

Hikmah (Wisdom) Pedagogy Of Philosophical Inquiry: A Review

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Abstract

The purpose of the study is to explore the gap in research on Hikmah (wisdom) pedagogy and to develop conceptual framework using library research. Philosophical inquiry is an active activity in addressing problematic issues where the resolution depends more on arguments, give the reason and less on data gathering. Philosophy for children (P4C) and Hikmah (wisdom) pedagogy adopted the pedagogy of philosophical inquiry in education. P4C was implemented in several countries such as Denmark, Australia, Russia, Japan, Iran, Singapore, as well as Malaysia. Malaysia named P4C as Hikmah (wisdom) pedagogy. Hikmah pedagogy was implemented in varieties of subjects such as English, Malay Language, History, Science and Moral Education. From the literature perspective, research on Hikmah Pedagogy emphasises in improving cognitive skills such as critical thinking, moral reasoning and non-cognitive skills such as self-efficacy, reading and so forth. Hikmah pedagogy is imperative to be implemented as it is following the 21st-century learning, and it offers students centred approach.

Keywords: *Philosophical Inquiry, Philosophy for Children, Hikmah Pedagogy, Critical Thinking, Moral Reasoning*

1. Introduction

Philosophy begins with wonder. We wonder why we are here; who we are; about God, etc. (Velasquez, 2008). Philosophy was defined as the love for wisdom, a systematic critical examination of the way we judge, evaluate, and act, to make ourselves wiser, more self-reflective and therefore, better men and women (Wolff & Bales, 2006). During ancient times, philosophy was interpreted as a study of the nature of realities. Later, during the Hellenistic age, philosophy is studied as the way one ought to live in order to be happy and virtuous. During the Christendom period, philosophy was regarded as a handmaid to systematically-defend religious doctrines. Later, philosophy was reduced by Kant to a critical examination of one's reasoning (Wan Yusoff, 2010). There are numerous concepts and definitions of philosophy. Nevertheless, the purpose of philosophy is to make man better and thus, to highlight the importance of learning philosophy.

Philosophy can be taught and studied through two approaches. First, philosophy can be studied through a historical method which is the traditional way of reading philosophy. The learners need to read the history of philosophers and their thoughts (Wan Yusoff, 2010). Second, it can be examined by highlighting the learner's participation in the activity of philosophising and the learner's active involvement in discussing philosophical issues (Wan Yusoff, 2010).

Exploring philosophy is investigating one's own and others' assumptions and worldview. According to Socrates, philosophy is an activity of asking probing questions and questioning the accepted norms and belief. He spent most of his time at the marketplace and public areas posing probing and pressing questions to everybody from slaves to free men of high stature (Fieser & Stumpf, 2012; Wan Yusoff, 2010). Philosophy in Socratic tradition was administered through dialogue which involved questioning, discussing and experimenting with ideas (Fisher, 2006,

2013). Dialogue is a quintessential part of doing philosophy in a community, and of fostering philosophical dialogue is through philosophical discussion (Lipman et al., 1980; Lipman, 2003). From the Islamic tradition of learning, a discussion is one of the teaching techniques in acquiring knowledge, as Ibn Qayyim (2009) contended that acquiring knowledge is through thinking, asking questions and discussion. Discussion is also crucial and vital in exploring scientific problems, as Ibn Khaldun (1976) asserted that “those who do not talk and discuss matters (they are concerned with memorising), they do not obtain a habit in the practice of science and scientific instruction” (p. 341).

2. Philosophical Inquiry in Education

An inquiry is an activity of exploring for answers to specific problems; According to Lipman (2003), philosophical inquiry happens when an issue that is common, contestable, and central is being investigated (Lipman, 2003). Philosophical inquiry is generally active and is a process of gathering data that only constitutes a small part of the task. Philosophical inquiry is an ancient method customarily performed by philosophers like Socrates and Plato. Socrates posed a question to find a better answer or seek the truth that highlights on dialogue and dialectic (Ross, 1993). Moreover, it is usually directed at issues where the resolution depends more on the formulation of arguments and less on data gathering (Juperi, 2013).

Philosophical inquiry in education holds a specific program such as the Philosophy for Children (P4C) program. P4C performed the methods or pedagogy of philosophical inquiry based on several procedures. First, students need to be seated in a U-shaped seating arrangement in order to promote two-way communication between students and students, as well as students and teacher. Then, the students are given stimulus materials in the forms of stories, pictures, poems, newspaper clippings, and videos. Next, they are asked to read, observe, watch, and analyse the stimulus materials, and they are prompted to ask questions based on the stimulus materials. The questions asked by the students are then written on the whiteboard. Students are expected to ask philosophical questions, which shows the curiosity, cognitive dissension, and absurdity of experience that emerged after that, the students discuss the answer from the questions (Golding, 2006).

