Understanding the Needs of the *Hikmah* (Wisdom) Pedagogy Module in the Fields of *Akhlak* and *Sirah* of Primary and Secondary Schools - Hikmah (Wisdom) Pedagogy

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The COVID-19 pandemic situation gives a new norm in the national education system where online learning becomes a channel for imparting knowledge to students. Therefore, this study aims to understand the needs that are required to be in the *Hikmah* (Wisdom) Pedagogy module in the fields of *Akhlak* and *Sirah* of primary and secondary schools and explore the problems faced by the teachers of Islamic Education throughout the COVID-19 scenario. This study is a developmental study and design that uses the ADDIE framework, that is, analysis, design, construction, implementation and evaluation. In this study, the researcher will discuss on the aspects of needs analysis with three primary school teachers and three secondary school teachers. These informants were selected based on purposeful sampling and willingness to be interviewed. Data were collected and analysed using thematic analysis. The findings show that there are six themes for the analysis of primary school needs, namely student-centred, 21st century learning, oral questioning, interactive stimulus materials, attract interest and limitation of self while there are also six themes for secondary school, namely thinking skills, current issues, integration of scientific knowledge and revelation, interactive teaching aids, facilitators and application of manners. This study is beneficial to Islamic Education teachers as a guide in carrying out teaching and learning of *Akhlak* and *Sirah* in this new norm, which can enhance the professional development of Islamic Education teachers.

Key words: *ADDIE, Pedagogy, Hikmah (Wisdom) Pedagogy, Akhlak and Sirah.*

Introduction

The Coronavirus Disease (COVID-19) pandemic that hit the whole world has claimed thousands of lives and crippled the progress of many countries. Malaysia is also among the countries hit by the COVID-19 wave and has threatened the harmony of the Malaysian society. Every day, the statistics of COVID-19 disease infection is increasing in Malaysia (Ministry of Health Malaysia, 2021).

This is of great concern to many parties, especially the Ministry of Education Malaysia. With that, the Ministry of Education Malaysia (MOE) together with the cooperation of the National Security Council (NSC) took proactive measures by closing all educational facilities to break the COVID-19 chain among students and Malaysians in general by introducing the Movement Control Order (MCO) (Subri et al., 2021).

This phenomenon has given a new landscape for the national education system in imparting knowledge to students. No more face-to-face learning is conducted and is being replaced by online learning across the country. Online learning is a method of virtual learning through internet access to form a communication between teachers and students without the need for face-to-face learning (Windhiyana, 2020). Online teaching before the new norm pedagogy is used in support of conventional learning in the classroom and its use is limited, where online learning is used as a repository to obtain learning materials such as power point, pdf format notes, quiz questions, tutorials and information retrieval (Zawiah, 2020).

Therefore, in order to maintain the continuity of education, then teachers need to take steps to conduct online teaching that contains a form of teaching and learning delivered through online digital technology where this learning has graphics, visuals, words, animation, video and audio. Among the online learning platforms commonly used by educators are Google Classroom, Google Meet, YouTube and so on (Zawiah, 2020).

The main issue that arises when this online learning is fully utilized, is the issue of the readiness of teachers to conduct online teaching. During the MCO period, Malaysia has conducted teaching and learning at home by using Google Classroom or Google Meet and so on. There are various problems encountered during this teaching and learning at home period, among them, 70–80 percent of the difficulties are in getting students' attention, lack of equipment, weak infrastructure and internet access. In addition, 50–60 percent of teachers are not comfortable implementing online teaching and teachers implement *teaching and learning at home* for this online learning because only 50–60 percent of teachers are proficient in using IT equipment and only 40–50 percent of teachers diversify their teaching online and have difficulty getting collaboration from parents, (Azlin, 2021; Fauzi & Sastra Khusuma, 2020). The study of Lubis et al., (2017) also mentioned that the level of knowledge of multimedia use

is high, while the level of readiness to use multimedia among Islamic Education teachers is still at a moderate level.

