

**THE EFFECT OF INSTRUCTIONAL VIDEO DRAMA ON STUDENTS' PERCEPTIONS
ON THE OBSERVANCE OF ISLAMIC ETHICS: AN EXPERIMENTAL APPROACH**

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ABSTRACT

Instilling Islamic ethics into students' mind is regarded as the main and fundamental objective of Islamic education. Such objective is difficult to be achieved through the adoption of traditional approach of teaching. Therefore, this study aims to investigate the effect of instructional video drama in instilling Islamic ethics among secondary school students in Kano state of Nigeria. 60 students from School for Arabic Studies were randomly selected and assigned into control and experimental group. The researcher adopted lottery method of random sampling to select the subjects for the experimentation. A survey using adapted questionnaire measuring students' willingness towards the observance of Islamic was administered to the students of both control and experimental group. For the triangulation purpose, one on one interview was carried out to support the quantitative result. The data was analyzed using independents sample t-test to find out statistically significant difference of the mean score between the two groups. Moreover, inductive analysis technique was employed to analyse interview. The result shows corroboration between the two data sets (survey and interview). It is revealed that students from experimental group have higher willingness towards the observance of Islamic ethics than those in the control group. Finally, this research serves as benchmark for integrating video drama in teaching Islamic studies in general and Islamic ethic in particular.

Key words: Islamic ethics, video drama, experimental research.

1.0- INTRODUCTION

Instilling Islamic ethics in the mind of Muslim students are considered as one of the fundamental objectives of Islamic education and the establishment of Islamic schools. Langulung (1989) describes Islamic education as a long life process of preparing an individual to actualize his role as the vicegerent of Allah on earth and thereby contributes fully to the construction and development of his society to achieve well-being in this world and hereafter. To be a vicegerent of Allah, a person has to be ethically groomed by observing the right of other people upon him, especially his parents, family and those are seen as the closest people to him.

Similarly, Al-Attas (1979) is in the view that Islamic education leads to character-building and value acquisition in the sense that a child is exposed to an education that predominantly teaches such values like love, obedience, care forgiveness, respect and trustfulness. As he cites:

“The purpose of Islamic education is not to cram the pupil’s head with facts but to prepare them for a life of purity and sincerity. This total commitment to character-building based on the ideals of Islamic ethics is the highest goal of Islamic education” Al-Attas (1979).

However, the act of teaching Islamic ethics requires maximum efforts and adequate preparation from teachers. Students are not only expected to merely memorize and understand the concept of Islamic ethics, rather, they are also required to internalize and practice the concept in their lives. Moreover, the concept of Islamic ethics and values cannot be taught concisely and completely by teachers through traditional method of teaching and inadequate integration of Technology (like video) in teaching. Therefore, it is the responsibility of teachers to make a better use instructional technology like video in their teaching.

The use of video as a learning tool has been accepted and considered as one of the effective technologies used to facilitate classroom instruction (Steffes and Duverger, 2012). There are many published researches in the ProQuest Educational Journal Database between 2005 and 2015, which were carried out on the roles of video in facilitating the processes of teaching and learning. A few of the researches carried out were that of Isiaka (2007), Morain and Swart (2012), and Blomberg, Sherin, Renki Glogger and Seidel (2014). This vividly designates that video is still regarded as one of the effective medium for learning enhancement in this epoch of rapid technological development.

Instructional video drama is considered to be a useful and an appropriate learning resource for Islamic education, because it relates to both theoretical and ethical aspects of knowledge. Sahil (2007) expresses that teachers can easily achieve any aspect of the three learning domains; cognitive, psychomotor, and affective, through video integration in their teaching.

Nigeria is a multicultural and multi-religious country, Islamic studies are considered to be a core subject among secondary school students in most of the Northern states of Nigeria; like Kano. However, the subject is confronted with many challenges such as inadequate instructional materials, the use of memorization methods to teach, a rigid curriculum and a lack of technology integration (Galadanci, 2011, Kazeem and Balogun, 2013). Thus, the use of instructional video drama techniques to teach Islamic studies is imperative to overcome most of these obstacles.