Philosophy for Children (P4C) is a coherent programme in teaching thinking as designed by Matthew Lipman and his colleagues at Montclair State University, United States. This programme established in the late 1960s when Lipman, a professor teaching philosophy at Columbia University, realised that his undergraduate students lacked in reasoning and judgment (Naji, 2005). He then started to ponder over the question of “Why is it that while children of four, five and six are full of curiosity, creativity and interest, and never stop asking for further explanations, nonetheless, by the time they are eighteen, they are passive, uncritical and bored with learning?” (Fisher, 2013).

He concluded that it was too late to teach reasoning skills to college students and decided that reasoning must be taught from childhood. He asserted “In the late 1960’s I was a full professor of philosophy at Columbia University, in New York, I thought that my undergraduate students lacked in reasoning and judgment, but it was too late to improve their thinking significantly. I thought (and I was almost alone in this opinion at that time) that it needed to be done in childhood. There should be courses for children in critical thinking when the children were eleven or twelve years of age.” (Naji, 2005, p. 1; Lipman, 2017, p. 3).

According to Lipman, the Philosophy for Children did not come from obscurity but was instead built upon the recommendation of John Dewey and the Russian educator Lev Vygotsky, who underlined the urgency of teaching for thinking, not just memorising (Lipman, 2017). He mentioned other philosophers and psychologists who bring influence in P4C such as Justus Buchler, Jean Piaget, Gilbert Ryle, George Herbert Mead and Ludwig Wittgenstein (Lipman, 2017).

It is important to note that the aim of P4C “is not to make children into little philosophers but to help them to think better than they now think. The more quickly they can adapt to philosophy,

and the process will emphasis on mental acts, thinking skills, reasoning and judgment” (Lipman, 2017, p. 9).

3. Methods

This literature review used library research to seek the information from books, journals and documents to explore the gap in research on Hikmah (wisdom) pedagogy and develop conceptual framework.

4. Philosophy for Children Worldwide

According to Daniel and Auriac (2009; 2011), P4C is now implemented in more than 50 countries around the globe. The original learning materials from Lipman under the IAPC, University of Montclair, New Jersey, such as stories, guide books and learning modules were widely translated into different languages across the globe. Some of them were published books and materials which are fitting to their local contexts, based on P4C’s original idea.

Interestingly, Jespersen (2017) asserted that P4C in Denmark is exceptionally prosperous. It is because many schools use Danish materials that can either found on the website or printed. “P4C in Denmark is not scheduled – it suddenly pops up in classes, and it is the teacher’s task to grasp it when it is there” Jespersen (2017, p. 145). In Denmark, P4C witnessed the production of a Danish film, *Du Og Jeg* (You and I), which was broadcasted on Danish television several times. It was the first film ever made for P4C and motivated thousands of teachers.

In addition, the uniqueness of the implementation of P4C in Denmark is that the Ministry of Education Denmark allows freedom for teachers and students to choose their learning in teaching and learning. If the teacher wishes to employ P4C in the classroom, there is no restriction for such practice. According to Jespersen (2017), only the teacher’s consent is necessary in order for the P4C to be introduced in school and there is no need for prior request and approval from the Ministry of Education.

P4C in Denmark initially commenced when Jespersen (2017), a class teacher, started writing some texts for the class that seemed to work well. In the classroom, Jespersen and his students discussed philosophical issues and how to make a new text for P4C. He realised that what he was doing was P4C when he heard about it. Thus, he determined that it was what he wanted to do, and from then on, it grew into a global-scale project.

Conversely, P4C in Australia was first observed in 1982 to the 1990s, followed by the US, which made use of IAPC materials. Later on in 1993 and onwards, Australian scholars created their materials such as Sproad (1993) in which ideas were developed into books, followed by Cam’s (1993, 1994, 1995) *Philosophy with Kids*, *Thinking Stories 1 & 2* and many more (Burgh, 2017). P4C in Australia was victorious in developing innovative materials and attended the first school to establish a whole-school practical philosophy programme, which was an inner-city school in Queensland. Since then, several schools around Australia developed their approach to implementing philosophy throughout the school.

According to Millett and Tapper (2011), Australians believe that values should be taught and the Melbourne Declaration on Education Goals for Young Australians makes it clear: “As well as knowledge and skills, a school’s legacy to young should include national values of democracy, equity and justice, and personal values and attributes such as honesty, resilience and respect for others” (MCEETYA, 2008). The 1999 Adelaide Declaration was even more explicit on the values: “...when students leave school, they should...have the capacity to exercise judgement in matters of morality, ethics and social justice...to make rational and informed decisions about their own lives and to accept responsibility for their action”. (MCEETYA, 1999). With these aims, Millett and Tapper proposed implementing collaborative philosophical inquiry in values education in Australia.

