THE PRINCIPLES OF MORAL DEVELOPMENT BY EDUCATION IN UNIVERSITIES IN PAKISTAN: A MIXED METHOD STUDY

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Abstract

This study was designed to search out the principles that may act as foundation for developing an explicit strategy for moral development of the students studying in various disciplines of knowledge at university level in Pakistan. The study applied the sequential transformative mixed method research design for the investigation. Phase one of the study was qualitative to explore the ideas of the participants about the research problem under investigation. The population included all teachers of universities of general category in Islamabad and Rawalpindi. Theoretical sample for phase one was consisted of 15 teachers selected by snow ball method. Instrument was semi-structured interview for teachers. The second phase of the study was quantitative to further verify the themes emerged from the phase one. Sample size of second phase was 100 randomly selected teachers from the population. The instrument of the study was five-point Likert scale questionnaire. Qualitative data were analyzed by thematic content analysis technique. Quantitative data were analyzed applying frequency count and computation of weighted mean score. The results of the study led the researcher to compile principles about definitions and goals of moral development strategy, role specifications, motivation and sanction powers, resources and major rectifications in present scheme of studies of the universities. The study is significant to provide research-based knowledge to develop an explicit strategy for moral enhancement of the students.
Keywords: Principles, moral Development, University Education, Mixed methods Content analysis

INTRODUCTION

Quran is the ultimate guidance and resolution of problems ofhumanity (Quran, 10:57). It contained principles and laws that are key for solutions of all ills in chest and mind. Ills of chest means the moral weakness of people as discussed in Quran "Men! Now there has come to you an exhortation from your Lord, a healing for the ailments of the hearts, and a guidance and mercy for those who believe" (Quran, 10:57). There is general perception about the molar decline in many nations and in actual practice there are enough reasons for building this perception (Taneri, 2016; Khedikar, 2013). The major source of inculcation of moral values is the education system (Rafiq, 2018; Maududi, 2013; Qaradawi, 2012) and this is also stated in the provisions of the constitution of Pakistan (Constitution of Pakistan, 1973 article 37-38). Focus of this study is how education system should be reformed to inculcate the moral values in students studying in the universities. This research study is aimed to search out the principles that lay foundations to develop an explicit strategy for moral education.The researcher has decided to conduct an empirical study because it applies scientific approach to the problem under investigation has many advantages such as understanding the dynamics of the situation, finding contextual differences, and using previous studies as base for looking forward into the future. Pakistan is an Islamic country that it is quite logical to conduct a study using Quran and Sunnah as a theoretical lens of the study. With this background, the present study has been planned to develop principles for objective situation of moral development framework and strategy for the university students in the light of Quran and Sunnah. According to Quran, the personality of human has three aspects.

The studies having impact on moral development tends to approach the issue of moral degeneration in three ways. First a large group of studies address the aspects of morality like moral sensibility, moral judgment, motivation for moral development, crisis of moral education, environmental concerns of moral education, changes in western concept of morality, the relationship between socioeconomic status of an individual and moral development, and problems of moral criteria (e. g. Williams, 2012; Sherblom, 2012; Minnameier,2014; Sarid, 2012; Bonnet, 2012; Balakrishnan,2012).

Another group of studies explore moral development of the individuals In Islamic perspective as interpreted Allama Iqbal (e.g. Jameela Khatoon, 1963; Farooqi, 1963; Baqir, 1968; Tufial, 1966; Saiyiadain, 1978; Khurshid, 1962,1981; Hussain, 1981; Javed, 1999; Shafique, 2007; Asad, 2008).

A third set of studies examines the effect of religion on morality, Iqbal's philosophy of moral values and comparison of modern Islamic theory of education and Western theory of moral education (e.g. Afifa, 2003; Javed, 2007; Khuram, 2007). There are very little studies which aim at developing principles of an explicit moral development strategy in the light of Quran and Sunnah for the university students. This gap leads the researcher to conduct this study.

First group of studies views the morality of individuals in Western context through Western theoretical lens. In Second group of studies, Islamic Philosophy of moral development is discussed with Islamic point of view in general. Third group of studies emphasizes on religious effects on morality. These studies have not examined the morality of students in Pakistani social and educational context. They have missed to identify specific principles reflecting Islamic philosophy of moral development to lay foundation for the formulation of education reform program to develop the morality of the students.

There is a lack of knowledge about the practical and explicit principles to formulate an explicit strategy of moral education of the students. This study will contribute to the knowledge base by investigating the conditions of moral development of the students. This study would be important for the teachers to plan how to make strategy for the moral development of the students. The study provides knowledge base for the policy makers and educationists. This study would pave the way to achieve Islamic aims of education according to the provisions of constitution of Islamic Republic of Pakistan.

