

Understanding the Leadership of Khulafa Ar-Rashidin and the Practice of Noble Values

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Abstract--- *The decrease of moral values among Muslim youth apparently not because of the imperfections of Islamic teachings but they are misguided in making decisions by choosing the wrong idols and following the wrong believes. Therefore, the main purpose of this study was to identify the level of students' understanding of Khulafa Ar-Rashidin's leadership as a Role Model, the level of the practice of noble values among students and the correlation between understanding khulafa ar-rashidin and practice of noble values. This study used survey research design and the samples are 322 respondent of form two students. The analysis data using SPSS 23.0 software involved descriptive analysis and inference analysis. The pilot test showed that the reliability level is high about 0.9. The results show that the level of students' understanding of Khulafa Ar-Rashidin's leadership is at a high level. Meanwhile, the students' level of the practice of noble values is at a moderate level. The results of t-test show that there is a significant different in the level of understanding khulafa ar Rashidin while there is no significant different in the level of students' practice of noble values based on gender. The results of the Pearson Correlation analysis show that there is a positive relationship between the understanding of Khulafa Ar-Rashidin's leadership and the practice noble values among students. The implications of this study are to provide guidance to teachers to focus on teaching more effectively in the application of noble values to students, especially topics related to Islamic leaders. This is because many of the lessons can be learned from such figures as imitating their personalities, thus encouraging students to make Khulafa Ar-Rasyidin a Role Model in their daily lives.*

Keywords--- *Leadership, Khulafa Ar-Rasyidin, Noble Values, Practice, Role Model.*

I. INTRODUCTION

The confused identity among teenage Muslims leads to moral problems that occurred in the 4.0 revolution era. This borderless world reveals the group of youngsters who lives and breathes the western culture that worships the culture of hedonism and materialism. In fact, secularism and liberalism onslaughts, especially in the field of education, have influenced the thinking and lifestyle of Muslim teens so much that they are free to do anything solely based on reasoning. Therefore, the good values taught in schools are no longer becomes guidelines for their behaviour. Their behaviour is also influenced by imitating their idols such as artists, footballers, social media influential and young liberals. The teenagers' fanatic attitude towards this group is because they are fascinated by the luxury, beauty and freedom that the idol seemingly owns. Unfortunately, they will fall into the trap of ruins and destruction for choosing the wrong path.

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This idolatry phenomenon is due to the inclination of young people who only seek for pleasure. However, teens are not totally to be blamed, as they are still in search for direction in their lives. Therefore, one of the ways in solving teen social problems is by setting them a good example (Solahuddin & Nor Azwwal, 2017; Uswatun, 2015; Kamarul Jasmy, 2011; Ab Halim & Muhammad Khairul Azman, 2010). The study of Sirah (ways of Prophet Muhammad) and Islamic Civilization can be a catalyst for teenagers seeking for lifelong exemplary such as Prophet Muhammad, the *Khulafa' ar-Rasyidins* and the other companions of Prophet Muhammad. Thus, teenagers can emulate or imitate the behaviours and personalities of Islamic leaders they admire. Highlighting the idols or icons plays a very effective role in the process of educating teenagers (Muhd Yusuf & Syed Najibuddin, 2012). Thus, the imitating approaches through the aspects of understanding Role Model's praiseworthy as an idol can be applied through the study of Sirah and Islamic civilization can be a catalyst for students in practicing good values.

Today, some Muslim teenagers seem oblivious to the glorious history of Islamic civilization. So much so that they are confused in choosing their idol to be an exemplary to their lives. The collapse in values among Muslim youth is not due to the imperfections of Islamic teachings but their wrong decision making in choosing the idols and following them. Therefore, this article will shed light on how understanding *Khulafa ar-Rasyidin's* leadership as a Role Model in the study of Sirah and Islamic Civilization can help students practicing good values in their daily lives. However, recent studies have found that the field of Sirah and Islamic Civilization are marginalized in terms of values and teaching (Khadijah & Zaib, 2002) rather than solely focusing on facts memorizing (Noraziah, 2012). Thus, the author is interested in exploring the question on how the understanding of *Khulafa ar-Rasyidin* as Role Model through the study by Islamic leaders in Sirah and Islamic Civilization can contribute to the practice of good values in their lives.