2.0- STATEMENT OF THE PROBLEM

The observance of Islamic ethics in Muslim life is considered as one the most fundamental objectives of Islamic education. There are many authentic hadiths which categorically indicated the virtues and importance of good character in Islam. For example, Imam Malik reported that the messenger of Allah, peace and blessing be upon him, said: “*I have been sent to perfect good character*”, (al-Muwatta, 1614). Thus, Islamic studies curriculum in Nigeria was designed to evaluate the extent students acquire knowledge in Islamic studies in relation to the practical

application of Islamic teaching and ethics in contemporary Muslim life, and the role of Muslim in a society such as spiritual, moral, socioeconomic and intellectual roles (Lemo, 2012).

However, the practice of Islamic ethics among young Muslims is dwindling especially in their social relationship with others in the social environment. Thus, Muslim scholars are called for taking immediate action to reduce the instant occurrences of the social ills. For example, Ajidagba (1990) conveys that there is an urgent need to gradually instil moral and ethical values in the mind of Muslim adolescents. Similarly, Kassim and Balagun (2013) laments for the trend of indecency seems to be rampant and source of sorrow in almost all Muslim societies, then, he expresses the need to revise Islamic studies curriculum. Such revision, however, can be more appropriate for emphasizing the aspect of moral values at secondary schools level as it accommodates preponderance of adolescents. This clearly shows the urgent need to address the issues of moral decay among people through Islamic education at secondary school level. Therefore, this research will provide an intervention in teaching strategies with the intention to address the weakness of the traditional teaching.

3.0- LITERATURE REVIEWS

Video is considered as one of the most usable and effective media used to facilitate students' learning by teachers. It is defined as a visual source of multimedia which integrates a series of images processed electronically into digital format and displayed in on a screen with enough rapidity as to create motion picture. Many researchers are in the opinion that the use of video in teaching maximize the learning process and help in restricting teachers to dominate classroom activities (Davies, 2011), engage students into classroom activities (Kay, 2014), and increases the efficiency and quality of students' learning (Ljubojevic, Vaskovic, Stancovic, & Vaskovic 2013; and Zhou, Griggs, & Nunamaker, 2006).

Moreover, video has been used to teaching different concepts and skills and it is applied on diverse number of students even those with special needs case and it is found as good medium in helping students to memorize the facts for long time (Tilestone, 2004), facilitating learning (Ljubojevic, Vaskovic, Stankovic and Vaskovic, 2013, Zhang, Zhou, Griggs, & Nunamaker, 2006), enhancing students' motivation, enjoyment and satisfaction and increasing the possibility for deeper understanding of the subject (Kay, 2014, and Zhang, Zhou, Griggs, & Nunamaker, 2006), developing independent learning and enhancing collaborative learning, and communication skills among students (Akar & Darkin, 2012).

There are different types of videos that can be used in the classroom instruction. The choice of any of the videos depends on the learning outcomes and students' characteristics. Some of the video categories are (a) instructional video drama, (b) action video, (c) romantic video, (d) comedy video, (e) romantic comedy video, (f) documentary video, (g) TV programs, (h) commercial video, (i) college music videos, and (j) faculty or student made videos (Berk, 2009). Each type of video plays some important role in teaching and learning. In this research, instructional video drama is chosen, because it is deemed the most suitable form of video to use for the objectives of this study. Huasman (1991) has noted that instructional video drama is the most convincing format in maintaining students' attention. According to Gayeski (1983) dramatization is commonly used to teach interpersonal skills or to present information in a softer form, compared to a lecture. She added that this is the best format for presenting role models to students or for stimulating the interest of unmotivated learners.

The advantages of video integration in teaching and learning have been identified in many researches. Some of the advantages include showing real life experience to students (Sahil, 2007), promote students' learning satisfaction (Marten, Evans, & Foster, 2006); promotes students'

learning enjoyment and interest compared to traditional classroom methods. According to Zane (deucation.com, 2013), the visuals and sound effects of the video also make it an ideal means to help auditory and visual learners learn effectively. The additional use of subtitles is said to provide an opportunity for students to watch, listen and even read the description of each video presentation. Besides that, the integration of video in teaching stimulates and actively engages students with classroom activities and enhances their motivation.