Moreover, the second issue that arises with online learning is communication problems. A study by Azlin Norhaini reported that there is a communication gap between students and teachers since teaching and learning at home was conducted (Azlin, 2021) and gave a negative impact on communication with teachers where 33.08 percent of students find it difficult to communicate with teachers online (Alawamleh et al., 2020). Besides that, some teachers give too much schoolwork to students and cause some parents to feel burdened because they have to help their children complete the work and students feel bored (Azlin, 2020). Teachers, on the other hand, face a dilemma because they have to complete the syllabus in addition to having to provide a report as proof that teaching and learning at home is carried out (Azlin, 2020).

The third issue is the issue of critical and creative thinking skills . The latest report of the International Student Assessment Program (PISA) 2018 states that the level of achievement of Malaysian students is still low although there is an increase in performance in PISA 2018 compared to the achievement in 2015. In terms of achievement, Malaysia is still evidently far behind the developed countries involved (Hin, 2020; Kementerian Pendidikan Malaysia, 2018). The questions submitted by PISA are questions in the form of HOTS. However, students were detected to be still weak in applying it (Abdullah et al., 2014). This includes the achievement for Islamic Education subjects which are still low due to the lack of exposure to learning methods based on Higher Order Thinking Skills (HOTS) (Mohd Syaubari & Ahmad Yunus, 2017).

As for the *Hikmah* (Wisdom) Pedagogy, there is the issue of the lack of modules in the *Hikmah* Pedagogy that emphasize the teaching of inquiry. The existing module is the Moral Education module (Zulkifli et al., 2018) which provides a face-to-face teaching module of the *Hikmah* Pedagogy. The novel stimulus material for the primary school *Hikmah* Pedagogy is the novel, Mira (Hashim, 2009) and the novel, Sarah (Hashim, 2012) for the secondary school. Moreover, there are also thought-provoking stories from the verses of the Qur'an that are used as a stimulus for teaching the *Hikmah* Pedagogy (Hashim & Alias, 2020).

From these issues, it can be identified that some of the gaps are in terms of the issue of teachers' readiness in teaching and learning. Second is the issue of the lack of *Hikmah* Pedagogy module in Islamic Education. Although there are several modules of *Hikmah* Pedagogy, however, the existing modules only emphasize face-to-face HOTS, *Hikmah* Pedagogy modules that use online learning have not been widely studied. Moreover, although, the *Hikmah* Pedagogy module provides HOTS assessment activities to students and reviews are made by teachers, but review activities involving parents, have so far received less attention. In terms of study design, most use action research methods (Hussien et al., 2020), case studies (Hashim & Alias, 2020) and one or two studies using the ADDIE framework (Zulkifli et al., 2018) and still very

few studies about the construction of the *Hikmah* Pedagogy module using a design and development research approach.

Although there are several modules in the *Hikmah* Pedagogy at the primary and secondary school levels, however, the *Hikmah* pedagogy modules in Islamic Education in primary and secondary schools according to the syllabus of Standard Curriculum for Primary School and Standard Curriculum for Secondary School have not been widely studied. Therefore, this study becomes a necessity for the construction of appropriate modules during this COVID-19 pandemic where there should be elements of online teaching and learning, and teaching evaluation activities involving teachers, parents and students. Besides that, it is hoped that this study can strengthen the HOTS of primary and secondary school students and provide modules to guide teachers in implementing the new norm of *Hikmah* Pedagogy teaching.

This needs study is suitable to be conducted as a first step in exploring the problems faced by Islamic Education teachers throughout the COVID-19 scenario and to understand the needs that are required to be present in primary and secondary school *Hikmah* Pedagogy modules for new norm teaching and learning. This study is beneficial to Islamic Education teachers as a guide in carrying out teaching and learning of *Akhlak* and *Sirah* in this new norm which can enhance the professional development of Islamic Education teachers.