Therefore, this entire article is expected to provide a clear understanding of *Khulafa Ar-Rasyidin's* leadership as a Role Model and the practice of good values among students. The Role Model is usually associated with his physical presence, but in this article, the author discusses only the learnt Role Model of *Khulafa' ar-Rasyidin* and the appreciated characters through book-reading alone. Emphasis on understanding *Khulafa' ar-Rasyidin's* leadership is based on his personalities and attributions (Wazzainab, 2017; Mohd Anuar, 2013; Khadher Ahmad et al., 2012). The findings are expected to provide readers a comprehensive overview on the importance of following a good example. In addition, teens can make wise decisions by evaluating the causes and consequences of each action. Likewise, community perceptions can also be altered by changing the way to educate teens by setting a good example for teenagers and not just finger pointing at the wrongdoings of Muslim youths.

II. LITERATURE REVIEW

Strength of a figure is largely seen and evaluated in terms of personality (Farha Zaidar et al., 2016; Mulyadi, 2016; Mohd Anuar, 2013). This is because that figure is an individual with personal in appearance, speech, behaviour, thought and so on to be narratively observed and scrutinized (Ernadwi, 2011; Zulfahnur, 1996; Nurgiantoro, 1995). As such, the figure's characteristics will encourage others to emulate and follow his charms so much that they idolise the figure. Thus, the Role Model acts as a symbol, inspiration or motivation in which one can learn or imitate the behaviour (Lockwood & Kunda, 1997). However, this emulation can either be indirectly or directly.

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Thus, the focus of this study is on the glorious Islamic civilization pioneered by the *Khulafa ar-Rasyidin* that proves Islamic leaders are the best Role Model to be emulated by future generations. This is in line with previous studies findings that Islam has reached a golden age in various aspects including science, national administration, defence and economics (Murni, 2017; Mohd Roslan, 2010; Nor Hayati et al., 2010; Khalif Muammar, 2009). Accordingly, the personal qualities of *Khulafa ar Rasyidin* should be exemplary to Muslims. Their personality, character and personal statures symbolises the personal dignity of the Messenger of Allah as they are among the people who directly met the Prophet. In this study, the researcher wants to see the students' ability to emulate the personality of *Khulafa' ar-Rasyidin* as their personality is a benchmark for every ordinary human being who makes mistakes and is able to repent towards the Allah's way.

Therefore, this study will focus on nine Muslim personality traits outlined by Mohd Nasir (2006) namely pure faith, true worship, strong morals, physical strength, intellect, resists lust, timely, orderly, self-reliant and helpful to others. It appears that all the personal traits of the *Khulafa ar-Rasyidin* sums up Muslim personality as taught by the Messenger of Allah. The formation of Islamic personality traits that measure one's attitude is closely related to one's thinking (Taqiy al-Din, 1999). This can be understood that good behaviour is resulted from human understanding of something especially understanding of Islamic sharia. Minds play a role in guiding people to choose good and bad acts.

In instilling a noble personality, intelligence plays an important role in achieving that goal. The purpose of education is to achieve a balanced intellectual, spiritual, emotional and physical trait. Therefore, inculcating good values among students is very crucial in the teaching and learning process in schools. In line with studies by Norazri (2015), Nor Azimah (2015), Mohd Khairi (2014) and Mohd Khairi et al. (2014) found that there is a connection between inculcating good values in learning and the student attentiveness towards good values during classroom learning. Among the most effective approaches in instilling good values are cognitive approaches such as discussion, advice, role playing and storytelling. Through understanding the content taught by teachers can motivate students to practice good values in their lives (Mohd Alfaizal, 2006).

There are 17 elements of good values outlined in the National Education Philosophy that need to be incorporated into the teaching and learning process. Good values are one of the elements of the curriculum emphasized in the Standard Secondary School Curriculum (KSSM) aimed at turning out future skilled and competitive human capital (DSKP, 2017). These include kindness, self-reliance, dignity, respect, love, justice, freedom, courage, physical and mental clarity, honesty, hardworking, cooperative, modesty, gratitude, rationality, communal spirit and patriotism (Norazri, 2014). Therefore, students need to understand and appreciate the values learnt in school by applying it. A high level of understanding of a matter can lead to a good practice (Mohd Khairi & Mohamad Khairi, 2016).