4.0- RESERACH METHODOLOGY

4.1- Research Design

The researcher employed experimental research design to evaluate the influence of video drama on students' observance of Islamic ethics. According to Creswell (2012) experimentation is the design of choice for studies that seek causal conclusion, and particularly evaluations of education innovation. True experimentation is the best tool and indeed the only fully completing method of establishing causation due to its ability to control all confounding variables which might influence the relationship (Mertins, 2010).

Therefore, researcher adopted Randomized Post-test Only Control Group Experimental Design. This is because to Ary, Jcobs, Sorensen and Razavieh (2010), it is the design recommended for research in changing attitudes (such as observance of Islamic ethics), and when pre-test is not available or not appropriate –as applied in this research. According to Ary, Jcobs, Sorensen and Razavieh (2010), this kind of experimental design is one of the most powerful of all of experimental designs.

The main research question of this study designates as: “Is there statistically significant difference between students in the control (without video) and experimental group (with video) in terms of their perceptions towards the observance of Islamic ethics?” Islamic ethic is defined as a way of maintaining virtues to the optimum level by avoiding wrong doing and to act on doing the right action as prescribed in Islam. It deals with relationship between man and his Creator (Allah), man and his fellow men, men and other creatures in the universe and man with inner most self (Omar, 2013). Observance of Islamic ethics in the context of this research is referred to students' willingness to the extent they will adhere to Islamic virtues at the optimum level by avoiding what is wrong and doing the right and desirable things. Six constructs were used to measure students' willingness toward the observance of Islamic ethics which are goodness toward parents, goodness toward family, avoidance of extravagance, avoidance of adultery or fornication, and avoidance of killing of oneself or an innocent soul. Therefore, this study tests the following hypothesis.

H₁: there is statistically significant difference in the mean score between students in experimental group and those in control group in their perceptions toward the observance of Islamic ethics.

4.2- Process of the Video Development

Due to inadequate videos of teaching Islamic ethics as enshrined in the syllabus of secondary school in Nigeria, the researcher designed and developed an instructional video drama for teaching Islamic ethics. The video was dramatized to teach students Moral lessons from Qur'an (Q.17:23 – 39). This includes: Islamic ethics toward parents and relatives, prohibition of extravagance, prohibition of getting closer to fornication and prohibition of killing in Islam. All these topics were taught as they are in the secondary schools Islamic studies curriculum. Moreover, Subject Matter Experts (two Islamic studies teachers and one hafiz) and Technical Matter Experts (instructional designer, graphic designer and one director in Kannyhood industry) formatively evaluated the video in terms of the content quality, presentation style and reusability of the video. Their assessment revealed that the video possesses good quality of the content, entails effective presentation style and it is reusable into

classroom instruction. Therefore, this paper attempts to summatively evaluate the influence of the video on students' observance of Islamic ethic.

4.3- Subject of the Study

There were 60 students randomly selected from the School for Arabic Studies (SAS) Kano. The researcher first obtained the lists of all Form 1 students from the school. During the time of conducting this study, there were 300 students. Then the researcher adopted lottery method of random sampling to select the subjects for the experimentation. In the lottery method each member of the population was assigned a distinctive number. The number was blindly folded and put in a bowl or a hat and mixed thoroughly. Then the researcher picked the numbered tags from the hat. All the students bearing the numbers picked by the researcher were selected as the subject of the study. Finally, the students were randomly assigned into experimental and control group through the same procedure mentioned above. Each group has a minimum of 30 students as recommended by Ary, Jacobs, Sorensen and Razavieh (2010). Students in the both experimental and control group were males with an average age of 14.5 and 14.9 years in the both groups respectively. However, none of the subjects was reported with learning disabilities in both groups. They were picked based on their average performance in the overall subjects in school.