Therefore, this study aims to look at the problems in teaching and learning of Islamic Education and the need for appropriate modules to be used to implement the *Hikmah* Pedagogy approach for teaching and learning in the new norm.

Literature Review

According to (Preece & Juperi, 2014), *Hikmah* Pedagogy has been introduced in Malaysia since 2002. Wisdom means knowledge, wisdom, knowledge related to the place or provision of something right (manners), good judgement, the ability to understand something that happens, knowledge from life experiences, attitudes and behaviours, wise actions or beliefs, scholars and learned persons of the past (including the Messengers and Prophets) and the ability to see the capacity of communication and also powerful inner qualities. Based on the words of Allah SWT in Surah al-Baqarah verse 269:

Meaning *"Allah grants wisdom (deep understanding of the Qur'an and the Sunnah) to whomever He wills. And whoever is endowed with wisdom, he is truly endowed with abundant bounties. And only the rational will be able to take lessons from the verses of Allah SWT"*.

Hikmah Pedagogy is a technique from the P4C (Philosophy For Children) program also known as thinking skills. This field was pioneered by a scholar from Columbia University of New York USA, which is Lipman, who is also a well-known Professor in the field of philosophy.

He has reviewed and introduced this program based on his observations of first year students as there are many weaknesses in these students to make rational and wise judgments based on philosophical inquiries (Lipman et al., 1980).

He, well known in the field of philosophy, began to use and experiment with the Socratic method in his study sessions. This method will gather a group of students with various ages, namely children, adolescents or adults. They will sit together and form a U or Curve that will be supervised by a teacher, then discuss, brainstorm ideas, come up with new ideas, find solutions to problems and various activities as knowledge proliferation based on the text read by the teacher. The text has been specially written based on novels and folklore that have a specific message as a guide to life and will contribute to the trigger and stimulus to an issue and idea in the text. The text also contains ambiguous elements and has problems that need to be unravelled. The pedagogy that was adopted to link these roles involved Dewey, Vygotsky and Lipman. Their ideas are combined to involve problem solving, the importance of seeking knowledge and socializing, language skills and understanding their respective roles in doing group work (Naji & Hashim, 2017).

Hikmah Pedagogy is one of the teaching methods that uses a philosophical inquiry learning approach. It occurs during the ongoing teaching and learning process where it encourages students to think critically and creatively based on the questions posed by the teacher to the students or vice versa (Hashim et al., 2014). According to Hashim (2013), the importance of *Hikmah* Pedagogy through philosophical inquiry learning is able to improve students' thinking skills to get an explanation of the problems in the learning topics studied. Guided by stimulus materials such as pictures, videos or storytelling that do not have answers, students will then build questions and have questioning and answering in groups, thus indirectly improve students' critical thinking (Hashim, 2013). *Hikmah* Pedagogy is able to improve students' high order thinking skills (HOTS) especially in reasoning and inquiry skills that use stimulus materials like stories from Quranic verses in helping students improve their HOTS (Hashim & Alias, 2020).

Methodology

Research Design

This study uses the design and development research. This study is divided into two types, namely Type one and Type two. Type one is the study of products and tools while Type two is the study of design and model development. In this study, the researcher uses Type one, which is the study of products and tools. The product that will be produced is a primary and secondary *Hikmah* Pedagogy module. This study uses the ADDIE framework in the construction of the *Hikmah* Pedagogy module for primary and secondary students. The ADDIE framework has

five phases, namely (1) Analysis, (2) Design, (3) Construction, (4) Implementation, and (5) Evaluation. This study leads to the analysis stage.

Sample and Data Collection

The sample of this study was three primary school teachers and three secondary school teachers. Researchers selected six of these teachers who served with at least five years of teaching experience. The sampling method is purposive sampling.

Data were collected by semi-structured interviews on three primary school teachers and three secondary school teachers. Once the process of interviewing and data collection in the actual study was done, the researcher completed the transcript and returned the transcript to the informants for review. After the transcript was reviewed, the informants signed the interview confirmation form to confirm the interview information. Certified interview transcripts were analysed using an index. The process of indexing the transcripts was done by labelling a separate code on each study informant. Interview data were categorized, subcategorized and analysed using coding methods to produce themes.

