orientation considered in particular in both social and individual capacity development, the ultimate point in determining the educational setting is entirely on the attempts to realise the complete decision to have the continued submission to God. It is worthwhile to consider in particular getting benefit in such a way to give insights into the individual and social responsibility in the educational setting as an attempt to underlie the skill performance.

Assisting Skill Performance for Personal Capability Development

The next main point of educational goal refers to assist the personal development as one of the main goals determined in the learning process. This attempt should be inculcated into the individual capacity in the context of social community at large. The core element to be assigned with integrating both knowledge and values would assist the individual capacity to enhance the personal and social quality with a sufficient understanding towards what to do appropriately and wisely in line with committing to conduct the goodness between individual and social context. Moreover, the wide experiential capacity through learning initiative together with teaching competence should bring along with attaining the committed awareness of responsibility and duty (Huda et al., 2017b; Jamaluddin, 2013). Such quality indicator refers to the virtues of human beings who can accept the obligation and duty as the individual and social level. Amongst the key indicators to achieve the personal quality in the context of Islamic education, the needs to have the mutual acceptance between divine stewardship obligation and the real attempts through worship in both God and society transmitted with *hikmah* (wise basis). In particular, the balance between

wise approach and appropriate priority could give the particular way in enhancing the competent skills together with integrity scale amongst personal commitment, spiritual spirit, intellectual ability, social feeling and heart essence to lead to reach the level of *insan kamil* (complete personal capacity), in the sense that is oriented to uphold the contextual basis in Islamic education approach (Halstead, 2019). In this view, developing the individual capacity in the context of social concern refers to the mutual line of giving the way to live within adhering the Islamic guidelines, where all such these would become a key point of worship.

In line with obliging the basic orientation to assist the individual quality, attempts to cultivate the direction path to enable the person to become good personality refers to the orientation of learning process in the view in enhancing the individual development capacity. It is pivotal to note it as a consequence to address the individual development for intellectual and physical endowment. As a result, the students should have the orientation that the learning process where both students and teachers have a relationship can be employed through comprehending and mastering the knowledge. At the same, this process can be also engaged to eliminate the scale of ignorance from the individual basis. In particular, the scale of lack of intelligence amongst the persons refers to the capacity on accessing the information available mainly in the text book in particular. This is to ensure the accuracy of information from the early part, assessed through knowledge from within and outside learning process (Huda et al, 2016b). With regard to the health body, it can give a feedback to the process among the personal level to support the learning process, so that everybody can contribute to their circumstance with knowledge. In this view, influencing the learning process of the person can be employed when the condition of both mind and body is well stabilised, since the good mind quality is situated in the good body condition. As such, empowering the mindfulness would lead to the learners to concentrate to accept knowledge which can make them gain cognitive development with intellectual ability. As a result, making concentration in accepting the knowledge is really dependent on how to manage the spirit and cognitive essence where this can be enhanced to achieve the intellectuality of individual development.

With regard to the potential essence which can be carried out through making habituation and giving example in any educational institution such as *Madrasa* (Islamic boarding) and the school, the strategic existence of the natural tendency to optimise the individual development is potentially determined to play a key role in giving the mandate to sustain the human quality. In particular, attempts to take a beneficial value through utilising the effectiveness in giving the service indicate the two main parts. One is about the task to lead in managing the world, and another one is on the real servant of God (Huda et al., 2019a). As such, it is necessary to elucidate the capacity scale of responsible awareness on achieving the experience emphasised through potentials from God to the human society at large.

By accommodating the clear understanding in enabling to continue the learning orientation through emphasising to the learners in the educational process, the commitment of eliminating the ignorance from individuality has to be continually incorporated from the inner state of enabling the learners to work their assignment appropriately. In expanding the continued basis of taking consideration towards what to do and how to achieve as the responsibility, the lifelong learning could be indicated through building the timeless and anywhere basis freely with the teaching guidance as stated in the Islamic education rules (Halstead, 2019; Mu'izzuddin, 2014). Consequently, the need to continuously learn anytime and anywhere basis has to be reflected to apply for in the wide range of conditions, since the human is nothing when born in this world. It is argued that learning can influence to the conditional shape because nobody born in this world brings knowledge. In this view, the distinctive significance of personal quality with knowledge is that such deal is opposite from the ignorant one in the sense which enable to have access the wide understanding about the phenomena. In terms of fulfilling the educational process in enabling the individual quality to access the knowledge understanding to elevate their capability, the two possible platforms, both formal and informal scheme could give the reflection in exploring the potencies and the result achievement.

