

EFFECT OF VALUE DRIVEN CURRICULA ON STUDENTS MORAL AND SOCIAL DEVELOPMENT IN ISLAMIC PERSPECTIVE ACCORDING TO VISION 2025 AT SECONDARY LEVEL

*Dr. Jam Muhammad Zafar**Dr. Muhammad Shakir***Naeemullah

Abstract

The study was aimed to analyze the effect of value driven curriculum on students' moral and social development in Islamic perspective according to vision-2025 and to explore hindrances in front to the ethical and value based curriculum at elementary level. The study was descriptive, quantitative as well as qualitative in nature. Population of the study comprised of head teachers and elementary school teachers. Sample of the study consisted of 72 male and female head teachers and 720 secondary school teachers from urban and rural areas. The convenient sampling technique was adopted. The questionnaire and interview protocol was designed and were pilot tested. The collected data was analyzed through SPSS-22. Findings of the study showed that majority 86.80% of respondents viewed that the value driven curricula developed Islamic values among students, 65% of the respondents opined that the value driven curricula developed ethical and moral values among students and 68.88% of the respondents viewed that the value driven curricula developed social values among students. The study concluded that curricula helped to develop Islamic values through translation and tafseer of the Holy Quran, prayers, pilgrimage, the rights of almighty ALLAH, curricula helped to develop human rights, ethical and moral values justice, equity, acknowledgment, fairness, integrity, sympathy, truth, fidelity and moderation and curricula helped to develop brotherhood, award manners, social interaction, sacrifice, wealth, freedom, teamwork and cooperation. The study recommended that Islamic values should be developed through translation and tafseer of the Holy Quran, prayers, pilgrimage, the rights of almighty ALLAH. Human rights should be developed among students along with moral values through justice, equity, acknowledgment, fairness, integrity, sympathy, truth, fidelity and moderation and social values should be developed among students.

Keywords: Value driven curriculum, Islamic values, ethical and moral values, social values. Introduction

The vision is built in order to strengthen the social and human capital to enhance the contribution of individuals efficiently. Fitness, education and social improvement are the areas in which our country Pakistan lacks abilities as compared to its peers. The vision 2025 seeks an imaginative society where each citizen should exist in the first class life style. Pakistan vision 2025 emphasizes a society having strong faith in moral and ethical development for development without which building and infrastructure is simply reduced to the bricks and mortar. Out of 187th international locations in 2013, UNDP ranks Pakistan at 146th position for its human development record. To overcome these deficits, the vision 2025 has been made and it's the first pillar of all the seven of vision 2025.

The societal climate issues morality of adolescent over the past decade remain unprecedented. It's becoming increasingly difficult to ignore into this study where the students are involved in deviant behavior often linked to the educational institutions. However, these rapid changes are having a serious effect on social life through of cognitive and emotion aspects process, even it also takes effect on long-term nation-building (Aswati, 2007). A considerable amount of the studies has been published on student's lifestyles. Some of the studies recorded that peer, school's climate, and curriculum running of educational system were influence toward cognitive of the

*Assistant Professor, Department of Teacher Education Shah Abdul Latif University (SALU), Khairpur, Sindh Pakistan

**Lecturer, Department of Educational Training, The Islamia University of Bahawalpur, Pakistan

***PhD Scholar, Department of Education, The Islamia University of Bahawalpur, Pakistan

students (Howes, 2000; Gazelle, 2006; Nelson & DeBacker, 2008). The issues attributed to moral values of students in the latest decade are becoming agitated Pakistan's government including parents of the students. The past decade has been flowing up the student's moral values of many mass medias of Pakistan. Anas-Adam (2014) states Pakistan's government in facing student's dry of religious values. Thus, social phenomena are very affecting to lifestyle, morals, and student's behavior (Nurullah, 2008).

Pakistan,s local media such Serambi-Indonesia (2013) has increasingly flow up to describe societal phenomena related to moral values of the students. Moral values issues have been involved the students such as disrespect to the teachers and drugs also reported by The Globe-Journal (2014). The moral decadent issue whether indirectly or directly has been predict effecting toward personality and family's institution and nation-building. Many studies addressing to related to social changes and morality values report relationships societal interaction, peers and education system with behavioral students (Howes, 2000; Vitell et al., 2009; Yonker, Schnabelrauch, & DeHaan, 2012). There is a consensus among social scientists that behavioral changes due to the learning process undertaken in educational institutions (Coleman & Coleman, 1994; Hedstrom & Swedberg, 1998). The researchers have studied the effect of moral decadence among students toward a nation-building (Bozdogan, 2001; Harding, 2008; Waghid, 2004). Theoretically, the moral decadence closely associated with individual personality and societal culture (Coleman & Coleman, 1994), even it also linked with educational system (Hashim & Langgung, 2008), and curriculum was running in the school institutions (Bigger, 2013).