Analyzing of Data

Data were analysed using thematic analysis as suggested by Braun and Clark (2006), namely (1) entering data, (2) building code, (3) finding themes, (4) reviewing themes, (5) defining and naming themes, and (6) making a report. For credibility, this study used peer assessment and consistency using the Cohen Kappa analysis and audit trail.

Findings / Results

The findings of the study consist of 5 themes for the analysis of primary school teachers' needs, namely student-centred, 21st century learning, oral questioning, interactive stimulus materials, attract interest while 5 themes for the analysis of secondary school needs, namely thinking skills, current issues, integration of scientific knowledge and revelation, interactive teaching aids and facilitators. The problems faced are limitation of self for primary school teachers and application of manners for secondary school teachers.

Table 1 Themes of Primary and Secondary School Teacher Needs Analysis

Primary School Theme	Secondary School Theme
a. Student-Centred	a. Thinking Skills
b. 21st Century Learning	b. Current Issues
c. Oral Questioning	c. Integration of Scientific Knowledge and Revelation
d. Interactive Stimulus Materials	d. Interactive Teaching Aids
e. Attract Interest	e. Facilitator
f. Limitation of Self	f. Application of Manners

1. Findings from Primary School Teachers

a. Student-centred

All informants agreed to the learning being dominated by students. For example, teachers often do group activities and discussions. As stated by the informant:

"I, as a teacher, I teach that we should do it in groups according to the table arrangement" (I2DU59-60)

"During teaching and learning to improve thinking skills, we encourage them to discuss in groups" (I2DU387-389)

"We start on a topic on that day, we put it to each group... The one who can answer early will pick up the green traffic sign, the red one is not ready, the yellow one is still not ready" (I2DU62-66)

b. 21st Century Learning

Furthermore, teachers also apply 21st Century learning in teaching and learning. There are 4 things involved in 21st century learning, namely Critical, Creative, Collaborative and Communication as stated in the following interview session:

"The teaching method that I use for communication skill, usually I will do haa... role play... We do hot seat. The student will play the role of either an individual or a group and then he or she will perform in the front. Students volunteer and we take turns. If there is anyone

experienced on a topic or a title, and is already used to it so they will go and sit in a chair and then tell their experience" (I1DU153-157, 159-162, 165)

"...communication, creative, critical thinking, collaboration. When we want to do-daily lesson plan, we have to combine the four elements of collaborative, critical, creative and communication to make a complete lesson and we apply in the classroom" (I1DU38-42)

"Now, to make the module here, it will need some changes like looking for 21st century skills that uses technology, but it must be the 4C, because this time of the pandemic, don't know when the schools will open, so we stand-by for modules that use technology and manual modules as usual (I3DU134-136)

c. Oral Questioning

In exploring the need for the construction of the *Hikmah* Pedagogy module for the fields of *Akhlak* and *Sirah*, three informants stated that the main element in the module is a two-way oral questioning approach as follows:

"As teachers, we always ask questions, if the module is there, let it have the techniques to question students. Sometimes we ask by ourselves, we ask, we answer, the students are silent and nodding" (I3DU140-44)

"For me, if it's a module, it should have HOTS questions and let the students ask because my experience during the pandemic having the online classes, especially the subject of Sirah*... I think I'm the only one who speaks and slow to get a response from students. So, for the module, let it ask the students to ask questions to their friends, then the class will not be like a lecture" (I2DUI87-90)*

"For example, the Hijrah event, I put a picture of a bed depicting Saidina Ali taking the sleeping place of the Prophet Muhammad pbuh, so students only need to look at the picture automatically students will remember and ask" (I2DU82-86)

d. Interactive Stimulus Materials

Additionally, interactive Stimulus Materials should be included in the *Hikmah* of *Akhlak* and *Sirah* module. This is because it can help students be more focused on the teachings in this new norm. The stimulus material should also be easily accessible to students when studying online. Stimulant materials should also be present during induction, developmental and activity sets. It is clearly proven through the interview sessions conducted with informants as follows:

"Now that it's online, I use the induction set from the internet, it's the same with the module, especially for Akhlak *and* Sirah *classes, the interactive stimulus materials are necessary. My suggestion is that the stimulus material must also make the students think creatively, use you tube, the Omar and Hana animation that can make the students think. Even the evaluation activities need to be interactive stimulus materials such as the use of workwalls, live sheets, jamboards and so on" (I3DUI60)*

"Use animations and pictures at the beginning of the induction set" (I2DU460-461)

"Usually for the induction set I use a small TV" (I2DU462-463)

"The simulation is necessary for the students in year 1, especially because year 1 are still in the process of getting to know and cannot yet understand without the help of a teacher" (I2DU418-421

"……. have to make it in a quiz form "(I2DU429-430)

"We showed the video to them" (I1DU251)

"Like in Surah al-Zalzalah, we teach about Judgement Day. How did the earthquake happen, how did the tsunami happen, haa… so they get excited it means they are not just hearing but they can see the real picture, So here there is a need for interactive stimulus material, hehe…. teachers need to be creative in looking for them….(I1DU250-253)

"So we have to diversify if every day the picture is of the induction set, everyone knows the picture if it is the same students, they might say what is this Ustaz, so we can alternate because they all have their own benefits and advantages" (I2DU500-504)

"I make illustration cards. This card… aaa is used for teaching sirah*…aaaa I use pictures to tell the stories of* sirah*, these cards can also be included in the stimulus module…(I2DU79-80)*

e. Attract Interest

The construction of the Islamic Education module was strongly agreed by the informants to assist Islamic Education teachers in delivering lessons to students and the element required in the development of the most basic module is that it should attract the interest of students as stated by the informants in the interview session:

"The module must attract the interest of students, so that as what people say, is to make the study of Islamic Education interesting" (I1DU295-297)

"The module must be able to attract students to be focused and interested in learning, in addition, the module must be easy to teach, and students can easily accept the module" (I1DU294-295)

"Students like activities… .aaa… because ... mm..doing activity is… aaaa...prepare a gift… mmm… if you don't have a gift, it's okay... just...aaa as far as wanting to give a token to the students" (I1DU210 -212)

f. Limitation of self

Moreover, there are some limitations or problems faced by primary school teachers in implementing teaching and learning in the class**.** Among them are from themselves and class control. This can be stated as follows:

"My limitation is actually…from myself .. I… am a teacher who mmm… holds the student welfare unit actually… aa..quite busy" (I2DU 286-288)

"For me, at first when I want to teach Sirah *and* Akhlak *classes online, I really did not know how to, I was struggling to conduct Google Meet sessions and so on, but what to do it's what we have to face...figure out myself or ask the computer teacher...(I1DU301-303)*

"The challenge that I face is also… now students are arranged in mixed order, not categorized according to level…okay that means there is no class number one, class number two, number three and so on. So, it is difficult for me to determine the best training according to their level" (I2DU180-184)

"For me the limitation is that in this pandemic, there is no complete module that we can refer to for teaching because everything is in the form of face-to-face teaching. So, you have to be creative and search on your own." (I3DU100-103)

"When it's online, it's hard to control the class, the students are noisy, everyone wants to answer and they write all sorts of things in the chat room. We tell them to turn off the microphone and they keep turning it on and off..hahha it is a real challenge....maybe we have to set the rules and manners here and let the students know"

2. The findings from Secondary School

a. Thinking Skills

The informants were of the opinion that in a module there should be thinking skills either critically or creatively. This is to produce students who can make good decisions and face the challenges ahead.