Moreover, Russia was also successful in the implementation of philosophy through philosophical games for children to develop their skills. “The games have existed in Moscow since 1992, the year the Family Club, “Socrates’ school” was founded. Which was when my

methodical programme of “philosophical games for children and adults” was realised” (Retyunskikh, 2017, p. 188).

According to Retyunskikh (2017), every game possesses a topic of either love, truth, goodness, culture, understanding, and so forth. There are three rounds in a game, each of them has a task, and each of them is a competition and participants need to fulfil the task. For example, a quote from the 19th-century Russian philosopher V. Solovyer (1988, p. 1) as cited in Retyunskikh (2017), “Good, Truth and Beautiful are different views of Unity...their inner unity is Love”. The task is to comment on this idea and to make a new legend about love using the given quote. The time given to prepare for the task is 10 minutes. The game aims to improve thinking skills and to show one’s creativity. Typically, each family participates in this programme for a period of five to six years.

Kono (2017) claimed that philosophy is not a classroom subject in Japan. Nonetheless, moral or character education up to the upper secondary level is present in the country. In elementary schools, teachers teach students how to judge moral issues and how to behave morally to teach good citizenship in the class called “*Doutoku*” (morality). At the same time, teachers try to improve pupils’ moral emotions and their sympathy towards others in the literature class. Kono also used philosophical methods in a class of moral education. Most of the moral education in Japan practice debate in the class and teachers have some guidance books in conducting the debate. Debates make participants more competitive and more motivated.

It is vital to note that in Iran, P4C was too, thriving in its implementation as there are many terms of materials and methodology. Iran also trained teachers in the use of P4C and hired story writers to produce P4C books and manuals. The country maintains an organised informational session and workshops for school administrators, university students and professors. According to Najji (2017, p. 227), “now we have a master’s degree, a peer-review journal and several official research groups in this area”.

Subsequently, Philosophy for Children in Singapore established in January 1992 in two schools in Singapore, and formal training for teachers preceded towards the end of 1992. The result of this effort was the invention of Ann Margaret Sharp and Laurence Splitter for the teachers’ first training session. Following training and implementation of P4C in the classroom, teachers found that the students were able to develop a Community of Inquiry in which they developed trust in one another. They also cooperated by working out answers with one another and showed respect towards the views and suggestions that were offered (Lim, 1994).

5. Hikmah (wisdom) Pedagogy of Philosophical Inquiry

In 2001, Rosnani Hashim, a professor from the International Islamic University Malaysia, attended a first-hand formal training of the programme from IAPC’s founder, Matthew Lipman. After completing the training at the IAPC summer seminar in August 2001, she experimented P4C in a school, and the results drove her to continue to implement P4C as a school holiday programme. Later, she remodelled the philosophical inquiry programme for Muslim children based on Islamic ethical values and world view. She claimed that: “One significant observation I had made when I look at the Muslims understanding of their faith is that many are dependents on other ‘knowledgeable’ ones for its elaborations although the Holy Book is in their possession. Some even memorised the verses but with little understanding of its significance or meaning. It is especially true for those in whom Arabic is not their first language” (Hashim, 2017b, p. 172)

According to Hashim, there is no doubt that memorisations are beneficial for the five daily prayers, however, performing the P4C approach will not only intensify critical thinking, creative and ethical thinking, but also their understanding of the spirit of the Quran. Having this in mind, she began to develop her materials based on the ideas of developing P4C materials from P4C novels: Matt’s Novels Elfie, Pixie, Harry, Nous, Lisa and Mark, and came out with the following: (i) Mira’s Trip to the Zoo (Hashim, 2009b), (ii) Mira’s New School (Hashim, 2009a), (iii) Mira’s Thinking about God (Hashim & Banging, 2009), (iv) Mira and Helping the Poor (Hashim & Abdullah, 2009), (v) Sarah: The Budding Thinker (Hashim, 2012).

These books for thinking were prepared to cater for Muslim children and published by the Centre for Philosophical Inquiry in Education (CPIE) under the Institute of Education with the view of promoting Islamic Philosophy Education via Hikmah programme. The Mira book series is for primary schools while Sarah's is targeted for secondary school students.

Hashim further rebranded the philosophy for children with a new name termed as the *Hikmah* Programme. She felt that there was a need to rename the programme to fit the Malaysian context because the Muslim society in Malaysia, typically, do not react well to the term "philosophy" and hopes the term *Hikmah* will produce a positive ring since the word comes from within the Islamic traditions (Hashim, 2017a). She proposed for the implementation of the Hikmah Pedagogy of Philosophical Inquiry in the classroom for Muslim learners (Hashim, 2017a).