There are four important of human dignity that will be the catalyst towards the practice of other good values that are wisdom, modesty, courage and unbiasedness (Mohd Nasir 2006). These four practices will lead to other commendable qualities that include 17 good value practices in line with FPK. Most previous studies relating to the practice of good values solely focused on universal values (Sapie Sabilan et al., 2018; Norazri, 2014; Nor Azimah,

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2015; Mohd Khairi, 2014; Mohd Khairi et al., 2014; Mohd Alfaizal, 2006; Wan, 2006). However, the researchers chose to look at the four core values in Islam that are courage, modesty, unbiasedness and wisdom in this study.

Accordingly, a person's good and bad practices come from one's morals and soul (Fairuzzah, 2017). Morals according to Ibn Misykawih (1966) and Al Ghazali (n.d) are stability of the human soul that dictates one's behaviour. Al-Ghazali (n.d) also suggests that the most effective way of moral education in children and adolescents is through imitating and observing. Learning about the personality traits of *Khulafa Ar-Rasyidin* is made through reading and lessons learnt, can shape one's character and personality (Mohd Nasir, 2005).

III. METHODOLOGY

1) *Research Design and Samples*

This study employ quantitative study that uses survey research design (Noraini, 2010). A total of 322 respondents were involved in the study consisting of form two students at the National secondary school in Puchong district. The Sample selection was made at random to provide the opportunity for respondents to be selected for the study and to avoid bias in sample selection (Othman, 2013). Meanwhile, Form Two students were selected as they are the second cohort in the implementation of the Islamic Education Societies that emphasize on the inclusion of noble values in student learning. In addition, the researcher chooses the Puchong area because of its geographical location but is now rapidly expanding with the surrounding area and the potential of students involved in social problems is high based on the current record of student affairs (HEM) within the school.

2) *Instrument*

The instrument used is a set of questionnaire that consisted of 3 sections. Section A is the students' demographics, section B is the understanding of Khulafa ar-Rashidin's leadership as a Role Model and section C is the practice of noble values that include 4 construct such as courage, balance, justice and wisdom. This questionnaire consisted of 38 items in section B measuring the comprehension of Role Model leadership and 51 items on the practice of noble values in section C. These items were adapted based on several reference materials and previous studies including Mohamad Khairi (2012), Melissa (2014) and Lukman Hakimi (2014). The scale testing each item ranges from low to high value. For the Role Model leadership comprehension constructs use a five-point Likert scale, which is a 1-point score (misunderstood), a 2-point (little understanding), a 3-point (not sure), a 4-point (understand) and a 5-point (very understood). Whereas, noble practice scores are 1 point (never), 2 point (rarely), 3 point (sometimes), 4 point (often) and 5 point (very often).

3) *Validity and Reliability*

The content validity of the instrument has been reviewed and approved by four lecturers and one excellent teacher in Islamic Education who has expertise in Islamic Education for over 15 years. A pilot study was conducted to determine the reliability of the instrument. The results of the Cronbach Alpha test of Khulafa ar-Rashidin's reliability was .92 and for the noble practice value was 0.93.

4) *Data Analysis*

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The data were analyzed using Statistical Packages for Social Science (SPSS) software version 23.0. Data analysis uses descriptive statistics that are analyzed through frequency, percentage and mean distribution to identify the level of understanding of Khulafa ar-Rashidin's leadership as a Role Model and the level of noble value practice among students. While inference statistics, two independent samples t tests were used to identify differences in the level of understanding of Khulafa ar-Rashidin's leadership and the level of practice of noble values based on gender. Pearson Correlation Test was conducted to examine the relationship between the understanding of Khulafa Ar-Rashidin's leadership and the practice of noble values among students.

IV. RESULTS AND ANALYSIS

1) Demography of the Respondent

Table 1: Demography of the Respondents

Demography	Item	Frequency	Percent (%)
Gender	Male	151	46.9
	Female	171	53.1
School Code	BEA 8636	55	17.1
	BEA 8663	77	23.9
	BEA 8628	53	16.5
	BEA 8656	27	8.4
	BEA 8649	58	18.0
	BEA 8645	52	16.1
Result Final Exam in Islamic Education Subject	Excellent	23	7.1
	Moderate	196	60.9
	Pass	86	26.7
	Fail	12	3.7
Leadership of <i>Khulafa Ar-Rasyidin</i> interested	Sayidina Abu Bakar	157	48.8
	Sayidina Umar al-Khattab	73	22.7
	Sayidina Uthman al-Affan	30	9.3
	Sayidina Ali Bin Abi Talib	59	18.3

There were 322 students as a samples of the study. According to table 1, there were 151 (46.9%) male students and 171 (53.1%) female students were involved in this study. The highest number of school students was BEA8663 about 23.9% while the lowest number of students participate in this research was BEA8656 about 274%. This is because the enrollment of Muslim students in each school is different and indirectly affects the number of respondents taking part in this study. In addition, the number of BEA8628 School students was 53 (16.5%), followed by BEA8636 School students 55 (17.1%), BEA8645 School students 52 (16.1%), and then BEA8649 School 58 (18.0%).