4.4- Instrument

In this study, two instruments were used for data collection; survey and interview. These instruments were combined in the study to triangulate the data and to support the quantitative result.

5.3.1- Survey

A questionnaire is an instrument used for quantitative data analysis. It was used to evaluate the influence of the video on students' willingness towards the observance of Islamic ethics. The questionnaire was adapted from three different sets of questionnaire which are the Multidimensional Measure of Islamic Spirituality (MMS) developed by Dasti and Sitwat (2014), Scale of Attitude toward Islam and the Index of Islamic Moral Values developed by Sahin and Al-Failakawi (2008). The questionnaire consisted of two sections. The first section contained 4 items of the respondents' demographic information, which include age, Identification number (ID), group and class. The second section of the questionnaire includes 25 items that measure 5 constructs; goodness toward parents, goodness toward family, avoidance of extravagance, avoidance of fornication and avoidance of killing. 5 likert scale ranging from 1 = strongly disagree to 5= strongly agree was used.

5.3.2- Interview

Interview was one to one interview, which was conducted after the implementation of the video in the class (summative evaluation stage). This kind of interview is a process of data collection in which the researcher asked questions to and recorded answers from one participant in the study at a time (Creswell, 2012). The researcher used semi-structured interview questions to obtain information from the respondents. The purpose of the one to one interview in this research was to evaluate the influence of the video on students' willingness toward the observance of Islamic ethics. The researcher purposely selected three students from the experimental group for the interview.

4.5- Learning Content

The topics treated in the experimentation were Moral lessons from Qur'an (Q.17:23 – 39). This includes: Islamic ethics toward parents and relatives, prohibition of extravagance, prohibition of

getting closer to fornication and prohibition of killing in Islam. All these topics were taught as they are in the secondary schools Islamic studies curriculum.

4.6- Experimentation Procedure

Subjects in all groups went through the following procedures:

- i- Introduction: at the beginning of each session, the purpose and procedure of the experiment were clearly explained to the students.
- ii- Teaching procedure: both groups were taught Islamic ethics related to goodness toward parents and family on one hand, and avoidance of fornication, extravagance and killing on the other hand. In the experimental group, video was integrated to facilitate the instruction. However, in the control group it was not integrated. The instruction lasted for 90 minutes in each group.
- iii- Post-test questionnaire and interview: at the end of the study students were given a questionnaire which measures students’ observance of Islamic ethics. To support the statistical results, the researcher interviewed three students on the influence of the video on the observance of Islamic ethics. Figure 1 presents the summary of the experimental procedure.

