








Summary of possible universal moral values in language pedagogy: A systematic review

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Abstract

Moral value is one of the crucial elements in human development, where moral or civic education formed a substantial part of the focus on personal development. This study examined the inculcation of universal moral values (UMVs) using language in teaching and learning as a vehicle to instil the UMVs. It has been ascertained through previous research findings that there is a dearth of systemic review approaches used in examining the universality of moral values, and how they can be inculcated via language teaching and learning. Hence, the use of the systemic review approach in this study contributes significantly to the field of the research area, as it employed this type of approach to fill the gap in the field discipline. In this study, the relevant literature on UMVs in language pedagogy (teaching and learning) are analysed based on the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) statement review method. Through the systematic review of Scopus, Web of Science, EBSCOhost, Google Scholar, ProQuest, and Research Gate databases, it was identified that there were 29 related studies. The result revealed four main themes related to the inculcation of UMVs in students through language teaching and learning (LTL). The four main themes comprised: the role of a language teacher, the language curriculum content, language activities, and interactive language multimedia. The researchers forwarded several findings-based recommendations from this study that for future studies there should be an emphasis on UMV-related language analysis, and a parallel research technique be conducted such as contacting experts in the field and citation tracking.

Keywords: language; review; universal; values; PRISMA

1. Introduction

Over the years, the world has witnessed the evolution of moral education globally. The perception towards education is that it is a process of imparting knowledge, skills, and ethical (moral) values to ensure a more balanced human development. Values are defined as “principles or standards of behaviour; one’s judgment of what is important in life”, or “the concept of goodness, desire and

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righteousness that are socially and personally shared and accepted among common people” (Oxford Dictionary, 2008). This definition is not very different from the universal moral values (UMVs) as it emphasises the applicability and inculcation of moral values found in societies, which are moral values shared by various religions, traditions, and communities consistent with universal values (Balakrishnan, 2010).

The education scenario in Malaysia is an ongoing process. Its aim is towards the enhancement of individuals’ potentials in a holistic and integrated manner. Subsequently, its objective is to produce a balanced and harmonic individual in the intellectual, spiritual, emotional, and physical aspects based on a firm belief in and devotion to God. Education is an enabler for an individual to contribute to the harmony and betterment of the family, the society, and the nation (Pusat Perkembangan Kurikulum, 2005). If moral values are achievable through the curriculum, then the balance and harmony aspired in the National Education Philosophy will be achieved.

The Malaysian educational system initiated the emphasis on moral values simultaneously with the inception of the New Primary School Curriculum (Kurikulum Baru Sekolah Rendah - KBSR) in 1983 and the Integrated Curriculum of Secondary School (Kurikulum Bersepadu Sekolah Menengah - KBSM) in 1989 (Pusat Perkembangan Kurikulum, 1988). Subsequently, in 2011, the Ministry of Education Malaysia started rolling out the new Kurikulum Standard Sekolah Rendah (KSSR) in stages, starting from Year 1. By 2016, the KSSR will be in place for all primary school years. A comparable standard-based reform of the Kurikulum Standard Sekolah Menengah (KSSM) will be ready to roll- out to Form 1 students in 2017 (Ministry of Education Malaysia, 2013,4-2). Consequently, the national curriculum is a revamp of the previous curriculum, equipping the students with the relevant knowledge, skills, and values to face the challenges in the 21st century (Chin et al., 2019). The initiation of civic education in the curriculum aims to develop holistic individuals; focused on ethical values. Towards achieving this aim, five subjects, which are, History, Islamic Studies, Moral Education, Malay Language, and English Language, were integrated with elements of ethical (moral) values (Ismail et al., 2019).

Nevertheless, integrated moral values in education should be holistic and not restricted to these subjects only. This consideration includes all language classes, with the language curriculum not focused solely on macro language acquisition skills as the norm (Mohamed Ali, 2017) or language used for academic or occupational purposes (Mohd Nizwan Musling & Mohd Taqwudin Mohd Yazid, 2019). It should also take into account the instilling of moral values. Thus, the language curriculum must contain innovative elements through the inculcation of moral values to realise the National Education Philosophy, which is focussed on the development of individuals in a holistic and integrated manner (Robiah Kulop Hamzah, 2011; Tan, 1997).

Conventionally, language is a vital means of promoting interactions, national cohesion, and preservation of culture, in addition to the cultivation of moral values. Owing to this, taking the Yoruba language curriculum in Nigeria as an example, the emphasis on the prominence of language in teaching and learning in schools is to protect and promote the Nigerians culture, inculcate moral values, and develops the students’ physical skill and character-building (Ayo et al., 2019).