Applying Knowledge for Active Involvement in the Society

As the attempts to elaborate the learning ethics commitment to achieve the learning process, the responsible awareness to look at the society needs could be determined in valuing the knowledge understanding on what to do and how to do wisely in the context of social community. Since the educational orientation can actually be directed through the curriculum design, the possible instrument to apply for refers to the particular approach contributed in preserving the society values in enabling the practical stage more concisely and clearly viewed. The effort to transmit the social community engagement through reflecting the cultural legacy together with traditional principles could play a significant role in giving the direction path to continuously innovate following the global context and contemporary needs (Huda et al., 2017c; Mansor et al., 2015; Mohd Yusob et al., 2015). As such, the appropriate tool for social community development should be directed to the worldwide context of local stage through maximising the innovation capacity. In particular, the mutual concern about living together in the local level context and also with the family membership should be committed to ensure the learning process to cover the worldwide community needs. The mutual concern of contributing into the active involvement in the society context could be incorporated into the service learning to elevate the capacity of social responsibility within the corporate management basis (Huda et al., 2018; Mu'izzuddin, 2014). In terms of enhancing the capacity scale

of having the commitment on learning process, attempts to sustain the religious understanding through *Tawakkul* and *Tawhid* integration could play a key to drive the direction the concern about reviving the matters of religious point of view together with maintaining the experiential learning basis in looking at the whole context. Moreover, the notion of Islamic education to apply for the active involvement in the society at large could be given a chance to rebuild the individual quality in the social orientation in enabling the quality assurance. In this view, the level to get involved into the social community at large where the three functions above is matched points out the clear description to transmit the piety with the skilful ability in providing the experiential stage in underlying the social interaction.

In the attempts to concisely build the learning process in conducive basis, the learning style with such distinct characteristic should be appropriately prepared in giving chance amongst the students to maximise their readiness to sustain their talents of intellectual and spiritual elements (Nuryatno, 2011; Rissanen, 2012; Tan & Ibrahim, 2017). As such, the continued application refers to provide guidelines in elevating the personal and social aspect in underlying their necessary task in the context of learning, community and also the nation building. In particular, it is necessary to nurture the individual development in the attempts to optimise their ability to accept information to result in their knowledge capacity. Through facilitating the learners with managing the information received to be analysed, the sufficient experience is also needed especially when giving the chance to learn to get involved in the social community (Huda et al., 2018; Wenger, 2010). With this regard, enhancing the capacity of individual development to underlie the social community engagement should bring along with transmitting the experiential paths to enlarge the knowledge understanding on what to do and how to do wisely in the context of social community at large. Moreover, the orientation of self-management in underlying the social interaction refers to have a wide commitment to build the knowledge to fulfil based on the needs to spread along with the societal condition (Anshari et al., 2017; Huda et al., 2016d; Slade & Prinsloo, 2013). It means that this transmission of knowledge which can belong to the surrounding people has a concern to assure that they can accept the rules in keeping away from chasms out of ignorance. It is pivotal to possess the intention that the scale of knowledge understanding about self-condition refers to arrange the commitment to concisely communicate, interact and socialise with others wisely in line with maintaining the divine engagement. This is to ensure the transmission process of personal development in Islamic education would have a tremendous contribution into the societal context.

In addition, the scale of social orientation as the outcome which can be supposed to consider in further in the reality needs to maintain the professional based social orientation where this point of view can make a benefit for the person with qualification in contributing the social community (Huda et al., 2019b). It is

aimed at getting the perfection involved to achieve the knowledge in gaining the position in an institution where this professionalism has a significant role to drive the attainment of that position. At this point of view, to get a position in a place can be achieved through the knowledge, since the learning achievement is prioritised for the hereafter life, in the sense that can be determined to give insights into supporting an important bridge in facilitating the religious supplement to underlie the social interaction context (Huda et al., 2017d; Mohd Yusob et al., 2015). Through dealing with the worldly life, it is worthwhile to consider in particular having an access of Islamic way as the main commitment in Islamic education through attaining '*amr ma'rūf nahī munkar*', which has the meaning that the commitment of applying for the righteousness together with revitalizing the religious act and also avoiding the denial act potency. Moreover, the arrangement of such commitment refers to play a key role in transmitting the attainment in looking at the problem to give the solution appropriately in line with the condition. In the attempts to enable the experiential learning basis, possessing the mature essence among the learners needs to go beyond the passion on surrounding condition. It can strengthen the personal ability to contemplate the beneficial values which could be achieved as a necessity for the social engagement.