"Sometimes even to solve a problem we need to think outside the box." (1DU60-61)

"We don't just want to produce students who only understands, memorizes what they learned in the lessons, but we want students to be able to understand properly, can criticize, can correct what is wrong, who knows what is wrong and properly analyse all that." (1DU68-73)

"Thinking skills, whether in online classes or not, need to be applied to students. We cannot run ..." (3DU68-70)

"It is very necessary to inculcate this thinking skill because we want students to be able to use our advantage as the best of creations by utilizing the intellect to think" (2DU76-79)

"Students know better what the solution is if they are in that situation. They need to think" (2DU140-141)

"Hmm, students should think for themselves what is the solution to the situation that the teacher gives..." (2DU143-144)

"For the akhlak class, students can see the solution better by thinking." (2DU136-137)

b. Current Issues

Informants 1 and 2 stated that the application of current issues in the module can bring students to the actual reality and students can think about ways to solve the problem. The informant stated that:

"How do we want to produce students to think critically, we need to include the element of HOTS. And we also need to insert the HOTS element with current issues, how to apply, how to analyse issues, how to say we want to differentiate between issues, it all requires critical thinking, and that element is what is needed to be in one module." (1DU334-341)

"Okay, for elements, like I said earlier the elements must be related to current issues. The second is like how we talked about akhlak *earlier, if it is related to* akhlak*, it must be related to current issues." (1DU355-358)*

"So that's one of the elements that we need to have in one module...so that it is more related to the situation of the students at the moment..." (1DU364-366)

"We relate to the current situation now, look ahead with what kind of reality. Four revolutions... what revolution? What?...4IR right" (2DU404-406)

*"We have to take advantage of all the stories (*sirah*) or even the histories of the previous ummahs, right...because that thing seems like erm what ... not seems, we need to learn from aa moral successes which have been shown and shaped by history, like historical figures...as how the Prophet's companions become great, right" (2DU412-419)*

"We take advantage of the past, we don't even leave them behind because we know in history, that is Sunnah of Allah, what the previous ummah was good at, that's how we can be good actually, the history of Sultan Muhammad al-Fatih, like the greatness of the companions of the prophet, all that also needs to be in..in what is made a module for students so that students can see. Even in the past, Muslims can be excellent because of this kind of morals" (2DU426-433)

c. Integration of Scientific Knowledge and Revelation

Besides that, for secondary school teachers, the integration of scientific knowledge and revelation in the construction of *Sirah* and *Akhlak* modules is important. This is so that students can relate the knowledge of the world and the hereafter in their lives. The teacher stated as follows:

"We can relate to .. with what high-level thinking skills right .. we can relate to science right and revelation .." (2DU402-404)

"It's like 4IR and all, right? So, erm, the forward-looking element, it means that the futuristic knowledge must ... must also be linked in the construction of the module, this is an important element in this module" (2DU408-411)

"The second element, we benefit all the knowledge that is forward-looking, that we see, right in front of our eyes. science, high order thinking skills, 4IR technology and so on. " (2DU423-426)

"In Surah Yaasin, He actually mentions three elements, one erm .. his framework, one element erm guided by revelation from above.. revelation from above, meaning the element that...the

basic elements that must be sourced from the revelations from Allah, from the Qur'an and As-Sunnah." (2DU395-400)

"One element must be based on revelation, meaning the element from the Quran and the other is science" (2DU421-422)

d. Interactive Teaching Aids

Furthermore, in the construction of the *Akhlak* and *Sirah* modules, there should be interactive teaching aids. This is because students will be more interested in learning.