Unfortunately, there is an extensive focus on academic achievement rather than the inculcation of moral values in the current prevalent education system. Consequently, the neglect of adequate education has contributed to the discredit of value creation in younger generations. The absence of moral values in education has resulted in students behaving more negatively (Hasan et al., 2014, Mohamed Ali, 2017).

Hence, based on the current articles guided by two leading research questions, the researchers will execute a systematic review on - (1) what is the concept of universal moral values (UMVs), and (2)

how can we inculcate UMVs through language teaching and learning (LTL)? This study is focused on LTL related to the inculcation of moral values as they impact students' attitudes and development. It strives to utilise the present literature on UMVs and their implementation in language teaching and learning.

2. Method

This section contains the explication of the method utilised to gather and select studies related to UMVs, and their implementation in LTL. To scrutinise databases and materials used in the systematic review, the authors employed the 'Preferred Reporting Items for Systematic Reviews and Meta-Analyses' (PRISMA) method, inclusive of materials such as Scopus and Web of Science (WoS) databases as the primary references to scrutinise the databases and materials. There are four phases in the review process, which encompass (1) identification, (2) screening, (3) eligibility, and (4) inclusion, together with data abstraction and analysis.

2.1. Prisma

This study is based predominantly on the statement given out by 'Preferred Reporting Items for Systematic Reviews and Meta-Analyses' (PRISMA). A cohort of 29 review authors, methodologists, clinicians, medical editors, and consumers had developed the PRISMA statement. It contained comprehensive details regarding its background and development by focusing on methods adopted by authors in ensuring the transparent and complete reporting of systematic reviews and meta-analyses (Moher et al., 2009). It offers three advantages - 1) defining research questions in systematic research, 2) identifying inclusion and exclusion criteria, and 3) examining the extensive database of scientific literature in a determined time (Sierra and Cantera, 2015). The PRISMA helps in searching journal articles related to UMVs and their implementation in LTL.

2.2. Resources

This review uses Scopus and Web of Science (WoS) as the primary referrals employed in constructing this research. Scopus exceeds 22,800 journals from over 5000 publishers, covering a majority of topics encompassing subject areas on the arts and humanities, social sciences, psychology, and environmental science, including the hard sciences. Meanwhile, the WoS database consists of more than 33,000 journals covering over 256 disciplines, including subjects related to environmental studies, interdisciplinary social sciences, social issues, and development (Shaffril et al., 2018). This study referred to other reliable databases such as EBSCOhost, Google Scholar, ProQuest, and Research Gate to address the gaps in Scopus and WoS databases.

2.3. Eligibility and Exclusion criteria

There are four fundamental steps in the systematic review process identification, screening, eligibility, and inclusion. Accordingly, this section firstly identifies the predefined eligibility and suitability criteria for the crucial screening and exclusion steps of non-eligible aspects. The eligibility criteria encompass literature elements and appropriate empirical data from related journals. These will then be extracted, analysed, and used. The exclusion criteria include article reviews, book series, books, book chapters, short surveys, and conference papers. Secondly, the systematic review focuses on UMVs with their implementation in LTL. Hence, the inclusion involves only indexed articles in subject matters such as psychology, the social sciences, and the arts and humanities. Furthermore, the systematic review included only materials written in Malay, Indonesian, and the English language.

Thus, articles published in the hard sciences and materials not found in the three languages face exclusion. Thirdly, the period ranging from 2010 to 2020 forms one of the parameters. Lastly, all studies conducted worldwide are accepted if they meet the said predetermined criteria.

2.4. Systematic review process

The current research was initiated in January 2020, involving a systematic review process that utilised four phases (refer to Figure 1). Essentially, the first phase involved determining significant keywords to be used in the identification process, employing keywords synonyms through a thesaurus check. Additionally, this phase involved keywords employed in search results from previous studies. Notably, the identification phase involved words related to universal moral values; used in language teaching and learning were obtained through previous studies (as shown in Table 1). A total of 481 articles were identified (after removing four duplicates) as suitable for review. The second phase is the screening process. It involved the rejection of previous unrelated studies to narrow down the keyword search of the articles. This phase saw the exclusion of 340 materials, leaving a remaining of only 141 materials. The third phase that ensued is known as the eligibility process, involved accessing full articles. According to the eligibility criteria, the process excluded 112 materials as these materials did not contain relevance to moral values in education or language teaching and learning. The fourth and final phase is the inclusion phase. A total of 29 articles were selected for the review, as they were suitable for qualitative synthesis.