In the Quran, *Hikmah* is defined as "He granted wisdom to whom He pleases; and He to whom wisdom is granted receive indeed a benefit overflowing; but none will grasp the Message but men of understanding (Quran 2: 269) and 'Yasin. By the Quran full of wisdom (Quran 36: 1-2)'. Hadith defines wisdom as "the lost property of the Muslims, wherever he finds it, takes it"

The *Hikmah* Programme and Pedagogy is an adaption of Lipman's P4CP, Quran, Hadith and Islamic knowledge that aims at the (Hashim, 2017); (1) Improvement of reasoning ability, (2) Development of creativity, (3) Growth of personal and interpersonal, (4) Development of the ethical understanding, (5) Development of the ability to find meaning in experience (6) Reflect and understand the Islamic principles of life.

According to Hashim (2017), Philosophy helps in connecting thoughts or ideas through each other's usage of language, making a judgement, making a reasonable conclusion and searching for meaning in life. Besides, *Hikmah* Pedagogy nurtured cognitive skills such as making comparison narration, recognising ambiguity, comparing with standard, defining seriation, working with model similes, metaphors, analogies, arguments, working using rules, classification, differentiating meaning, ends and means and parts-whole.

Hikmah pedagogy inspires students to engage in critical questioning and creative reflection because discussions and questioning are built on the nature of philosophy (Hashim, 2017a). A philosophical discussion is different from a scientific discussion as a philosophical discussion explores its assumptions as to the means to strengthen understanding of issues or finds sufficient reason for believing the things they do. In contrast, the scientific discussion provides empirical evidence (Hashim, 2017a). This method is in line with the Islamic tradition. A scholar by the name Az-Zarnuji (1947, pp. 48-49) argued on the importance of discussion, arguments and questioning by stating the following: "It is necessary to pursue knowledge employing discussion, argument and questioning. It is also essential that one does these things with fairness, circumspection and deliberation, and by fortifying oneself against altercation and anger, for discussion and argument are a kind of consultation. Consultation again aims at establishing the truth. This result is only attained through circumspection, the avoidance of violent dispute, and fairness in general, not however through hostility and anger. For verily, argument and discussion aiming at forcing and crushing the adversary are illicit, they are permissible only when they seek to bring out the truth."

According to Lipman (cited in Hashim, 2018), there are some characteristics of a P4C (*Hikmah*) participant. It includes being a critical thinker where they are moved by rational thinking instead of feeling, giving a reason, argument or excuses are fundamental, having a very close relationship with problems, questions and reasoning, are trained to ask a question and to give reasons and judgment is the result of comparing and contrasting. Moreover, the students who are doing P4C or *Hikmah* Program can; (1) State their opinions more readily and more easily, (2) Display greater ability to find reasons and engage in reasoning, (3) Articulate their disagreements with one another (4) Utilise discussion as a tool for conflict resolution (5) Become more able, both as individuals and as a community, to correct themselves (6) Listen to each other (7) Develop greater tolerance of one another, (8) Help each other in discussion and build on one another's ideas, (9) Gradually show a greater balance of boys and girls participation (10) Formulate their perplexities as questions more readily (11) Recognise a need to clarify ill-defined concepts (12) Display greater proficiency in expressing reflective judgements and in organising arguments.

Both P4C and *Hikmah* Pedagogy aim to develop a community of inquiry. There are five stages of classroom COI such as the offering of the text, constructing of the agenda, solidifying the community, using exercises and discussion plan, encouraging further responses and offering of the text. The behaviour characteristics of the community of inquiry, as stated in table 2.6 (Lipman cited in Hashim, 2018, p 20).

Table 1 Behaviour Characteristics of the COI

Behaviours of COI	Internalised individual behaviours
Members question one another	Individuals question themselves
Request each other's reasons for beliefs	Individuals reflect on their reasons for thinking as they do
Build on one another's ideas	Individuals build on their ideas
Deliberate among themselves	Individuals deliberate in their thinking
Offer counterexamples to others' hypothesis	Individuals offer a counterexample to their hypothesis
Point out the consequences of one another's ideas	Individuals anticipate possible consequences of their ideas
Utilise criteria when making judgments	Individuals use specific criteria when making a judgment
Cooperate in the development of rational problem-solving techniques	Individuals follow rational procedures in dealing with their problems

6. Differences between Hikmah (wisdom) Pedagogy and P4C

In this knowledge, the intentions of the Hikmah Pedagogy differ slightly from P4C, which is created from a secular worldview. It is impossible to separate from linking Hikmah Pedagogy to the understanding of the faith, especially as a means of encouraging *ijtihad* (deep, critical thinking of the Quran, Hadith and other sources of the Islamic Law taking into consideration of the proper context as it is seen in the context of a Muslim society). The Hikmah Pedagogy, that works just like P4C also opens up the minds of the participants in the Community of Inquiry. Nevertheless, it does not apply to the extent of separating one from the Islamic faith, and instead, it is to strengthen beliefs with justification, wherever possible. Nonetheless, like P4C, the Hikmah Pedagogy is also concerned with the three Cs, which are common, central and contestable problems.