"This Z generation, they really like videos, they have to have a few songs." (2DU103-104)

"So, if it's this... I will arrange the teaching materials so that there is a video to show the students, then the students can comment" (2DU107-109)

"Then we can take advantage of the appropriate song" (2DU111-112

"*Now it's better to use materials from the internet because it's more interesting and interactive, students will definitely like*" (1DU124-125)

e. Facilitator

"*In my opinion, the module must make us as the facilitators in line with PAK 21 because if we are the facilitators, we won't ask many questions, we will just guide the students to ask questions and have discussions"* (3DU89-93

"If it's an online class like this, it's good for us to be the facilitators and let the students discuss" (IDU 130)

f. Application of Morals

"The limitation I face is to inculcate those noble moral values among the students. We have been teaching morals non-stop but there are still some students without manners. For example, when I say students turn off the microphone, open the video only, don't chat nonsense in the chat room. However, there are still students who disobey and even there are students who say, "Come on...relax..we are not committing sins..." (3DU135-139)

Discussion

Findings of the study indicate that primary school teachers agree if the learning is student-centred. According to Kamarul Azmi Jasmi et al. (2012), in the implementation of student-centred learning, teachers need to implement some effective teaching measures such as establishing good relationships between teachers and students, interactive learning, effective communication with students and appreciating the talents that students have. The results of teachers' application of student-centred learning can increase students' confidence in presenting any ideas or views they have with peers (Shaari et al., 2016).

The discussion of the next study findings is related to the theme of 21st century learning. According to Norazlin and Siti Rahaimah Ali (2019), the 4C elements in 21st century learning skills such as communication, collaboration, critical and creative thinking should be mastered by every student to achieve learning objectives. Furthermore, a study by (Iberahim et al., 2017) identified in his study, the influence of 21st century learning skills learning on students' attitudes, motivation and achievement showing a high level of mean for the three constructs. This means that 21st century learning skills has a positive impact on students' attitudes, motivation and achievements.

Also, the informants emphasized questioning techniques in the construction of modules in which students asked more questions than teachers. This is in line with the findings of the study by (Zulkifli & Hashim, 2019) stating that there is an increase in student questioning from low level questions to high level questions when the *Hikmah* Pedagogy is conducted in the classroom.

Next, the theme of teaching aids is one of the important media for a teacher. The purpose is for students to pay more attention to the teacher's teaching in the classroom and the study also states that indeed Islamic Education teachers are prepared in terms of expertise, behaviour and application of teachers and also skilled in using information technology media in line with current progress (Faizah Ja'apar 2017 & Siti Fatimah & Halim. 2010).

Moreover, the construction of modules should attract students to focus on learning. This finding is in line with the study of Sakinah and Hafizhah (2021) that stated the approach used by teachers should be fun and interactive. According to Mohd Shafie et al. (2018), to facilitate the teaching and learning process, modules should be built to achieve the objectives and goals in learning so that students do not easily feel bored with the conventional learning style. The arrangement of more organized, diversified and interesting content is something that needs to be focused on in the development of an educational module so that it can achieve learning objectives while helping the development of students and teacher's quality of teaching (Anwar 2010; Aliza Ali & Zamri Mahamod 2015).

Other than that, the theme of thinking skills should be placed in the *Akhlak* and *Sirah* module for secondary schools. According to Azieyana & Christina, (2018) thinking skills refer to the activity of solving a given issue or problem by using the mind and actively involving thinkers. Among the effects that can be obtained as a result of the application of thinking skills is to have high curiosity, effort to seek knowledge and the ability to connect information from various sources and innovate or be able to create new knowledge. According to Rosnani Hashim et al. (2018), thinking skills have begun to develop according to individual development from childhood to adulthood in serving as a strong tool for learning strategies, information processing, logic and also problem solving skills.

Meanwhile, the theme of current issues arises from the needs analysis of secondary school teachers where teachers are of the view that secondary school students need to be aware of current issues and incorporate into the modules. Muhammad Nazli (2019) stated that at present, there are still many students who do not know the current issues. The people, regardless of age, should be sensitive to various current issues that plague the country so that they better understand the situation faced for the sake of well-being (Teo Kok Seong, 2020).