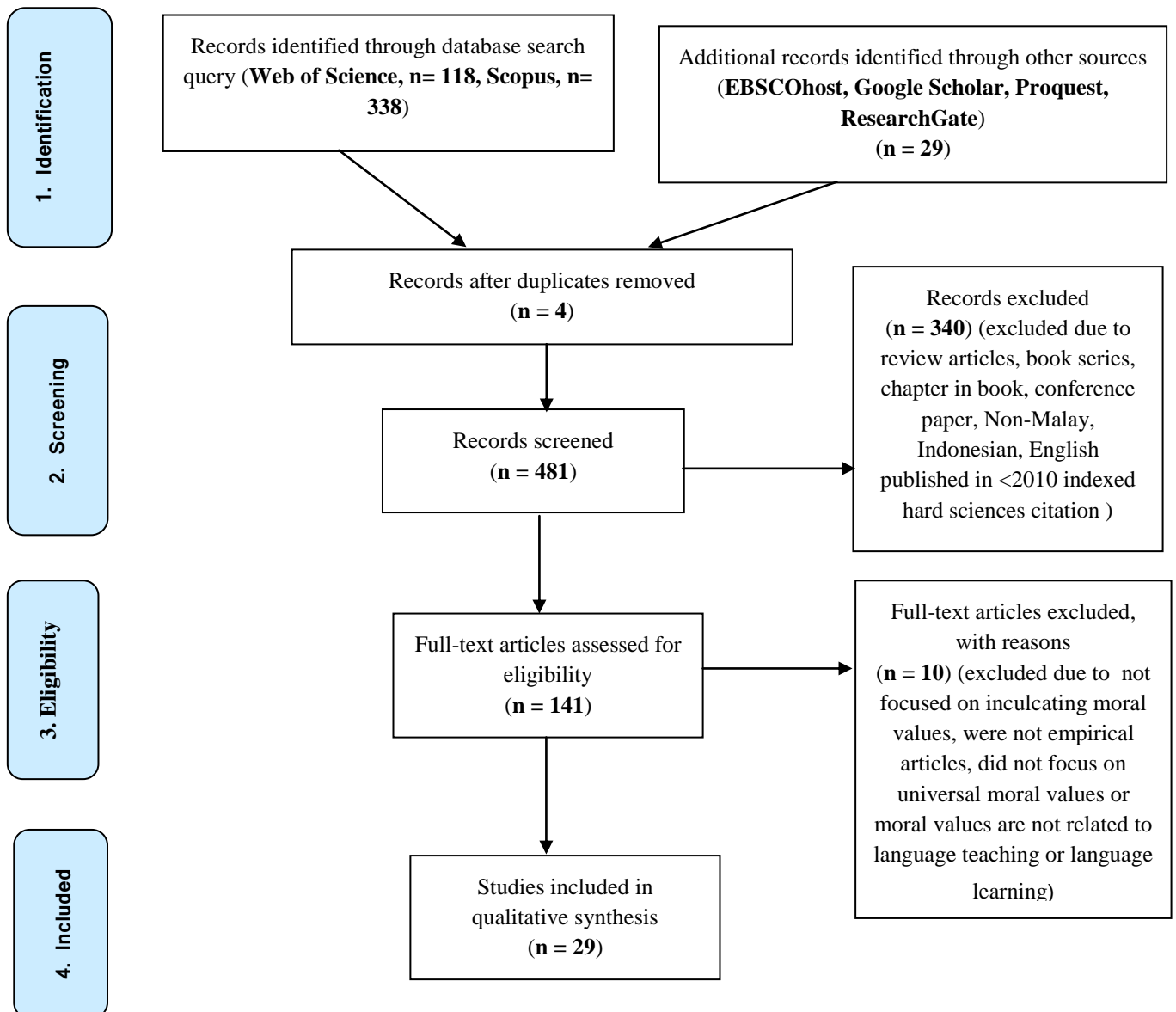


Figure 1. Prisma flow chart of the study for systematic literature review

(adapted from Moher et al., 2009)

Table 1. The search string used for the systematic review process

Databases	Keywords used
Scopus	TITLE-ABS-KEY (("inculcate*" OR "instil*") AND ("universal moral value" OR "moral value\$" OR "human value\$" OR "compassion" OR "self-reliance" OR "humility" OR "respect" OR "love" OR "justice" OR "freedom" OR "courage" OR "physical cleanliness" OR "mental cleanliness" OR "honesty" OR "diligence" OR "cooperation" OR "moderation" OR "gratitude" OR "rationality" OR "public spiritedness") AND ("language learning" OR "language teaching" OR "language analysis" OR "language study" OR "learning" OR "teaching" OR "language"))
Web of Science	TS = (("inculcate*" OR "instil*") AND ("universal moral value\$" OR "moral value\$" OR "human value\$" OR "compassion" OR "self-reliance" OR "humility" OR "respect" OR "love" OR "justice" OR "freedom" OR "courage" OR "physical cleanliness" OR "mental cleanliness" OR "honesty" OR "diligence" OR "cooperation" OR "moderation" OR "gratitude" OR "rationality" OR "public spiritedness") AND ("language learning" OR "language teaching" OR "language analysis" OR "language study" OR "learning" OR "teaching" OR "language"))
EBSCOhost	Moral values AND language learning AND language teaching EXPANDERS apply equivalent subjects LIMIT 2010-2020 SOURCE TYPES academic journals SUBJECT values (ethics), learning, education, foreign language education, ethics, moral education, teaching, language & languages, culture, education ethics, motivation in education LANGUAGE English.
Proquest	Universal moral values and its implementation in language teaching and learning LIMIT scholarly journals, 2010-2020, religion OR literature OR curricula OR teacher OR education OR studies OR language arts OR linguistics OR curriculum development OR language OR social studies education, article, english OR indonesian OR malay, religions OR teacher education quarterly OR language teaching OR management learning OR journal of language teaching and research or language arts.