CONCLUSION AND RECOMMENDATION

This chapter has dealt with the elucidation of learning ethics commitment in sustaining the learning achievement, as al-Zarnūjī (2008) points out through six core learning commitment stages as discussed early. It is worthwhile to take note in a particular way that the wider context of recognising the clear indication of certain learning commitment has to be embedded in the process of teaching and learning process. In this view, the key point valued into fulfilling the main subject to give insights in strengthening the knowledge understanding stage refers to the essential inclusion in transmitting the educational value. It is important to keep in mind that such attempts to convince such principles in the learning process need to form the intellectual capacity to elevate the thinking skills. This should be also at the same time prepared with constructing the moral responsibility to measure in the process of teaching and learning. The specific contribution of outlining the extent of professional and moral obligation refers to expand to take benefit about the entre process of educational pedagogue. This initiative would give a chance to transmit the basic element of soul and mind, in the sense that can be achieved to contribute into the individual development and social community. At this point of view, the need to apply for an appropriate way should be determined in referring to the society needs. The moral educator in distributing the knowledge amongst the students should do

with expanding the intellectual capability assigned with the spiritual development in underlying the enlightening treatment to provide the appropriate guideline based on the Islamic education point of view. Since every deed is an inextricable link to the process which is well prepared with a goal, possessing the initiative of implementing the learning needs to have a good strategy committed into the clear determination in enabling the stakeholder to deal with in the school context.

Through critical exploration about the learning ethics commitment for learning achievement, paying serious attention on balance between intellectual, moral, and spiritual skills should be determined as the main point of the learning goal. Attempts to expand the learning ethics commitment for learning achievement in Islamic education could be indicated into three core paths: achieving divine engagement-based spiritual commitment, assisting skill performance for personal capability development, and applying knowledge for active involvement in the society. This chapter is expected to enrich the conceptual framework of learning acquisition with paying particular attention to strategical and ethical engagement. It indicates that the greater prominence of having the commitment on learning process in Islamic education refers to expand in a particular way in bridging the balance of moral and spiritual basis to underlie the social interaction within the environmental context. The main guideline principle is expected to give the contribution in providing the theoretical framework of procedural rules of self-arrangement on learning ethics commitment for learning achievement referring to Islamic education point of view. Both teaching competency strategy and learning enhancement should begin with building the inner state of recognising the whole context of certain phenomena. This is to ensure the accuracy of such information to be achieved in line with fundamental basis in Islamic education. As a result, addressing the wide range of principle guidelines would offer the category in expanding the rational thinking in the attempts to respond the emerging challenges to solve wisely together with enhancing the spiritual basis in underlying wisely the entire process of Islamic point of view across time and space. Through applying for the knowledge understanding of what to do and how to do wisely and appropriately, it is worthwhile to take a necessary point in transmitting the intellectual capacity, moral responsibility and spiritual belief in the sense which can give the direction to have the particular attention in working hard together with professionally ensuring to gain the beneficial value of knowledge achieved in the process.

Thus, the transmission of knowledge understanding and moral responsibility could develop the individual capacity and social community through addressing the worldly benefit together with hereafter life orientation. In this view, attempts to gain the passion of learning integrated into the rational thinking as the indicator of individual development capacity could give the facilitation of moral learning through construction the principle guideline. In the attempts to recognise the valuable insights

of Islamic morality together with spiritual skills, the learning ethics commitment needs to pursuit the knowledge understanding of what to do and how to do wisely in relation between God and society at large. Consequently, the committed awareness of learning enhancement here should be determined in particular way on giving the point of encouraging the learners to have a look at the particular view about the social dimension. The educational setting in this context could begin with concerning the detailed point of view in expanding the balance amongst the intellectual, moral and spiritual elements in driving the paths of human direction, mainly in interacting with others and also in the teacher and students relationship. Both social and individual development should be balance in the context of strengthening the potential value to underlie the ability skills to concern the social community at large. Integrating the practical and theoretical path is supposedly strengthened in line with committing the individual and social development. Attempts to pay particular attention through curriculum design possibly applied for referring to divine engagement, individual development, and social responsibility would give an alternative solution to sustain the soul construction as the main point of directing the knowledge understanding.

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