Statement of purpose: the present study was designing to find the solution of the problem that how can a university develop an explicit strategy to enhance moral reasoning of the students enrolled in various fields of knowledge? It will also address the question of what are the Islamic principles that lay foundation of an explicit moral development strategy for developing morality of the students homogeneous with Islamic outlook.

OBJECTIVES OF THE STUDY

The objective of the study was to find out the Islamic principles for development of an explicit moral development strategy of universities in Pakistan.

METHODOLOGY

The design of the study was sequential transformative mixed method. It is a type of mixed methods research designs. The qualitative data were collected and analyzed in the first exploratory phase. The qualitative data were collected by semi-structured interviews of fifteen teachers of different universities in Islamabad and Rawalpindi. There were selected by snow ball technique from 3924 university teachers. The size of sample was theoretical. The recorded interviews were transcribed into a verbatim. This verbatim was analyzed by applying thematic content analysis thus resulted themes were used to be built on the second phase of the study. The dependability of qualitative data was established by comparing the descriptions of one participant with others, using written questions to ask from participants, audio video recording of interviews with consent, member checking (by Jehanzaib Waqas of IIUI and Zahid Yasin of Riphah International University Islamabad), external audit and interviewing some participants more than once.

The second quantitative phase was based on the emergent themes in the first phase. These themes were converted into items of the questionnaire to collect the attitude of 100 more teachers towards these emergent themes. The questionnaire was on five-point Likert scale format. It was validated by expert opinion by calculating CVR (content validity ratio) of Lawshe (1975). Its reliability was established by pilot testing and computing Cronbach's alpha.

CODING SCHEME FOR QUALITATIVE DATA

The verbatims of the interviews transcribed from recorded audio files, were placed together for initial coding. In first round the sentences that convey any theme about the principles or some definitions about the moral development strategy were coded as category of PRINCIPLES/DEFINITIONS. In the second round these statements marked as PRINCIPLES/DEFINITION were coded as sub-categories of Moral development, Inspiration, Practical Learning, Responsibilities, Rectifications, Reforms, Motivations, Approach, Prerequisites, Significance.These statements marked as "Principles" were differentiated into sub-categories. The frequency of each statement in the sub-categories were counted and is presented in the following table. The set of data showing initial coding was omitted to avoid the length of the paper. Last column showed the frequency of the themes appeared the data.

RESULTS OF QUALITATIVE PHASE OF THE STUDY
TABLE 1
Sub-Category Basic Definitions of Moral development

S.N	Statements	f
1	The finest mold of human	2
2	Human spiritual development is moral development	1
3	Inbuilt righteousness in human nature	2
4	Purify the locus of influence i.e. teacher's management	1
5	Immoral ways make human wretched	1
6	Eliminate discrimination thoughts and actions	3
8	Put greater emphasis on duties rather to emphasize on rights	1
9	Islamic spirit of morality if is the patience.	3
10	Activation of internal control	3
f11	Basic principle of moral development is the Commandment of Allah/sovereignty.	7
12	Reforming of mutual interaction	1
13	Purification/ of soul is a moral development	2
14	Morality means success in life of hereafter	1
15	Basic moral values/maroofat are common in all religions	3
16	Allah's pleasure (Raza e Elahi) is the aim morality in Islam	1
17	No harm to others by hand and tongue	1
18	Ideology affects action/Touheed is Pakistani ideology	7
19	Base of nationalism is the faith	1
20	Repentance	2
21	Faith is the foundation or morality.	2
22	A feeble faith in Akharat promote materialism	3
23	Purification of beliefs is must for moral development	3
24	Life and death are created by Allah to test the people.	20
25	What is right and what is wrong will be decided by the institution of Allah and the Messenger of Allah	3

TAB3E 2
Sub-Category Sources of Inspiration for Moral Development

S.N	Statements	f
1	The perfect role model is the Messenger of Allah (Quran, 33:21)	6
2	Understanding and comprehension of whole Quran	4
3	Reading of literature/Islamic has positive effect on morality	5
4	Islam is meant for moral development.	3
5	Learning of basic principles of Islam Protection of property Protection of faith	1
6	Morality may be linked with utilization, but it gives us comprehensive system	3
7	A source of knowledge is the institution of Allah/Sunnah.	4
8	Recitation of Quran with understanding in Prayer promote moral development	4
9	Faith in unseen	1
10	Din is well wishing of others.	1
11	Islam and morals one and same	1
12	Sense of accountability/Allah all-knowing	6
13	Allah is Rehman and Rahim/hope.	2
14	Inspire hopes don't despair people.	2
15	Allah gives me way to right when one take interest	2