Looking at it overall, the students participating in this study are among students with moderate levels of academic achievement. This is reflected in the results of the year-end exams they received while in level one in which 196 students (60.9%) received honors. This was followed by 86 people (26.7%) who graduated, 23 (7.1%) and 12 others (3.7%) who failed the end-of-year exams in their current Islamic Education subject at Form One. Likewise, with the selection of Khulafa Ar-Rasyidin's favorite leadership, almost a fraction of the sample chooses Sayidina Abu Bakr, of 157 students (48.8%). Followed by Sayidina Umar al-Khattab 73 people (22.7%), Sayidina Ali Bin Abi Talib 59 Orang (18.3%) and the least favored figure was Sayidina Uthman al-Affan of 30 (9.3%).

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2) Student's Understanding of Leadership Khulafa's 'Ar-Rashidin as a Role Model

Table 2: Understanding the Leadership of Khulafa Ar-Rashidin among Students

No.	Item	Mean	Standard Deviation
1	Divine Faith	4.30	.59
2	True worship	4.21	.65
3	Noble Character	4.23	.62
4	Physical Strength	3.99	.60
5	Intellectual in thinking	3.92	.63
6	Fighting against lust	4.09	.63
7	Keeping time	4.06	.63
8	Being Organised	3.98	.60
9	Benefits Others	4.11	.61
	Overall Mean	4.10	0.53

Table 2 indicates that, the high level of students understanding of Leadership Khulafa ar-rashidin is divine faith (M=4.30, SD=.59) while the lowest level was intellectual in thinking (M=3.92, SD=.63). Then, it followed by true worship (M=4.21, SD=.65), noble character (M=4.23, SD=.62), benefits others (M=4.11, SD=.61), keeping time (M=4.06, SD=.63), fighting against lust (M=4.09, SD=.63), physical strength (M=3.99, SD=.60), being organized (M=3.98, SD=.60). The overall mean was at high level (M=4.10, SD=.53). This shows that students are able to gain a good understanding of Khulafa Ar-Rashidin's personal qualities in their study of Sirah and Islamic Civilization. This was based on the response given by respondents who wrote more than half of the items in the comprehension construct to have the same mean score and above all (mean > 4.10).

3) Student's Understanding of the Practice of Noble Values

Table 3: Student's Understanding of the Practice of Noble Values

No.	Item	Mean	Standard Deviation
1	Wisdom	3.30	.71
2	Modesty	3.62	.59
3	Courage	3.64	.64
4	Justice	3.68	.59
	Overall Mean	3.61	0.57

Table 3 shows the student's understanding of practice of noble values with 4 constructs such as wisdom, moderate, courage and justice. The high level of practice of noble values was justice (M=3.68, SD=.59) while the lowest level was wisdom (M=3.30, SD=.71). it follows by courage (M=3.64, SD=.64) and moderate (M=3.62, SD=.59). Overall, the practice of noble values among students was medium high (M=3.61, SD=.57). This results indicates that students mostly practice justice in their daily life.

4) Independent Sample T-Test of Students Understanding of Leadership Khulafa's 'Ar-Rashidin as a Role Model based on Gender

The hypothesis is Ho1: There is no significant different on students' understanding of leadership Khulafa's Ar-Rashidin as a Role Model based on gender

Table 4: Independent Sample T-Test of Students Understanding of Leadership Khulafa's 'Ar-Rashidin as a Role Model based on Gender

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Gender	N	Mean	T value	df	Sig.
Male	151	3.97	-0.40	320	0.00
Female	171	4.21			

*Significant at 5% level ($P < 0.05$) NS- Not Significant

An independent sample t-test was conducted to compare students understanding of leadership Khulafa's 'Ar-Rashidin as a Role Model. Table 4 shows that there was a significant different in the scores for male and female, $t(320)$, $p=0.00$). The results suggested that male and female does an effects on students understanding of leadership.