2.5. Data abstraction and analysis

The process of data abstraction and analysis involved the analysis and synthesis of relevant remaining articles. Abstracts and full articles from the sourced items went through an in-depth reading to identify related themes and sub-themes, which responded to both main research questions. The extraction of data then ensued. U MVs-related topics and their implementation in LTL undergo qualitative analysis. Next, the authors organised the sub-themes related to the themes through systematic classification.

3. Results

The systematic review revealed four main themes and 13 sub-themes associated with the inculcation of U MV via LTL. The four main themes are (1) the role of language teachers (three sub-themes), (2) curriculum content (three sub-themes), (3) language activities (four sub-themes), and (4)

interactive language multimedia (three sub-themes). The results presented a comprehensive analysis of the UMVs and their implementation in LTL.

The eligibility criteria have included literature elements in the selection appropriateness criteria. Thus, two of the studies focused on Poetic text in the language class (Myhill et al., 2013; Gasienica 2017). Meanwhile, three studies concentrated on moral values in LTL (Mohamed Ali 2017; Othman 2014; Zuliana 2017), with one of the studies focused on Yoruba language curriculum (Ayo et al., 2019), followed by three studies that concentrated on the role of language teachers (Kubanyiova et al., 2016; Li et al., 2011; Archana et al., 2017).

Furthermore, in terms of UMVs-related items and usage in LRT, there were seventeen moral values -related studies associated with the education system (Pike 2011; Joseph 2016; Sari 2013; Pantic et al., 2012; Tosun et al., 2015; Watson et al., 2019; Karasel et al., 2018; Balakrishnan 2010; Ariyanti 2016; Hasan et al., 2014; Brodeur 2013; Anam et al., 2019; Ramli 2013; Kumar et al., 2012; Alcota et al., 2012; Behrens et al., 2014; Nair et al., 2013). Moreover, three moral values-related studies have utilised interactive language multimedia (Abdul Majid et al., 2012; Agrawal et al., 2014; Ibrahim et al., 2016).

In addition to these aforementioned studies, four studies used a quantitative approach, while another study applied a mixed-methods approach. The remaining studies (24) employed a qualitative approach. In terms of year of publication, the number of studies by year are as the following: 2019 (three studies), 2018 (one study), 2017 (three studies), 2016 (four studies), 2015 (one study), 2014 (four studies), 2013 (seven studies), 2012 (three studies), 2011 (two studies), and 2010 (one study).

3.1. Concept of universal moral values

Kinnier et al., (2000), discovered that seven religions contained universal moral values (UMVs). The religions are Judaism (the Tanakh), Christianity (the New Testament), Islam (the Koran), Hinduism (the Upanishads and Bhagavad Gita), Taoism (the Tao Te Ching of Lao Tzu), Confucianism (the Analects of Confucius), Buddhism (the Dhammapada) and three secular organizations (the American Atheists, the American Humanist Association and the United Nations). The study result concluded that there are four major categories to the UMVs, with more specific values. Table 2 illustrates these categories.

Table 2. A Short List of Universal Moral Values (Kinnier et al., 2000)

Major Value	Specific Value
1) Commitment to something greater than oneself.	<ul style="list-style-type: none"> ● Recognising the existence of and be committed to a Supreme Being, higher principle, transcending purpose, or meaning to one's existence. ● Seek the Truth (or truths) and Justice.
2) Self-respect, but with humility, self-discipline, and acceptance of personal responsibility.	<ul style="list-style-type: none"> ● Respect and care for oneself. ● Not to exalt oneself or overindulge so as to show humility and avoid gluttony, greed, or other forms, of selfishness or self-centeredness. ● Act in accordance with one's conscience and to accept responsibility for one's behaviour.
3) Respect and caring for others.	<ul style="list-style-type: none"> ● Recognising the connectedness between all people. ● Serving humankind and being helpful to individuals. ● Caring, respectful, compassionate, tolerant, and forgiving of others.