Besides that, this *Akhlak* and *Sirah* module needs to use interactive teaching aids. There were twelve teaching aids used by Islamic education teachers such as teks book, computers, worksheet, radio and etc (Mohd Syaubari & Ahmad Yunus, 2017). In *Hikmah* pedagogy teaching aids allows students to think. The characteristics of the stimulus material of the story text in the pedagogy of Wisdom are (1) having dialogue, (2) a minimum of two characters (3) Containing an issue, problem and concept (4) Unreasonable situations are also created (5) Having pure values (6) Conceptual confusion so that readers try to give different and meaningful interpretations (7) have inquiry questions (Hashim & Alias, 2020).

Furthermore, the needs from the analysis on secondary schools are facilitators. Teachers as facilitators will influence students in learning (Rahmawati & Suryadi, 2019). The teacher's job as a facilitator is to guide and help students solve problems, encourage students' cognitive skills and encourage students' self-directed and collaborative learning. Among the techniques used to function as a facilitator are asking open-ended questions, encouraging students to use FILA charts, focusing on problem scenarios and asking students to make explanations (Fazian Mohammad, 2014).

Next, for the second objective, which is to understand the problems or limitations faced by teachers, the theme that can be identified for primary schools is the limitation of self theme and for secondary schools is the application of morals. The limitations faced by teachers in implementing pedagogy are seen to affect the achievement, motivation and attitude of students. Various issues on teaching and learning involving the readiness of teachers, infrastructure factors, preparation of teaching aids, the situation of students in the classroom and the use of technology are among the limitations that exist among teachers that are commonly found

through studies previously conducted (Mohd Syaubari & Ahmasd Yunus 2017; Irwan Fariza Sidik et al. 2019; Muhammad Talhah Ajmain et al. 2019). This is also in line with the study (Syafiqah & Tengku Sarina 2017) which stated that teachers' problems include personality problems and GPI quality.

Besides that, the next limitation is to provide moral education to students. Moral education is an important component as it begins with the acknowledgement of the Oneness of Allah s.w.t. In other words, religion is fundamental in the formation of human morality. Without religious ties, a moral education will not be stable and permanent but only temporary which eventually leads to the failure of moral education. It was stressed that religious education is believed to be able to influence the way children think, especially adolescents and subsequently their behaviour. Therefore, people with religious education are more oriented to practice Islamic moral values and avoid bad deeds (Suhid, 2005).

Conclusion

This needs analysis study provides preliminary information on the aspects that need to be focused on in the construction of the next phase, which is the design and development phase. Among the aspects emphasized by primary school teachers are such as student-centred, 21st Century Learning, Oral Questioning, Interactive Stimulus Materials and Attract Interest while the aspects that need to be focused on in Secondary Schools are Thinking Skills, Current Issues, Integration of Scientific Knowledge And Revelation, Interactive Teaching Aids and Facilitators. *Hikmah* Pedagogy is a change in teachers' teaching style. It is one of the teaching patterns that encourage students to think through questions and questioning as suggested by Socrates. Through high-level questioning techniques, build students' minds to think more broadly and anticipate something deeper than just the basics. This is in line with the concept of HOTS in 21st century learning which encourages students to think at a higher level.

During discussions, the teacher needs to be a facilitator. The teacher can indirectly improve their own questioning techniques and probing questions. When using the PI approach, the teacher's role differs from the traditional role. The teacher only plays a minor but very important role as a facilitator in initiating the discussion, probing their students, and steering it to fruition. Therefore, the teacher needs to give the opportunity for the students to voice out their opinions. The teacher only facilitates during the teaching and learning processes.

The are several limitations to this study. This study focuses on the need analysis for primary and secondary students. It Is possible that, other researcher studies the need analysis for upper secondary students or higher education students in the future. Next, this study investigates the need analysis of Hikmah Pedagogy module using interviews only. Upcoming studies should include survey that look at different of demography in age, gender, types of school, socioeconomic and teaching experience, or interviews experts to see the different results. This

research used ADDIE framework. It Is suggested in future, the researcher should use different framework. Moreover, the purpose of this study is on developing module. In forthcoming, the research can develop model of Hikmah Pedagogy.

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