5) Independent Sample T-Test of Student's Understanding of the Practice of Noble Values based on Gender

The hypothesis is H_{02} : There is no significant different on Student's Understanding of the Practice of Noble Values based on gender.

Table 5: Independent Sample T-Test of Students Understanding of the Practice of Noble Values based on Gender

Gender	N	Mean	T Value	df	Sig.
Male	151	3.59	-0.24	320	0.82
Female	171	3.61			

*Significant at 5% level ($P < 0.05$) NS- Not Significant

An independent sample t-test was conducted to compare students understanding of the Practice of Noble Values. Table 5 shows that there was no significant different in the scores for male and female, $t(320)$, $p=0.82$). The results suggested that male and female does not effects on students understanding of practice of noble values.

6) The Relationship between Understanding Khulafa 'Ar-Rashidin's Leadership and practice of Noble Value among Students

Table 6: The Relationship between Understanding Khulafa 'Ar-Rashidin's Leadership and practice of Noble Value among Students

Construct	Pearson (r)	Significant	Interpretation
Understanding Leadership of Khulafa Ar-Rasyidin and Noble Values	0.46**	0.00	Moderate

Correlation is significant at the 0.05 level (2 – tailed)

Correlation is significant at the 0.01 level (2- tailed)

Pearson Correlation Analysis was conducted to identify the second variable of relationship: students' level of understanding of Khulafa Ar-Rasyidin's influence on the practice of noble values among high school students in Puchong district. Table 6 shows the correlation coefficient values obtained from the results of the analysis. The study found that the Pearson correlation coefficient between the level of understanding of the Khulafa Ar-Rashidin and the level of noble value practice was $r = 0.46$, $P = 0.00$ ($p < 0.05$). This indicates that both variables relate positively to the strength of the relationship at a moderate level. The null hypothesis of the study is rejected. The results of this study have shown that there is a significant relationship between the understanding of Khulafa Ar-Rasyidin's leadership towards the practice of noble values among high school students.

V. DISCUSSION

Studies show that the level of understanding on Khulafa ar-Rasyidin's leadership among students is high. This shows that students are able to master the personal qualities of Khulafa ar-Rasyidin studied through Sirah and Islamic

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civilization. The students' understanding is very consistent with the three aspects of *Khulafa ar-Rasyidin's* personal nature that are divine faith, noble character and the true worship. From the point of understanding the faith, the students are well aware of the beliefs of the *Khulafa ar-Rasyidin* who put Allah and the Prophet on the forefront to the point of willingness to devote lives and possessions for the sake of Islam. This finding is in line with the studies by Naziratul Izzati and Azmil Hashim (2016), Nor Hayati et al. (2018), Noraini and Riduan (2017) that also found the level of understanding of matters relating to faith is high among high school students.

In addition, students are also very aware of *Khulafa ar-Rasyidin's* devotion in worshiping Allah and performing his responsibilities as the caliph of Allah. The faith of *Khulafa ar-Rasyidin* is measured in terms of compulsory (*wajib*) and recommended (*sunat*) worships performed in their daily lives such as performing prayers (mandatory) during the day and other prayers (optional) at night. Although the *Khulafa ar-Rasyidin* constantly worships Allah, they did not neglect their duties as head of the Islamic State (Sami 2007). The perception and understanding of these students are so strong and consistent that the student knows that the *Khulafa ar-Rasyidin's* obedience is the result of the teaching by the Prophet (Suraiya 2011). This is evidenced by the findings that students' level of understanding on personality from a religious point of view is significantly higher and in line with Aerisuli, (2011) and Saadah (2012) whom also found that students' level of understanding on worshipping is satisfactorily high.

In addition, students' understanding on high morale recorded high mean scores. This shows that students understood that the *Khulafa ar-Rasyidin* has good and high morals. This high morale of *Khulafa ar-Rasyidin* was the result of the Prophet's teaching during their time with the Prophet (SAW) and subsequently became their faith and practices after the death of Prophet Muhammad (Mohd Roslan, 2010). The excellent virtues learnt under topics related to respectable Muslim figure were successfully conveyed to the students until they fully understood and mastered the virtues of *Khulafa ar-Rasyidin* through his exemplary study of the Sirah and Islamic civilization. This study found that students' level of understanding on the personality of *Khulafa ar-Rasyidin* was high in line with the study Jamilah (2014), Norhayati et al. (2018), Mohd Khairi and Mohammad Khairi (2012). This further reinforces that high school students' understanding on moral is at a positive and stimulating level.