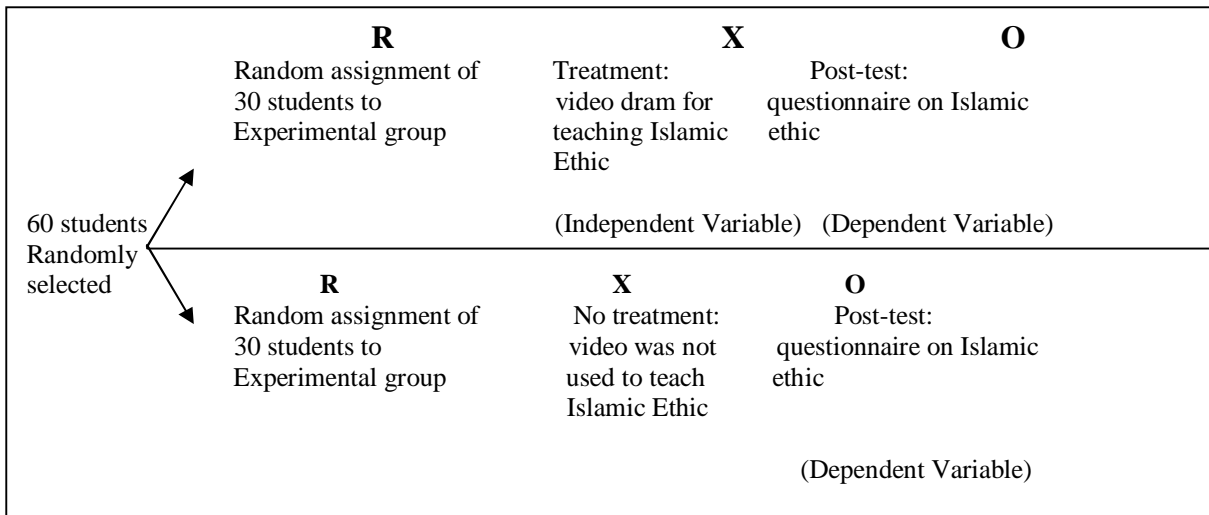


Figure 1: Summary of the Process of experimental design of this study

4.7- Validity of the experimentation

Results of the experimental design are considered valid once they are obtained due to the manipulation of independent variable and it can be generalized to the context beyond the experimental setting (Merten, 2010). The threats confronting internal validity include history, maturation, testing, instrumentation, mortality, selection, regression and experimental mortality (Merten, 2010, Cresswell, 2012, & Godwin, 2010). These threats were control in this research. The use of random assignment of the subjects in this study controlled the threats of selection, maturation, statistical regression. Throughout the experimentation, none of the subjects dropped out any of the two groups, thus, the mortality threat was controlled. Moreover, because none of the participants of the experimentation were tested twice, testing was not a possible threat to the study. However, to eliminate the threat of experimenter bias, the researcher did not involve himself in the act of dividing students into either control or experimental group.

4.8- Data Analysis Procedure

Descriptive analysis in forms of frequencies and percentage were used to analyze the demographic information of the participants. In addition to that independent sample t-test using the Statistical Package for Social Science (SPSS) version 20.0 was used to evaluate the influence of the video on students' observance of Islamic ethics. Independent sample t-test is an inferential statistical test that determines whether there is a statistically significant difference between the means in two unrelated groups on the continuous, dependant variable (s). Significance level at 0.05 was set as a criterion for either to accept or reject the alternate hypotheses. Using $p=0.05$ is the indicative of feasible study which has fair chance of picking up those effects which are great enough to be of scientific interest (Bross, 1971).

5.0- RESULT

5.1- Demographic Information of the Subjects

Demographic characteristics comprise of the respondents' group, gender, age and class. The data was screened to ensure that are no missing values and incorrect entries. Table 5.1 presents demographic variable of the respondents and it is revealed that the respondents were divided into control group and experimental group. Each group consisted of 30 participants indicating that both groups have equal proportion. All respondents from both groups were male accounting for 60 participants, representing 100%, indicating all the respondents are male. The age of the students was 15 years old. Similarly, most of the respondents (31) were affiliated to science classes representing 51.7% while those in arts class were least accounting for 29 representing 48.3%.

Table 5.1
Demographic Profiles of the Respondents

Variable	Frequency	Parentage
Group		
▪ Control Group	30	50.0
▪ Experimental Group	30	50.0
Gender		
▪ Male	60	100.0
Class		
▪ Science Class	31	51.7
▪ Art Class	29	48.3

5.2- Hypothesis Test

The alternative hypothesis was tested to reveal the effect of video drama on students' perceptions toward the observance of Islamic ethic. The hypothesis is "There is statistically significant difference in the mean score between students in experimental group and those in control group in their willingness toward the observance of Islamic ethics".

Islamic ethics as in the context of this study includes: goodness to parents (GP), goodness to relative (GR), avoidance of adultery (AA), avoidance of extravagance (AE), and avoidance of violence (AV). Because this study employed Randomized post-test only control and experimental group design, one alternate hypothesis is tested and was supported with qualitative findings gained through semi-structured interview with students. In order to determine the influence of experimental (video) on the students' willingness toward the observance of Islamic ethics, Independent Sample t-

test was used. All the items were clustered for a mean score to represent for one construct based on the dimensions of Islamic ethics.