Major Value	Specific Value
	<ul style="list-style-type: none"> To not hurt others.
4) Caring for other living things and the environment	

Four main religions and ethnic groups in Malaysia which shared sixteen values are the Malays (Islam), Chinese (Buddhism and Taoism), Indian (Hinduism), and Christians. Thus, these values represented the traditional religious values in Malaysia, which are “compassion, self-reliance, humility, respect, love, justice, freedom, courage, physical and mental cleanliness, honesty, diligence, cooperation, moderation, gratitude, rationality, and public-spiritedness” (Tan, 1997).

Apart from religious and ethnic groups, various countries have adopted and adapted the concept of UMVs, with values from Turkey (20), New Zealand (8), Australia (9), the United States of America (12), United Kingdom (9), and Japan (13). The universality of moral values can be seen as overlapping and shared by several countries. Notably, Turkey specified the moral values of “justice, independence, peace, being scientific, diligence, solidarity, sensitivity, honesty, equality, tolerance, freedom, respect, love, hospitality, responsibility, hygiene, patriotism, health, family bounds and helpful” (Karasel et al., 2018). Meanwhile, the universality of moral values can be observed in New Zealand which identified the significance of the moral values of “honesty, obeying, caring for others, respect, responsibility, good-will, mercy and duty as the values of the country” (Karasel et al., 2018). In addition, Australia listed their observance of the values of “objectivity, respect to reality, respect to opinions, justice, equality, caring for others, freedom, accept diversities, and seeking peaceful solutions to clashes” (Karasel et al., 2018). Then, the United States of America (USA) stated “freedom, secrecy, trueness, power of justice, human dignity, justice, loyalty, international human rights fairness, equality, responsibility, honesty, diversity, and respect to authority” (Karasel et al., 2018) as what they considered as significant. They were followed by the United Kingdom (UK), which listed their selected values of “trust, justice, honesty, trust, self-respect, responsibility, fairness, humaneness and respect to differences” (Karasel et al., 2018). Lastly, Japan detailed the values of “justice, respect to the community, nature, the elderly and parents, being industrious, courageous, sincere, freedom, organisation, kindness, courtesy, friendship, modesty, patriotism and respect to other cultures” (Karasel et al., 2018) as being their choice.

The impact of various sources used in determining these UMVs has affected the varying number of values in the countries mentioned. The varying religious beliefs and sociocultural diversity have a marked influence on significant moral values selected. These values are shared and contained certain similarities and correlations. Hence, there should be no redundancy and recurrence of moral values in the four major UMVs categories. Significantly, the education curriculum can be imbued with selected moral values. Consequently, knowing the UMVs concept is the initial step before implementing their adoption into the education curriculum.

3.2. Ways to inculcate universal moral values (UMVs) via language teaching and learning (LTL)

The UMV inculcation manner via LTL investigated through an in-depth review revolved around four main themes, namely the role of language teacher, language curriculum content, language activities, and interactive language multimedia, in addition to the emerging 13 sub-themes.

3.2.1 *The role of language teacher*

This review revealed the roles played by teachers in instilling moral values in 19 out of 29 articles. The three sub-themes are the pleasant personality demonstrated by a teacher, interaction through the use of language-of-politeness, and the moral values taught by a teacher. Among the education elements is the language teacher. His/her responsibility is to manifest a good personality in terms of ethics and morals in the moral values installation model (Lickona 1991, Othman 2010; Kubanyiova et al., 2016). The demonstration of a good personality and mannerism has a significant impact on the students. These students can interpret their teacher's actions from the way they speak or behave, for the teacher to be exemplary role models for their students in shaping their personalities and moral values (Joseph, 2016; Ramli, 2013; Mohd Kamal Hassan, 2009; Tosun et al., 2015; Nair et al., 2013).

Subsequently, teachers can demonstrate their concern through empathy and by taking care of their students' needs. Teachers who maintain their patience, are tolerant and who motivate students' participation are likeable by the students. Hence, teachers should exploit this opportunity to influence students during the teaching process in classes, particularly in shaping their students' personalities and developing their moral values (Archana et al., 2017; Pantic et al., 2012).

According to Mohideen (2017), students can be taught polite language during their early primary school days. The selection of expressions uttered is relationship and status-specific, dependent on the intimacy level, age stratification, and social status (Hermayawati, 2014; Zuliana, 2017; Ariyanti, 2016). During the interactions, sounds, pronunciation, intonation, words, and sentences are taken into consideration to ensure that the language used is suitable and carries moral values (Hermayawati, 2014; Ahmad et al., 1981; Li et al., 2011).