In discussing the pieces of literature or stimulus materials applied in the P4C programme, Lipman's materials, in general, are excellent, valuable and relevant to the *Hikmah* Pedagogy especially those related to ethics and aesthetics. Still, they are inadequate because they do not allow students to reflect on matters related to their faith or beliefs. The closest is a chapter in Lipman's *Harry* on Saluting the Flag that leads to an outstanding discussion about beliefs and obligations. Therefore, in this regard, the Hikmah Programme supplements P4C. In the Malaysian Islamic context, the programme introduced the *Mira Thinking stories for Muslim Children series* for Primary School, and *Sarah: The budding thinker* for secondary school as a beginning. In *Mira*, some rights (Al-Fil 105: 1-5); real and apparent concepts concerning the magician's sorcery skills in turning the stick into snakes (20: 65-70), the ability of Prophet Adam to name things and the acquisition of knowledge (2: 31-33); the uniqueness of God (Surah 112) and the relationship between belief and good deeds (107: 1-5) (Hashim, 2017a)

Similarly, in *Sarah*, several other concepts derived from the Quran are introduced, such as the reward of good with good or kindness with kindness (55:60); the wisdom of Prophet Solomon. The *Hikmah* Pedagogy presents the children and youth to reflect upon the Quranic verses which they frequently read but without knowing its meaning or without a deeper understanding of its context or application. These storybooks are distinctive from *Joha* or *Hoca Nasaruddin*, which are examples of good texts of wisdom combined with a sense of humour that is universally applicable yet not all directed to belief or faith. (Hashim, 2017a)

In regards to the method for P4C, it mainly deliberates and discusses through a community of inquiry. It is consistent with the Islamic educational tradition of debates and discussions within the study circle (*or halaqa*) related to the study of the Quran, law and other aspects. “Those who hearken to their Lord and establish regular prayer, who (*conduct*) *their affairs by mutual consultation*, who spend out of what “We bestow on them for sustenance” (The Quran 42: 38). During the discussion, participants must have the proper ethics (*adab*) of listening before speaking their mind, be patient and take turns, and most importantly the *adab al-ikhtilaf* or the ethics in having differences in opinions (Hashim, 2017a).

These attitudes of toleration or respect for differences of opinions require participants to listen to others in order to understand them. Inquiring politely and arguing courteously are all proper attitudes that Islamic education attempts to instil too. Hence, in regards to the method of P4C, there is nothing that is not tolerable. However, there is a significant difference related to the deliberation and discussion in the Community of Inquiry (COI) between the two approaches. Hence, it works as the parameter of the boundary of the discussion. If the COI in P4C discusses and inquiries into a mystery or an unknown without any limit, the COI for the *Hikmah* Programme has a limit. It is possible to inquire about anything of the empirical world, man and creation but the COI should not inquire into the unknown territory that has been delineated in the Quran and Hadith as beyond the reach of human reason except that has been revealed such as the nature and essence of God, the human soul, the unseen world, the afterlife, and the fate of one who has committed sins (Hashim, 2017a).

Ultimately, the role of the teacher or facilitator in this *Hikmah* Pedagogy is essential as a thinking coach and philosophical guide. However, it will be a little tricky to realise this because the Islamic Tradition of education after the 14th century focused only on the religious sciences, which gave the teachers almost absolute authority, like a sage on the stage. Blind indoctrination (*taqlid*) or mere commentaries of already known works become the order of the day. It is hard for new ideas to arise in such a situation as history has shown the battle between the ‘ulama and Afghani in Egypt and the Kaum Tua and Kaum Muda in the Malay World. Even Hamka and Za’ba were labelled as Mu’tazilah for their effort to bring back reason and philosophy into the Muslim culture (Hashim, 2017a).

7. Research on Hikmah (wisdom) Pedagogy

In 2003, with the approval of the EPRD and the state Education Departments, Prof Rosnani prepared two English and two Malay language teachers from three primary schools in Malacca and Negeri Sembilan to do P4C with Year Six students. Nevertheless, only one of these teachers was able to adjust her teaching sufficiently to implement the program appropriately. The class was treated to the philosophical novel *Siti* which is a translated version of Lipman’s *Pixie*. Through the use of the New Jersey Test of Reasoning Skills (NJTRS) as the research instrument for the pre- and post-tests, it was statistically found that the students showed meaningful growth in their critical thinking ability. The survey among students revealed that they liked the class very much and desired for it to be continued.

Later in 2003, Hashim first applied the P4C at a School Holiday Programme for children of the staff of IIUM during the November-December school holiday for a period of four hours daily for five consecutive days, Monday to Friday. The response was encouraging that it eventually became an annual programme with some students coming back to attend for another level. By December 2005, the program was extended to the general public as well. This annual programme made use of the appropriate IAPC novels for the different age groups, namely Elfie, Pixie, Harry and Lisa. (Hashim & Wan Yusoff, 2006).