Table 2
Mean, SD, t and P values for Control and Experimental Groups of Students' Willingness toward the Observance of Islamic ethics

Variable	Group	N	Mean	Std. Deviation	T	Mean Differences	p
Willingness toward observance of Islamic ethic	Control	30	4.2413	.30706	-3.869	-.23600	.000
	experimental	30	4.4773	.13159			

Table 2 demonstrates the result for independent t-test comparing the mean scores of the students of control and those in the experimental group in their willingness toward the observance of Islamic ethics (as all dimensions of Islamic ethics were cumulated). The result shows that statistically significant difference is found between the two groups ($t(58) = -3.869$, $p = .000$). This designates that the video has an influence on students' willingness toward the observance of Islamic ethics.

Furthermore, to observe which dimension of Islamic ethic is more apparent to contribute to the significant value, independent sample t-test was also employed for each dimension. Table 5.3 demonstrates the results for independent t-test comparing the mean scores of control and experimental group of the students' willingness toward the observance of Islamic ethics. The result indicates that there are no statistically significant difference between students in control and that of experimental group in their willingness toward GP ($t(58) = -.440$, $p = .234$), AE ($t(58) = -1.650$, $p = .069$), and AV ($t(58) = 1.171$, $p = .246$), indicating that students in the control and experimental groups do not significantly differ in terms of their perceptions toward the observance of Islamic ethics in their relation with their parents, avoidance of extravagance and violence.

However, the results show that there is statistically significant difference between students in the control group and those in the experimental group in the remaining two dimensions of Islamic ethics; goodness toward family GF ($t(58) = -7.839$, $p = .000$), avoidance of adultery AA ($t(58) = -9.633$, $p = .000$). This denotes that the treatment does not have an effect on three dimensions of Islamic ethics (Goodness to Parents, Avoidance of Extravagance and Avoidance of violence) on one aspect. On the other hand, the treatment has an effect on two dimensions (Goodness to Family and Avoidance of Adultery as depicted in Table 3. This scenario could be due to the fact that the questions were merely based on common understanding moulded in the social norms and culture. Thus, the video is just an enhancement of their common beliefs and awareness.

Table 3
Mean, SD, t and P Values for Control and Experimental Groups for the Dimensions Of Islamic Ethics

Variables	Group	N	Mean	Std. Deviation	T	Mean Differences	p
Goodness to parents	Control	30	4.5714	1.03152	-.440	-.08571	.234 ^{ns}
	Experimental	30	4.6571	.26949			
Goodness to Family	Control	30	3.8917	.35162	-7.839	-.65833	.000
	Experimental	30	4.5500	.29653			
Avoidance of extravagance	Control	30	4.4889	.33600	-1.850	-.15556	.069 ^{ns}
	Experimental	30	4.6444	.31481			
Avoidance of Adultery	Control	30	4.2286	.16180	-9.633	-.41905	.000
	Experimental	30	4.6476	.17490			
Avoidance of Violence	Control	30	3.7833	.39246	1.171	.11667	.246 ^{ns}
	Experimental	30	3.6667	.37905			

ns: indicates statistically significant difference was not found in the dimension.

To triangulate the data obtained from the survey, the researcher purposely selected three students based on their active participations in class for one to one interview. The interview data was transcribed; coded and emergent themes related the research question were generated and presented in the Table 5.4.

Table 5.4
Identified Themes from Research Question One

S/N	Themes
1	Understanding and Internalization of the concepts
2	Real life examples
3	Questions designed in the video

Understanding and Internalization of the Concepts

The findings reveal that the visual and audio presentation of the video really helped the students to understand the lesson. They understood why and how parents and family should be treated well in this life. Besides that, students appreciated how evil deeds such as extravagance, closeness to fornication or committing the violence were presented in a logical approach which really helped them to realize on the punishment Allah is real. S1 said:

“Through the visual presentation of the video I really understand the lesson very well and the story of the video and the way it was presented really touched my mind and I very pity the father. Thus, I felt I had to treat my parent very well as instructed in the Qur’an”.