Furthermore, teacher-assisted activities pertaining to values can be in the form of guided activities, as teachers can point out the differences between good and evil that their students can apply in their daily lives (Mok et al., 1986; Behrens et al., 2014; Brodner 2013; Anam et al., 2019). Teaching and learning through storytelling can instil moral values among students. The components in the teaching process are speaking, reading comprehension, grammar and writing. An example of a method used in grammar learning is sifting through the text of a story via the syntactical structure to identify the moral values (Ahmad et al., 1981; Othman 2014).

3.2.2 *Language curriculum content*

A total of 16 moral values, as aforementioned as shared moral values in Malaysia, were integrated into the teaching of the form 4 Bahasa Melayu (Malay language) subject. The teaching of speaking, essay, comprehension, summary, and grammar form components of this subject. Among the chosen folklores taught at schools containing specific moral values are fables such as Sang Kancil stories, legendary stories such as Hang Tuah and Hang Jebat, and a short story entitled Buku Catatan Farid Badrul. Furthermore, through the written letter assignments on formal and informal letters, values are cultivated. Moreover, a summary of a text entitled "Materialism" enables students to significantly embrace moral values (Ahmad et al., 1981).

Aside from the Malay Language, the English language also serves as a vehicle in instilling moral values. The Form Four English language Syllabus contained moral values instilled through the English language LTL (2003) developed by the Malaysian Ministry of Education. Consequently, the integration of moral education and thinking skills in English language education results in a progressive and modern Malaysian society. Moreover, grammatical instructions and vocabulary acquisition in English textbooks are to inculcate moral values among students. Grammar rules with grammatical categories such as Subject-Verb Agreement and Tenses lead students to understand texts

that contain values. Furthermore, vocabulary acquisition also provides contextual moral values (Mohamed Ali, 2017; Selvaraj, 2010).

Other than the Malay and English languages, the inception of Arabic language teaching in Malaysia was through Islam adopted informally through Arab Traders. The main objective of learning the Arabic language is to understand Islamic teachings and carry out religious acts, especially in learning Quran recitation. The Arabic language embeds the indoctrination of values. Its teachings encompass subjects such as Nahwu (syntax), Sharaf (morphology), Muthala'ah (comprehension), Insha' (essay writing), Istima' (listening), Muhadatsah (speaking), Imla' (spelling), and Khath (orthography). Moreover, Arabic language teachings focus on the essential mastering of reciting and understanding the Al-Quran that conveys examples and moral values (Nurbayan, 2014; Zuliana, 2017; Abdul Rahman et al., 2006).

3.2.3 *Language activities*

There are seven studies on language activities in instilling moral values where four sub-themes emerged under this theme consisting of speaking, writing, listening comprehension, and reading comprehension.

Conventionally, language education emphasises the four skills- listening, reading, speaking, and writing (Mohamed Ali, 2017) which are interrelated to three significant aspects: (1) affective that manifests the quality of faith and taqwa, (2) cognitive exhibiting the thinking capacity and intellectuality to inquire, expand and master knowledge and technology, and (3) psychomotor that illustrates the ability to enhance technique, efficiency, and skills (Zuliana, 2017).

From the four sub-themes, the speaking activities contained other intrinsic language skills. Debates by students tasked with titles containing moral value-related content often necessitate them to search and compile relevant content (Kumar et al., 2012), for example, 'the good and bad of promiscuity' (Ahmad et al., 1981). Drama or acting in an oral class stimulates various language skills that instil moral values through a theme or message to be delivered (Ahmad et al., 1981). Furthermore, extracurricular activities such as spontaneous speech cultivate moral values via the topics and titles selected based on chosen criteria (Zuliana, 2017).

Additionally, writing skills such as various writing tasks in multilevel classes are productive as they enable each language learner to express their competency in terms of lexicon and syntax usage (Gasienica 2017). Moreover, writing activities can be an impetus for students to inculcate and impart human values in their composition (Mohamed Ali, 2017; Pike, 2011).

Besides speaking and writing skills, listening comprehension skill is equally crucial. Activities like listening to the audio materials, which contain U MVs, may be incorporated with other materials-of-interest that concentrate on specific listening skills. For example, learners will listen to recycling talks, the advantages, and disadvantages of arranged marriages, poems, or any stories that involve values. Through these activities, students can enhance their understanding of moral values and inspirational content (Mohamed Ali, 2017). Occasionally, students listen to poetry and songs with lyrics illustrating the employment of correct grammatical sentence structure and vocabulary (Gasienica, 2017). The skills used in the comprehension activity consist of making inferences and engaging students' responses toward their enjoyment of the poetry, including their emotional and creative responses (Myhill, 2013).

The fourth and final language skill involves reading comprehension. It should be an enabler in understanding text content, like topics associated with climate change, racism, and good governance. Students could understand the values emphasised in the subject matters through their readings while giving attention to the problem and attempting to resolve them (Mohamed Ali, 2017; Zuliana, 2017).