| 16 | Reading of road moral literature enhance moral development | 1 |

TABLE 3
Sub-Category Practical Learning

S.N	Statements	f
1	Learns moral values by seeing moral behaviors/practical demonstration	4
2	Self-interest/personal duty for one's moral development	3
3	Moral development is possible in all stages of age of life	2
4	Moral teaching is more effective in early age	2
5	Reduce distractions because People busy in self-actualization will not be interested in wrongs of life.	1
6	Minimize the hurdles to achieve rights	1
7	Practical exercise	5
8	Personally, Talk with them in loneliness about their moral character	1
9	Give moral supporting atmosphere	3
10	Government can synchronize all factors	2
11	Principle is actions speak louder than the words	2
12	More emphasis on affective domain is suggested	1

TABLE 4
Sub-Category Identification of Responsibilities

S.N	Statements	f
1	Islam allows parent to repress/punishment their child	1
2	Moral development of leaders is essential	1
3	Everyone is responsible for moral development of others by hands or by tongue or by heart (Muslim, 2011)	2
4	State is responsible for formulation of framework	4
5	Policy making implementation by Government	4
6	Guardians are accountable for your flock	1

TABLE 5
Sub-Category Moral Reasoning Rectifications

S.N	Statements	f
1	The emphasis on rights promotes deceit, greed and lying.	1
2	God consciousness/fear of Allah	7
3	Dichotomy of Din and Dunya is false belief.	3
4	Basic principle of MD is the ability to differentiate permitted and forbidden (Halal & Haram)	7
5	Tayab (Good) and Mehmood are accepted and those which are Khabees (worthless) and Mardood are rejected	1
6	Falsify Darwinism	1
7	Excuse of ignorance not acceptable	1

TABLE 6
Sub-Category Education System Reforms

S. N	Statements	f
1	Greed is the root cause of committing mistakes	2
2	Strict implementation of rules and resist immoral actions	3
3	Company affects MD	1
4	Uniform language / Education system.	3
5	Collective/interactive effort of society and educational system	3
6	Moral development is a fulltime job	1
7	Responsibility and authority should rest with a same person	1
8	Impartial implementation laws	1
9	Implementation of justice	2
10	Train the individuals to develop peaceful community/ in which everyone teaches virtues and forbid sins	1
11	Criminal mind set (sins) should remain suppressed and recessive	1
12	Moral development is the actual aim of education	1
13	Separation of gender	2
14	Privatization of education infect state control	1

TABLE 7
Sub-Category Motivations for Moral Development

S.N	Statements	f
1	Accountability of responsible persons	2
2	Reforming of hypocrisy important thing to do in the field of moral development.	1
3	Learning of Arabic language	3
4	Motivation for moral actions is the reward of hereafter	5
5	Awareness of advantages of good moral character motivates	4
6	Punishments announced for guilty of sins is a power full check for immoral ways.	1
7	Prayer prevents pornography (vulgarity)	1
8	Recognize the causes of immoralities	1
9	Hereafter/day of judgment is the eternal principle of Islam as a motivation/sanction power source.	22

ABLE 8
Sub-Category Approach for Moral Development

S.N	Statements	f
1	Basheer And Nazir Principle	1
2	Moral development a gradual process	4
3	Faith and action are sequential (Lazimwamalzoom)	10
4	Positivistic approach	1
5	Stop Entrepreneurship of education	1
6	Holistic approach to moral development	1
7	Opinion difference on religious matters is the beauty of Islam	1

| 8 | Western approach is utilitarian | 1 |

TABLE 9
Sub-Category Prerequisites for Moral Development

S.N	Statements	f
1	Political will	4
2	Integration of MD all fields	1
3	Interaction between school and community	2

TABLE 10
Sub-Category Significance of Moral Development

S.N	Statements	f
1	Teaching of moral values is a Prophetic job	2
2	MD economic prosperity are linked	1
3	Islamic moral principles are universal	1
4	Aim of revelation of Prophet Hood is the perfection of excellent manners.	20

THE FINDINGS OF QUALITATIVE PHASE

From tables 1-10 the statements of related concepts were condensed into following sixteen themes that were the out put of the first qualitative phase of the study.