As a social institution, the educational system plays a pivotal role in controlling and developing of morality values of the students. Developing of moral values of students is also linked with religiosity and spirituality. Few of the studies analyses have examined the relationship between religiosity and moral values of students (Gladden, et al., 2009; Vitell et al., 2009). On the other

hand, more recent studies have confirmed that the spirituality and religiosity is influence over the moral values of the students (Bigger, 2013; Weeden & Kurzban, 2013).The moral vertical values are individual manner relationships between an intrinsic attitude to God in daily life, while the moral vertical values are individual manner relationships with an extrinsic attitude against social environment and nature world in daily life (Hoque, 2004). Several researches have been conducted to know the real problems of poor teaching. Still work is going on to make the teacher training programs relevant to the classroom needs (Greenberg et al., 2003).

From this point, we determine the main foundations of Islamic value theory as to the following objective: the most common foundations of Muslim life are that human should seek to attainment of the Oneness of God, which is a strict respond to all that human thinking about the continent, life, and life, life before and the after him, and that is what humans should use to seek true worship of the Lord (Ma'súmián, 1995). This is the system revealed by the Quran and Hadith. The system of value in Islam seeks to prepare the individual for a strong building, who seek to achieve the Say of Allah, Praise the Lord, this is a portrays that differs from the portrayal of the good citizen in other contemporary systems (Karpát, 2001). According to Alavi (2007), Islam makes the moral side a measure for good deeds, and the main side in values is the main objectives for the message of Islam. The Noble Prophet came to complete good morals, and

Islam cares for the development of moral feeling in human nature, and makes correctness the guide to human behavior both publicly and privately, as Islam assures the moral side in all worships (Halstead, 2007). Several Muslim scholars' cares about moral values of different names, for example, Faith Sections and decencies or virtues, and morals of great sins (Ramzi, 1994). The values of Islam could be divided into materialistic, human, moral and spiritual. The source of values in Islam differs as to another source of moral (Karpas, 2001).

Islamic moral values would be Holy Quran and Prophetic Hadith, and this means that values should be absolute and stable. Mohamed (1995) said such sources of values in Muslims societies could be referred back to traditions and habits, resembling other nations, or intellectual and civilization citing, innovation in religion and other kinds of sources which relevant to. On the other side, admits that religion regulates beliefs and behaviors related to sacred things and that they resemble unity of believers (Halstead, 2007). Discussion on Islamic moral vertical and moral horizontal is to explain few major's morals attributed to study. The Islamic moral vertical refers to God-consciousness and the Islamic moral horizontal refers to social life responsibilities. Two majors in moral values furnish are relevant to Quran and Hadith. Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances (Dughazah, 2009). Actually, following the Quran and Hadith, a Muslim has to discharge his moral responsibility not only to his parents and related to the neighbor but also to the entire mankind, all animals and others. Annalakshmi & Abeer, (2011); Krauss et al., (2005), following of God-consciousness, it consists of humility, modesty, control of passions and desires, truthfulness, integrity, patience, steadfastness, and fulfilling one's promises, while the social life consists of social responsibilities, parent, relative, and neighbor are based on kindness and others consideration.

Research objective

- To analyze the effect of value driven curricula on students' moral and social development in Islamic perspective.

Research question

1. What is the effect of value driven curricula on students' moral and social development in Islamic perspective?

Research methodology

The study was descriptive in nature and quantitative as well as qualitative technique was adopted. Population of the study comprised of heads of departments and teacher educators. Sample of the study consisted of 72 head teachers and 720 secondary school teachers. Total number of sample comprised of 792 respondents. The convenient sampling technique was adopted. The questionnaire and interview protocol was designed for data collection and were pilot tested. The collected data was analyzed through SPSS-22 version by using relevant statistical formulas.

Data analysis

In response of the effect of value driven curricula on students' moral and social development in Islamic perspective, the respondents were of the opinions/ viewed as follows;

Table 1: Islamic Values

No	Items	Disagree	Agree	Mean	SD	df	Sig.
1	Holy Quran	07%	93%	1.86	0.802	789	0.132
2	Prayer	17%	83%	1.66	0.924	789	0.152
3	Pilgrimage	22%	78%	1.56	0.808	789	1.000
4	Rights of Allah	09%	91%	1.82	0.511	789	0.618
5	Human Rights	11%	89%	1.78	0.996	789	0.538
Overall (average)		13.20	86.80	1.77	0.791	789	0.528

Table 1 highlights the effect of value driven curricula develops Islamic values among students. According to data 93% of the respondents (mean 1.86) showed inclination toward translation and tafseer of Holy Quran, 83% of the respondents (mean 1.66) showed inclination toward prayer, 78% of the respondents (mean 1.56) showed inclination toward pilgrimage, 91% of the respondents (mean 1.82) showed inclination toward rights of Almighty ALLAH, 96% of the respondents (mean 2.83) showed inclination toward confusion of provinces policies, and 89% of the respondents (mean 1.78) showed inclination toward human rights. Collectively, majority

(86.80%) of the respondents showed inclination toward the effect of value driven curricula in developing Islamic values in students. As a whole, mean score (1.77) and S.D (0.791) supported the results.