Next, P4C session was attended from February to May 2005 on weekends, in a total of 24 hours at Sekolah Berasrama Penuh Integrasi Gombak (SBPIG). The students were divided into eight groups of 15 students, respectively, following their English Language ability. By the end of the programme, most of the students appreciated the power of asking questions and being critical in any context. In 2010, the programme was adopted by the International Islamic

Primary and Secondary Schools and Setiabudi Primary and Secondary Schools in Kuala Lumpur (Hashim, 2017a).

She continued to research on Hikmah Pedagogy by eliciting feedback on the programme through the use of the Hikmah Feedback Survey (HFS) which should reflect the positive influence of the pedagogy on students' abilities to think and reason better after experiencing the programme. The participants demonstrated a considerable improvement in their cognitive and social-communicative skills which was evident in the scores obtained for the post-test (Hashim et al., 2014a).

Prominently, *Hikmah* pedagogy was infused into several subjects. The English language subject, which is a core syllabus in Malaysian schools, is an example. A research conducted by Othman (2005) compared the P4C approach and the Reader-Response approach for critical thinking and reading skills in the teaching of English language among secondary school students. By using a real experimental design, the results of the t-test revealed that there was a statistically significant difference in the pre-test and post-test for the reading skills but not for critical thinking. The P4C group performed better in Critical Thinking Skills, but there was no significant result observed for the control group (Othman, 2005; Othman & Hashim 2007).

Next, in 2009, Abdullah started research on philosophical inquiry among university students and its effects on critical thinking and self-confidence. Findings of the research recorded that there was no statistically significant difference in critical thinking in the pre-test and post-test for treatment and controlled group, but there was a statistically significant difference in self-confidence for the treatment group. It implies that philosophical inquiry helps to improve self-confidence among students.

Juperi (2010) conducted a study on philosophical inquiry in Islamic education and its effects on the development of questioning skills among secondary school students. She adopted the qualitative method of observation throughout the eight sessions of philosophical inquiry. Students were found to display significant improvements in their ability to create and pose questions, demonstrating Bloom's Higher-Order Thinking Skills (HOTS) of analysing, synthesising and evaluating. Then, for students' perception during the philosophical inquiry in Islamic education, they stated that they enjoy and have fun and it helps them to improve in various aspects, such as self-confidence, thinking skills and questioning skills.

Preece (2011, 2013) explored ways of making English Language Teaching (ELT) materials contain Islamic values to make them more appropriate for Muslim learners. He also aimed to employ Philosophical Inquiry in teaching. He applied a qualitative design consisting of in-depth interviews, student diaries, focus group observations and teachers' diary entries. He operated the Community of Inquiry methodology for five weeks with two weekly sessions. Based on the details gathered from the students' interviews, students and teachers' diaries and observation, the combination of Community of Inquiry with self within the Islamic thinking stories managed to enhance the students' motivation to study English, help them to grow language skills such as listening, speaking, reading and writing as well as critical thinking skills.

Besides, Hamzah (2015) also attended a study in Islamic Education which confirmed that the use of philosophical inquiry approach assisted students to ask philosophical questions. The study was carried out for six sessions, and the question quadrant on a checklist was used. It was found that the students began to think when they wanted to pose questions by referring to the text.

Alias (2017) conducted a qualitative design with four objectives. First, to explore whether the method of philosophical inquiry using stories from Quran can enhance the cognitive behaviour (a) general inquiry skills, (b) open-mindedness, (c) reasoning skills and the results revealed that the student could ask relevant questions throughout all the session, students were unable to perform open-mindedness, except for respecting others and their right and increased reasoning skills. Second, Alias (2017) to seek the barriers among students that hinder the enhancement of their thinking skills. Three barriers were obvious and kept on recurring during the session, such as poor reading and comprehensions skills, fear of being wronged and close-mindedness. Third, the findings illustrate that students were able to apply and relate the thinking stories from the Quran to their life experiences. Fourth, there were three themes about students' views and

feelings about the program, such as the method of teaching, improvement and the stories in the Quran. The students also claimed that the class was enjoyable and different from their regular class; they gained confidence and were able to express their thoughts freely and meaningfully.