1. Spiritual development, elimination of discrimination between thoughts and action and purification of soul is Islamic aim of moral development.
2. Islamic spirit of morality is the patience
3. Need of internal motivation and that of external control for moral development.
4. Faith in Allahas a foundation of Islamic morality.
5. Need of set of shared values
6. God consciousness and sense of accountability
7. Ability to differentiate Halal and Haram
8. Reduction in distraction promotes moral reasoning
9. Synchronization of factors promoting moral development
10. Emphasis on affective domain
11. Bashir and Nazeer principle of moral development
12. The messenger of Allah (PBUH) as standard role model
13. Effect of rewards of Hereafter on moral development.
14. Relationshipbetween moral development and age of a person.
15. Holistic approach of moral development.
16. Hereafteras motivational and sanction power.

RESULTS AND FINDINGS OF QUANTITATIVE PHASE

The qualitative phase of the study was consisted of collecting data about the principles of moral development. The opinion of the participants was analyzed by applying thematic content analysis technique. This practice resulted sixteen themes about the principles of moral development. These themes were transformed into the tool of study for collecting data about the opinion of the participants during quantitative phase. The results thus obtained are presented in table 11 below.

TABLE 11

The analysis of the opinion of the participants

	Statements	S.A	A	UC	DA	SDA	WM
1	Spiritual development, elimination of discrimination between thoughts and action and purification of soul is Islamic aim of moral development.	37	40	5	10	8	3.88
2	Islamic spirit of morality is the patience.	36	33	5	14	12	3.67
3	Need of internal motivation and that of external control for moral development.	37	37	8	13	5	3.88
4	Faith in Allah as a foundation of Islamic morality.	40	38	6	7	9	3.83
5	Need of set of shared values.	27	30	11	12	20	3.32
6	God consciousness and sense of accountability	28	28	13	16	15	3.38
7	Ability to differentiate Halal and Haram.	36	41	5	9	9	3.86
8	Reduction in distraction promotes moral reasoning.	27	27	11	17	18	3.24
9	Synchronization of factors promoting moral development.	26	29	15	14	16	3.35
10	Emphasis on affective domain.	39	39	5	10	7	3.93
11	Bashir and Nazeer principle of moral development.	24	35	7	17	17	3.32
12	The messenger of Allah (PBUH) as standard role model.	35	37	5	11	12	3.72
13	Effect of rewards of Hereafter on moral development.	28	25	9	20	18	3.25
14	Relationship between moral development and age of a person.	29	33	7	25	6	3.54
15	Holistic approach of moral development.	27	25	16	16	16	3.31
16	Hereafter as motivational and sanction power.	33	31	14	9	13	3.62

The themes emerged in first qualitative phase were transformed into a questionnaire to find the attitude of the participants of quantitative phase. Data displayed in table 11 showed frequency distribution of attitude of the participants and weighted mean calculated from frequencies of five response types. In the table SA means strongly agree, A means agree, UC means uncertain, DA means disagree, and SDA means strongly disagree. Weighted mean is abbreviated as WM.

Table 11 showed the analysis of the attitude of the participants about the sixteen statements. It was found that all statements were approvedby clear majority of the participants. It is depicted by high values of weighted mean against each statement.

Discussion and conclusion

Findings contained a list of principles that will lay foundations of devising effective moral development strategy. These principles were: spiritual development and elimination of discrimination between one's thoughts and one's actions is aim of moral development, spirit of Islamic morality is the patience, moral development requires internal motivation as well as external control to achieve high moral standards, foundations of Islamic are the Faith in Allah, concept of hereafter and sovereignty of Allah's commandments, there is need of a set of shared moral values, God consciousness and sense of accountability is a basic principle of moral development in Islamic philosophy of moral development, moral development is defined by the ability of an individual to differentiate between Halal and Haram,

reduction in distraction promotes moral reasoning, emphasis on affective domain, Bashir and Nazeer principle of moral development, Hereafter works as a tool of motivational and sanction power for moral development, language is a barrier to moral development, the messenger of Allah (PBUH) as standard role model, effect of rewards of Hereafter on moral development, the moral development is possible in all persons in any age. These findings are partly in line with the findings of studies of (Prencipe, 2002); (Prosser, 1997); (Robinson, 2000); (Australian Government department of education (2003). But the principles faith, hereafter, God consciousness, Holy prophet (PBUH) as moral standard, Bahir and Nazir principle and Halal and Haram are purely Islamic principles so, that is why these findings were unique and almost no western rooted study is in line with these studies. However, Lings (2006) has raised the point that ways of life of the Messenger Muhammad (ﷺ) is pivot of moral development strategy.

Recommendations

This study has identified sixteen themes qualitatively and these were further verified by collecting quantitative data. In the light of these identified principles it is recommended following measures for moral education of the students: Government of Pakistan should take initiative to develop an explicit strategy for moral development based on principles thus identified.

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