However, students' understanding of *Khulafa ar-Rasyidin's* personality as intellectual in thinking is modest. This shows that students are not well-versed in matters pertaining the intellectual capacity of the *Khulafa ar-Rasyidin* in administering the Islamic State. Students are even having difficulties in understanding *Khulafa ar-Rasyidin* as a far reaching and visionary leaders that can expand the Islamic empire all over the world. Limitation of this understanding is that students are more likely to memorize and recall the facts related to the events related to the Sirah and Islamic Civilization instead of understanding the lessons behind the events (Khadijah & Zaib, 2002). To better understand the intellectual levels of the *Khulafa ar-Rasyidins*, students should master the content of the lesson by learning from past events. For example, the expansion the Islamic state during Sayidina Umar's reign was due to his wisdom and vision (Raffar Mat, 2015; Sami, 2007). Thus, students not only need to memorize the historical facts, but they also need to relate the success of Sayidina Umar in expanding the Islamic empire around the world was due to their high intellectual and strong determination in propagating Islam throughout the world.

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In this regard, level of good values practiced among secondary school students is relatively high. This shows a need for a fair approach from various parties, especially teachers to enhance the practice of good values among students. The findings of this study are in line with Mohd Khairi (2017), Mohd Khairi and Asmawati (2015), Mohd Khairi et al. (2012) and Teh Siew Hui (2007) that high school students are moderately practicing good values but Hasydathul Norasyikin (2012), Ho Yee Wan (2006) and Mohd Azrul et al. (2017) found otherwise that the level of practice among students is very high. However, the level of good value practice among students in Puchong is still considered good and satisfactory.

However, the level of good value practiced by students is lower than the level of understanding. This illustrates the cognitive ability that is by understanding *Khulafa ar-Rasyidin's* noble qualities during learning in school does not directly lead to positive behaviour among students. This study is in line with Mohd Fadzli (2007) who found that cognitive balance does not lead to positive behaviour among schoolchildren in Johor Bahru. There are even other factors leading to the practice of good values such as parents, family and peers (Hashdhatul Norasyikin, 2012). Meanwhile, Ting Kiew Ha (2006) found that the dominant factors in practicing good values are family followed by education, environment and peers.

The practice of good values is measured by four main aspects that are wisdom, courage, modesty and justice. In terms of justice aspect, compared to wisdom, bravery and modesty contribute more towards good values. From the angle of bravery, students have a sense of pride for their motherland expressing a high level of patriotism and proudly defend their pride and standings. Study by Anuar et al. (2015), Wan (2006), Mohmad Noor (2006), Mohd Khairi and Asmawati (2015) also found that students in school practice good values with a high degree of patriotism. While the courage traits shown by students are in line with Marzuki's (2011) assertion that courage is divided into three categories, among them is the courage to uphold the truth. Therefore, students tend to uphold the truth if they are mistreated or defamed. This portrays that courage is successfully instilled in students, thus these good values are often being practiced by students.

On the aspect or modesty, students cared for and maintain their relationships with the people around them. This shows that being respectful, courteous, and kind to others is highly practiced. This is in line with studies Hasydathul Norasyikin (2012), Wan (2006), Mohd Khairi and Asmawati (2015) which also found that the aspect of moderation is a major dimension of good values and is often practiced by students. This positive attitude encourages students to maintain relationships with the people around them, especially to family and friends.

However, the wisdom aspect gets the lowest mean score compared to the other aspects. This aspect of wisdom is measured from rational and mental pureness point of views. But, the tactfulness practiced is still at a moderate level. This phenomenon illustrates that students are not able to react positively and rationally, especially in making decisions. Students even lack the capability of giving thoughtful ideas in a discussion. Due to limitations in controlling positive thinking, students repudiate the ideas and opinions of others. This view is supported by Mohd Nasir (2006) who says that wisdom helps people to distinguish good and bad principles and can lead one's right decisions.