Recently, Hashim et al. (2017) administered comprehensive research with the cooperation of the Teacher Education Division (BPG), District Education Office (PPD) and three schools (an upper secondary school, a lower secondary school, and a primary school) that involved eleven classes and teachers teaching English, Malay, History, Science, Islamic Studies Education and Mathematics subjects between May to November 2016. The study was conducted qualitatively using an in-depth interview and focus group interview, supported by quantitative data consisting of the Mid Year Exam (pre-test score) and Final Year Exam (post-test score). The data from the teachers' in-depth interview revealed that the teachers discovered that the Hikmah Pedagogy is enjoyable, exciting and useful in attaining students' active participation and views, even for the weaker classes. In terms of their development, all teachers agreed that the Hikmah Pedagogy changed their style of teaching from teacher-centred to learned-centred (Hashim, 2017a, Wan Yusoff, Hashim, Khalid, Hussein & Kamaluddeen, 2018).

Besides, data from the students' focus group interview indicated that they found the method and class interesting and felt motivated. The students also believed that this pedagogy helped to improve their communication skills, thinking and command of the language. The pedagogy gave them much opportunity to express their views and exchange ideas with other students and also the teacher, something they never experienced before in all their classes. Finally, the quantitative data reflected that the T-test for all classes in the exams presented a significant difference in five out of the nine subjects for the upper secondary school level. At the same time, there were no significant differences in both pre-test and post-test scores in all subjects in the lower secondary school except for the Science in class 2 Geliga, considered a weaker class compared to the other two classes (Hashim, 2017a; Wan Yusof, Peece & Hamzah, 2018).

Next, in 2019a, Zulkifli & Hashim examined the effectiveness of Hikmah (wisdom) pedagogy on moral reasoning in a secondary moral education class revealed that this pedagogy helped students to enhance their moral reasoning stages to the treatment group. The researcher observed that there was an increase in the post-test means score for Maintain Norms (stage 4) while a decrease in the post-test means score for Personal Interest (stage 2 and 3) and N2 score (stage 5 and 6) using Defining Issues Test (DIT2) instrument. In contrast, Zulkifli and Hashim (2019c) examined the evidence in students' homework that pointed out improvement in moral reasoning during *Hikmah* Pedagogy. The analysis of the homework used the pre-set categories of Kohlberg moral development.' homework that noted improvement in moral reasoning during *Hikmah* Pedagogy. The findings from students' homework symbolised that the students improved in moral reasoning stages from Homework One to Homework Three in which most of the students moved from pre-conventional to conventional stages, or from pre-conventional to post-conventional stages. The students managed to make a decision independently and give reasons for making a decision.

Next, Hikmah (wisdom) pedagogy also assisted students to promote questioning skills after the implementation of Hikmah Pedagogy. It is because students are still in lower-order thinking (LOTs) questions. The results revealed an improvement where the students could produce questions from lower-order thinking questions (LOTs) to higher-order thinking questions (HOTs) according to the Hierarchy of Bloom's Taxonomy (Zulkifli & Hashim, 2019b).

Table 2 shows research on *Hikmah* Pedagogy from 2003 until 2019. Various studies were conducted on *Hikmah* Pedagogy to improve the thinking skills among form 2, 4 and university students in the subjects of English, History, Malay language, Science, Math, Islamic Education and Moral Education subjects. However, there is less study in the subject of Moral Education. Therefore, this study fills in the gap. In addition, various study examined the effects of *Hikmah* Pedagogy on critical thinking among students but there is little research on the effect of *Hikmah* Pedagogy in critical thinking to Moral Education students. Although there are many pieces of research on *Hikmah* Pedagogy on critical thinking and self-confidence variables, so far less research has been done on *Hikmah* Pedagogy on moral reasoning variables.

Table 2 Summary of the *Hikmah* Pedagogy Research

Year	Subject	Samples	Results
2003	English Malay	Year 6	Improvement in Critical Thinking
2003	School holiday programme	Primary and secondary school students	Some students coming back to attend another level
2005	English	SBPIG	Students asking questions and being critical
2008	English	Form 4	Improve Critical thinking
2009	Hikmah intervention	University students	Not significant for critical thinking but significant in self-confidence
2010	Islamic education	The residential integrated secondary school in N9	Improve Questioning skills from Lots to Hots
2011	English language teaching	Undergraduate university students	Develop Islamic values materials Students motivate to study ESL such as listening, speaking, reading and writing as well as critical thinking
2015, 2016	Islamic Education	Form 2 al-amin school	Students can ask Hots questions than Lots of questions
2016	English, Malay, History, Science, Islamic Education	Form 2 and form 4	Improve critical thinking
2017	Islamic Education	Form 2	Students can relate thinking stories from the Quran
2018	English, Malay, History, Science, Islamic Education	Form 2 and Form 4	Students perception of <i>Hikmah</i> Pedagogy
2019a	Moral Education	Form 2	Enhance moral reasoning using DIT2 test
2019b	Moral Education	Form 2	Improve questioning skills from Lots to Hots
2019c	Moral Education	Form 2	Improve moral reasoning using Kohlberg pre-set categories

8. Conceptual Framework

One learning theory that can provide meaningful learning to students is the constructivist learning theory. Constructivist learning theory suggests that an individual creates his own new understanding based on an interaction between what they already know and believe and ideas and knowledge with which they come into contact (Resnick, 1989 as cited in Richardson, 2003) or actively able to create their own knowledge based on their past experience (Meriam, Caffarella & Baumgartner, 2007).