Internalization of the Islamic ethics is the next step after understanding; it is referred as a metaphor, in which something (i.e. an idea, concept, and action) moves from outside the mind or personality to a place inside of it (John, 2008). Students replied to the following statement when asked “how do you think this video helped you to internalize the ethics into your daily life”. According to S3:

Actually, the way the lesson is presented in drama form, we first get the meaning of the verses through artists’ discussions from the video (to me this is the first time to see this). Then, we saw from the video the practical example on why and how we should treat our parents as prescribed in the Qur’an. This really touched my heart and

I believe that Insha'Allah I will be obedient son to my parents, help my family and try to avoid unethical acts.

Presentation of Real life Examples

Real life examples dramatized in the video especially the one related to parents is one of the examples really touched students' mind and make them realize how parents experience different hardship and sacrifice themselves for the betterment of their children. For example, the hadith as narrated by Jabir (R.A) in which a son complained about his father to Prophet Muhammad (P.B.U.H). His father took his money to for himself. The father then came to Prophet Muhammad (P.B.U.H) and explained to him how he spent his sons' money. The father reported to the Prophet about the efforts he made and the money he spent for the betterment of the son when he was a child. The hadith and the way it was presented in the video touched the students' feeling and they realized the importance to tolerate and respect their parents. S2 said:

Wa'Allahi I was about cry when I was watching the father narrating the way he well treated the son when he was young and finally the son betrayed him. On the other hand, I was blaming myself as how I disobeyed them some times. *Insha'Allah*, from now I will not do so again.

Another example is that of the youth who asked his Teacher to legalize fornication for him. The extent of how the conversation took place between the youth and his *ustaz* was among the real life examples that touched the students' minds and realization of the wisdom behind the prohibition of fornication in Islam. S3 said:

I was shocked when I saw a youth asking *Ustaz* to legalize fornication for him; I was expecting the *ustaz* would beat him. Instead, the *ustaz* showed the youth the negative effect of fornication in a logical way. Through that I really understand the negative effect of fornication.

6.0- DISCUSSION OF FINDINGS

The result shows that the video has positive influence on students' perceptions on the observance of Islamic ethics. Statistically significant difference was found between control and experimental group on students' observance of Islamic ethics. This designates that video integration in teaching Islamic studies in general and Islamic ethics in particular is very helpful for achieving one of the fundamental objectives of Islamic education in instilling good character in the students' mind.

This result is similar to that of Alhabash (2012) who conducted an experimental research to investigate the effect of *Peace Maker* video game simulation of the Palestinian-Isra'ili conflict, on the change of American students' attitudes toward Palestinians and Israelis as a function of nationality assignment. Before playing Peacemaker, participants had a general tendency to express more favourable views of Israelis than Palestinians. However, after playing Peacemaker for 20 minutes, participants' self-reported attitudes changed significantly. The overall evaluations of Palestinians positively changed, and those of Israelis negatively changed after playing Peacemaker.

Additionally, the result is also similar to that of Alldredge, Johnson and Sanches (2006) from their experimental research on the effect of video on students' attitudes toward statistics. It revealed that students with higher scores on standardized tests of mathematical and verbal ability, who were exposed to the video treatment, had more positive attitudes toward statistics than video exposed students with lower ability scores and more than students who were not exposed to the video treatment.

7.0- CONCLUSION

Inculcation of Islamic ethics into students' mind is one of the fundamental objectives of Islamic education. Despite ~~that~~ the students have been taught Islamic education in secondary school, the occurrence of unethical acts among the youth is rampant. This might be due to the weak strategies in teaching Islamic studies. Thus, there is an urgent need to revive the method of teaching Islamic studies by integrating technology (like video) in teaching the subject. Therefore, this research has investigated the effect of instructional video drama in instilling Islamic ethics among the students. The video was designed and developed by the researcher and it was formatively evaluated by Subject Matter and Technical Matter Experts and ~~it~~ was found to be valid, ~~a~~ good presentation style, and reusable into classroom instruction. Moreover, the video was summatively evaluated through experimentation and the result revealed that the video has a positive influence on overall students' perceptions of observance of Islamic ethics. Therefore, it is recommended for Islamic studies teachers to make use of this video for teaching Islamic ethics as it is found effective on enhancing students' observance of Islamic ethics.

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