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Consecutively, the results show that there is a significant relationship between the understandings of *Khulafa ar-Rasyidin's* prominence towards the practice of good values amongst secondary school students. Both are positively related while the strength of the relationship is at a moderate level. This indicates that students' understanding of *Khulafa ar-Rasyidin's* prominence has a direct bearing on the practice of good values, the greater the person's understanding of *Khulafa ar-Rasyidin's* prominence is, the higher their level of virtuosity. This finding is in line with Mohd Khairi and Mohamad Khairi (2016), Murni (2017), Rosin (2006) and Saadah (2012) which found that students' level of understanding is directly related to their level of practice. However, the findings from Mohd Fadzli (2007) is in contrast with this study that found no significant relationship between their understanding and level of practice as measured by the aspects of cognitive balance and positive behaviour.

Among factors contributing to the higher understanding is the comprehensive syllabus of KSSM Islamic Studies as well as the emphasis on the Islamic leaders' personal characters as a lesson in teaching and learning (Murni, 2017). This is in line with the objective in formulating the Sirah and Islamic Civilization curriculum in the KSSM which aims to inculcate the value of the values conveyed through emulating on topics related to Islamic leaders (Ahmad & Sidek, 2012). Thus, Sirah and Islamic civilization can be one of the mediums in shaping Muslim students' personalities. This understanding enables students to apply the knowledge they gain by consistently applying good values in their daily lives. Thus, the field of Sirah and Islamic Civilization can encourage students to emulate the superior personalities of the Prophet SAW and the Islamic leaders and their struggle through the lessons learned from the events. In summary, the Sirah and Islamic Civilization curriculum can serve as a catalyst for the development of the good personality among students to achieve educational goals as FPK aspires.

The findings of this study confirm the relationship between the understanding of *Khulafa ar-Rasyidin's* leadership and the practice of good values. Although the correlation value was at a moderate level ($r = 0.46$), it did shows that one's level of understanding of a knowledge could improve the level of practice in daily life. This is in line with Bandura's social learning theory and al-Ghazali's moral theory that emphasize the purpose of education that seeks to produce individuals who can apply the knowledge learned in their lives. According to Al-Ghazali (1976), the soul of a person (morality) can be nurtured as it is responsive to education, training and discipline. Fortunately, good morals will motivate a person to lead a positive life by adopting good practices in their life. Therefore, students will be able to control their behaviour with the knowledge learned and thus motivating them to do good and to avoid evil.

While, the role of imitating in education as emphasized by Bandura (1975) encompasses the process of observing, memorising and edification can be applied in this study. Students learn about the personality of *Khulafa ar-Rasyidin* through indirect observation, which is through books and elucidation by teachers. This is because *Khulafa ar-Rasyidin* as the Role Model does not physically exist today. Jas Laile (2008) explains that imitation process not only can be done through direct observation but can also through reading, viewing and so on especially on individuals who are not physically available. This was agreed upon by Mohd Nasir (2005) who suggested that reading and studying the contents of books related to the history of Islamic leaders could create a person with positive personality. By understanding and

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appreciating through stories and teachings of life, the personalities, contributions, struggles and morals of these respectable figures can help one to be virtuous by emulating the positive traits highlighted in the story.

V. CONCLUSION

The research is based on the understanding of *Khulafa ar-Rasyidin's* leadership as Role Model and the practice of good values among students. In summary, the results of this study prove that the level of student understanding on *Khulafa ar-Rasyidin* is high while their practice is still at a moderate level. However, there is a significant relationship between students' understanding of *Khulafa ar-Rasyidin's* leadership and the practiced good values. Therefore, this study is expected to contribute to the Islamic Education teachers in emphasizing teaching strategies through lessons learnt in Sirah and Islamic Civilization studies. This is because, when teachers teach through exemplary stories such as the strategies used by the Prophet, the students will become more aware and understands the content that the teacher wants to convey. Indirectly, students will pitch themselves against the attitudes of Islamic figures learned and thus imitate the good deeds of those figures. The teacher's focus is no longer solely on cognitive skills, but also on the affective and psychomotor aspects.

In addition, it is hoped that teachers and especially Islamic Education teachers will be able to provide new input and ideas in addressing social issues and dealing with Muslim youth. Teachers can provide motivation and guidance to students through a strategy of mediation or an example of *Qudwah Hasanah* for them. Nowadays, Muslim teenagers desperately need the guidance and motivation from those around them. One of it is to be the best idols for them to consider. In addition, teachers can point them to the right direction by introducing the idols they should emulate. Some of the best role models to follow are those of *Khulafa' ar Rasyidin* who can instill better personality and traits in children.

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