Constructivist learning theory emphasizes on active learning process where learners use their sensory input and construct meaning out of it, which means that learning, involves the learners engaging with the world (Hein, 1991). The constructivist learning theory is considered in this study because it provides a student-centred learning approach.

Hikmah Pedagogy supports the active learning and the student-centred approach that require students to acquire knowledge through the application of the constructivist theory. For instance, in *Hikmah* Pedagogy, students need to create or pose a question based on the stimulus given. They generate their curiosity by asking higher order thinking questions rather than lower order thinking questions.

Then, after posing questions, the students need to answer the question given and discuss it with their friends. Thus, learning becomes a social activity that requires a connection with other human beings (Hein, 1991). In this situation, students discuss with their friends and the teacher plays the role as a facilitator. In the quest of finding answers for the questions through discussion, students can define and ask for justification (evidence) or clarification. Students can use their prior knowledge and experience to defend their opinions. (Bevevino, Dengel & Adams, 1999)

Besides, when they are receiving knowledge from their friends as well as having their own prior knowledge, this will indirectly help in building up new knowledge or understanding, thus leading to meaningful learning. Meaningful learning occurs when students actively start to stimulate thinking when they raise questions or create questions and give evidence to their answers.

Moreover, during the discussion they evaluate whether their decision is right or wrong and begin to think of the consequences of the action. Therefore, *Hikmah* Pedagogy has a connection to improve moral reasoning and critical thinking. In this study, the independent variables were *Hikmah* Pedagogy and dependent variables were Moral Reasoning and Critical Thinking.

The objectives in Moral Education are to cultivate, appreciate and practice noble virtues of the Malaysian society as it focuses upon the three domains to be taught and instilled among students such as moral thinking, moral feeling and moral action. Moral Education also aims to develop mature thinking based on moral and spiritual values in making moral decisions and solving problems.

This objective needs a suitable pedagogy that provides students with a guide in making wise decisions and having matured thinking as well as having a good character. Thus, *Hikmah* Pedagogy is suitable to be infused in the Moral Education classroom as the *Hikmah* Pedagogy provides a regimen for thinking, so that the logical aspects of the moral situation can be dealt with by the child who has learned how to unravel the logical aspects of a situation and can see the need for objectivity, consistency, and comprehensiveness in their own approach to such situations (Hashim, 2013; Lipman et al., 1980). Therefore, the infusion of *Hikmah* Pedagogy in Moral Education can enhance Moral reasoning and critical thinking where Moral Education emphasizes on moral reasoning, moral feelings and moral action.

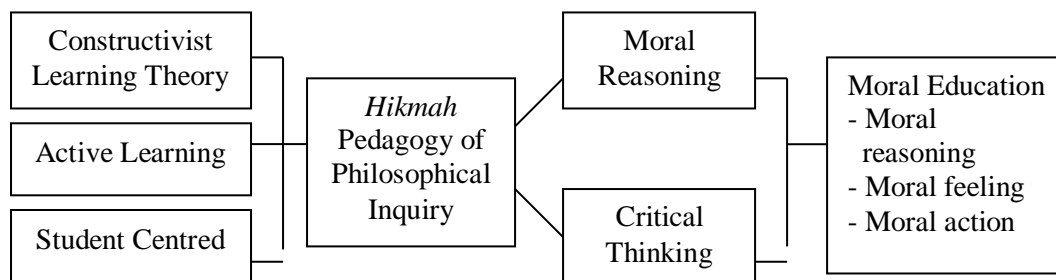


Figure 1 Conceptual Framework

9. Conclusion

Hikmah (wisdom) pedagogy of philosophical inquiry is quintessential to be implemented in education as it encourages students to think critically when they wonder or inquire about something. It is in line with the intentions of Malaysian Blueprint 2013-2025, which stresses in critical thinking. Teachers also can upgrade their teaching pedagogy using Hikmah pedagogy as innovative manoeuvring that is fitting following 21st-century learning. Hikmah Pedagogy allows students centred approach and active learning.

Moreover, the Ministry of Education can offer *Hikmah* Pedagogy to the teachers and students. Ministry of Education can also provide a conference or workshop to the teachers on *Hikmah* Pedagogy as a new pedagogy for the 21st-century learning skills. Ministry of Education can collaborate with the universities to run the workshop for teachers and pre-service teachers.

As for the universities, they need to provide *Hikmah* Pedagogy as one of the courses in teaching methodology as a compulsory subject to the pre-service teachers. Thus, they will be able to master the *Hikmah* Pedagogy when they receive their posting later on.

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