3.2.4 *Interactive language multimedia*

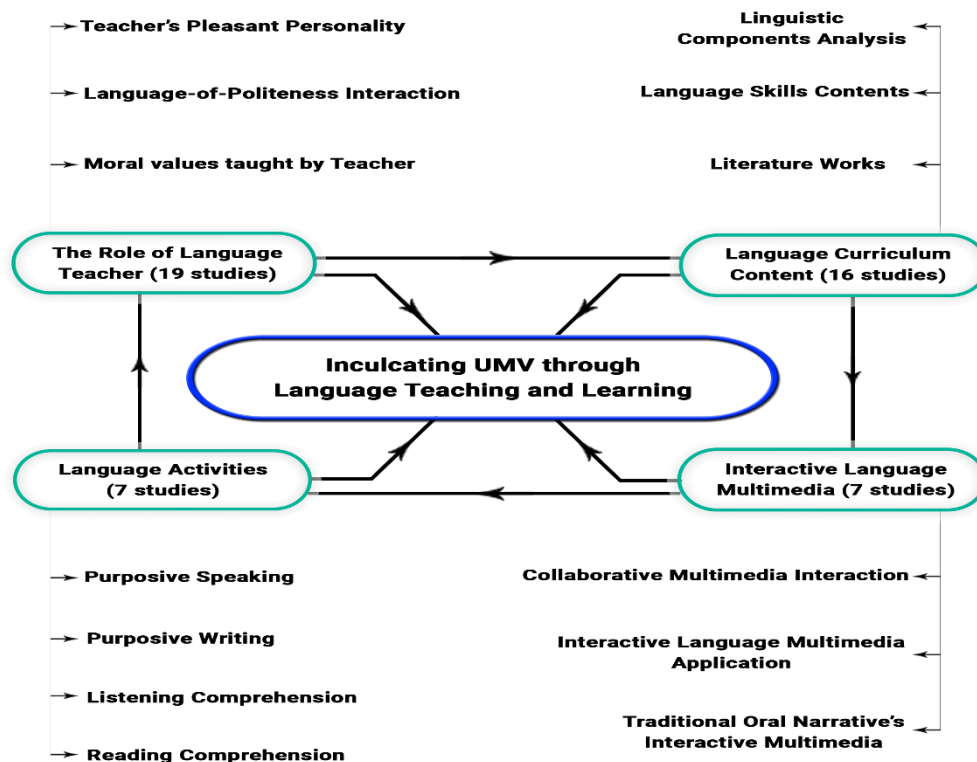
There are seven studies on interactive language multimedia with the implementation of moral values. The subject of interactive language multimedia involves three sub-themes - student development via interactive multimedia, interactive multimedia that enhances LTL, and interactive multimedia for moral values using traditional oral Malay.

Prevalently, science and technology have reached astounding levels of advancements. The learning environment supported by technological appliances such as computers can enhance collaborative interaction among students. This observation of such collaborations was markedly obvious by behaviours of assistance given to their peers in solving learning problems, being responsible for tasks assigned, and showing great interest in the activities (Mohd Sharani et al., 2003). There is a need for exposure to the usage of multimedia materials that carry positive elements and values (Muhammad Rasyid, 2009). The multimedia software enhances the cultivation of moral-related topics like narrations of civilisation that practise good moral values and personages of good characters alongside the importance of loving the family, society, and country. Hence, instilling moral values among students is achievable through the contents in an implicit manner (Abdul Majid et al., 2012). Moreover, interactive multimedia usage enables the instilling of various other proficiencies, such as encouraging the potential to develop imagination, creativity, emotion, logical thinking, confidence, and ethics (Abdul Majid et al., 2012).

Furthermore, teachers can level up their pedagogical techniques by employing advanced technologies that enable interactions among teachers and students through language learning applications (Azizi Yahya, 2010). Additionally, the interactive multimedia Reading and Writing Guidance Program (Program Bimbingan Membaca dan Menulis - PROBIM) application enables the reading skills among students to be enhanced (Jamian, 2011). Other than that, interactive media related to moral values can affect students' attitudes and behaviours. It indicates that the media possesses prospects to inculcate values through the concept of interactive learning (Ibrahim et al., 2016; Sawai et al., 2018; Agrawal et al., 2014).

Interactive multimedia for moral values education using traditional Malay oral narratives is called CITRA (Courseware Development to Project Positive Values and Images of Traditional Malay Oral Narratives) (Mukti et al., 2004). CITRA is a multimedia-based tutoring system that consists of various incorporated media and various teachings and learning strategies based on sound pedagogical theories. It ensures that the package designed can help learners understand the stories and foster positive moral values effectively and expeditiously. Multimedia plays a vital role in instilling positive fundamental values of traditional Malay oral narratives. Literary elements like theme, plot, characterisation, setting, mood, tone, style, and embedded moral values need to be used to develop positive values (Mukti et al., 2004).

All the aforementioned information is summarized in one graph as follows:



Graph 1. The UMV Inculcation Methods with Language Teaching and Learning

Based on the four primary language teaching methods in Graph 1, learning could facilitate the inculcation of learners' Universal Moral Values (UMV), namely, the role of language teacher, language curriculum content, language activities, and interactive language multimedia. Notably, the methods and sub-methods should be integrated for a sound understanding of UMV with appropriate practices.

4. Discussion

The findings of this study reveal that moral values are the practice of favourable behavioural norms. Meanwhile, UMVs involve the consensus by the global communities on what entails good behaviour patterns, regardless of their countries, religions, or ethnic groups. The study endeavoured to relate universal moral values with language teaching and learning for a balanced and critical language education and analysis (Kubanyiova et al., 2016).

The practice of ethical actions is in tandem with the objectives of moral values, which adheres to the Education Development Master Plan aspirations (Ministry of Education Malaysia, 2013), and the 2013-2025 Malaysia Education Development Plan, and emphasises the importance of instilling moral values in students for the creation of good students, based on a study by Othman (2014). It applies equally to both the teachers and students, who appreciate and practise moral values that are beneficial at the personal, societal, and national levels (Wan Hasmah, 2002). It illustrates that a good education helps nurture good character through intentional and proactive action by institutions and states to instil essential ethical values (Sari, 2013).

This study currently implements a comprehensive analysis of the development of UMVs that can be a universal measure in improving the impact of the curriculum of language learning and teaching in producing professionals with ethical behaviours and social responsibility. One of the media is the

textbook used in the LTL for moral value creation. Its content should assist teachers and students in understanding the language structure and also for them to acquire and practise moral values. They can differentiate between positive and negative values by employing grammar and vocabulary (Karasel et al., 2018, Mohamed Ali, 2017).

Language activities assist students in enhancing four macro skills, and they augment the inculcation of values such as moral, spiritual, human, and ethical values. They contribute towards the attainment of world peace through the discussions on matters that lead to global warming, the elimination of weapons of mass destruction, regarding the rights of indigenous people, corruption, and what entails responsible citizens. Although values contained by those issues are subjective, there are universal values that can be identified and inculcated for language instruction purposes (Mohamed Ali, 2017).

On another note, students' multimedia materials software usage can impact moral values adoption towards their self-development. This development is through the impact of the moral values displayed in the multimedia application software, which consequently are practised by the students. Thus, interactive multimedia used in language teaching and learning is very useful in creating a more innovative self-development environment through numerous activities (Abdul Majid et al., 2012; Ibrahim et al., 2016; Mukti et al., 2004).

5. Future Direction

There are still a lot of unknown matters about UMVs and their implementation in LTL. Hence, researchers should embark on extensive research on specific UMV and its impact on language acquisition. A majority of previous studies had focussed on moral values in general. There is a lack of UMVs researches using the systematic approach. Hence, this study forwards the recommendation that future studies should focus on the systematic review method for studying the challenges experienced by countries implementing UMVs in their language education system. Other query search techniques using keywords search can also be applied for systematic review (Wohlin, 2014; Tsafnat et al., 2014), although the perception in the query search method for a systematic review is that the electronic keyword searches are believed to be ideal. One of the approaches is citation tracking (Wright et al., 2014). It involves the technique of gauging the impact of researches and identifying leading scholars of a particular discipline based on the citation frequency of these scholars through systematic analysis, and by examining which fields of study were involved in subsequent citations (Mavodza 2016). Apart from that, reaching out to the experts is another technique to seek clarification if the specialist literature is not clearly defined (Gotzsche, 2012).

6. Conclusions

This systematic review has analysed the concept of universal moral values (UMV) and its implementation in language teaching and learning. There are four central aspects involved in the execution of the UMVs, consisting of 1) commitment to something greater than oneself, 2) self-respect, coupled with humility, self-discipline, and acceptance of personal responsibility, 3) respecting and caring for others, and 4) caring for other living things and the environment. The researchers have identified four themes based on the findings of the systematic reviews in terms of ways to instil UMVs in language teaching and learning, namely the roles of language teachers toward students in LTL, the LTL curriculum, activities through LTL, and interactive multimedia in LTL. These aspects undergo further division resulting in 13 sub-themes.

The review presents several recommendations for future studies. Firstly, there is a significant need for the intensification of extensive and comprehensive studies on UMVs with in-depth analysis and

detailed explanations on the impacts and challenges of countries that inculcate universal moral values (UMVs) through their language education system. Secondly, the researchers are to practice complementary methods besides keyword query search methods like citation tracking and reaching out to the experts in disciplinary fields.

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