Table 2: Ethical and Moral Values

No	Items	Disagree	Agree	Mean	SD	df	Sig.
1	Justice	23%	77%	1.54	0.767	789	0.132
2	Equality	17%	83%	1.66	0.924	789	0.152
3	Acknowledgement	32%	68%	1.36	0.808	789	1.000
4	Fairness	53%	47%	1.06	0.511	789	0.618
5	Integrity	37%	63%	1.26	0.924	789	0.152
6	Sympathy	46%	54%	1.08	0.808	789	1.000
7	Truth	43%	77%	1.54	0.802	789	0.132
8	Fidelity	37%	63%	1.26	0.924	789	0.152
9	Moderation	32%	68%	1.36	0.808	789	1.000

Overall (average)	35%	65%	1.35	0.791	789	0.464
-------------------	-----	-----	------	-------	-----	-------

Table 2 highlights that the value driven curricula develop ethical and moral values among students. According to data 77% of the respondents (mean 1.54) showed inclination toward justice, 83% of the respondents (mean 1.66) showed inclination toward equity, 68% of the respondents (mean 1.36) showed inclination toward acknowledgment, 47% of the respondents (mean 1.06) showed inclination toward fairness, 63% of the respondents (mean 1.26) showed inclination toward integrity, 54% of the respondents (mean 1.08) showed inclination toward sympathy, 77% of the respondents (mean 1.54) showed inclination toward truth, 63% of the respondents (mean 1.26) showed inclination toward fidelity and 68% of the respondents (mean 1.36) showed inclination toward moderation. Collectively, majority (65%) of the respondents showed inclination toward the effect of value driven curricula on students' ethical and moral development in Islamic perspective. As a whole, mean score (1.35) and S.D (0.791) supported the results.

Table 3: Social Values

No	Items	Disagree	Agree	Mean	SD	df	Sig.
1	Brotherhood	33%	67%	1.34	0.802	789	0.132
2	Manners	27%	73%	1.46	0.924	789	0.152
3	Social interaction	42%	58%	1.16	0.808	789	1.000
4	Sacrifice	51%	49%	1.02	0.511	789	0.618
5	Wealth	04%	96%	1.92	0.918	789	0.142
6	Freedom	36%	64%	1.28	0.801	789	1.000
7	Teamwork	33%	67%	1.34	0.802	789	0.132
8	Cooperation	23%	77%	1.54	0.802	789	0.132
Overall (average)		31.2	68.88	1.38	0.795	789	0.453

Table 3 highlights that the value driven curricula develop social values among students. According to data 67% of the respondents (mean 1.34) showed inclination toward brotherhood, 73% of the respondents (mean 1.46) showed inclination toward award manners, 58% of the

respondents (mean 1.16) showed inclination toward social interaction, 51% of the respondents (mean 1.02) showed inclination toward sacrifice, 96% of the respondents (mean 1.92) showed inclination toward wealth, 64% of the respondents (mean 1.28) showed inclination toward freedom, 67% of the respondents (mean 1.34) showed inclination toward teamwork and 77% of the respondents (mean 1.54) showed inclination toward cooperation. Collectively, majority (68.88%) of the respondents showed inclination toward the value driven curricula develop social values among students. As a whole, mean score 1.38 and S.D 0.795 supported the results.

Section 2: Qualitative analysis

The 1st question was asked from respondents about the role of value driven curricula in developing Islamic values among students. According to data majority of the respondents argued that Islamic values should be developed among students through translation and tafseer of the Holy Quran, prayers, pilgrimage, the rights of almighty ALLAH, and human rights. The 2nd question was asked from respondents about the role of value driven curricula in developing ethical and moral values among students. According to data majority of the respondents illustrated that ethical and moral values should be developed among students through justice, equity, acknowledgment, fairness, integrity, sympathy, truth, fidelity and moderation. The 3rd question was asked from respondents about the role of value driven curricula in developing social values among students. According to data majority of the respondents viewed that social values should be developed among students through brotherhood, award manners, social interaction, sacrifice, wealth, freedom, teamwork and cooperation.

Conclusions

The role of value driven curricula is very important in developing Islamic values among students. The study concluded that majority of the respondents argued that translation and tafseer of the Holy Quran, prayers, pilgrimage, the rights of almighty ALLAH, and human rights. The role of value driven curricula is very important in developing ethical and moral values among students. The study concluded that majority of the respondents illustrated that justice, equity, acknowledgment, fairness, integrity, sympathy, truth, fidelity and moderation. The role of value driven curricula is very important in developing social values among students. The study concluded that majority of the respondents viewed that brotherhood, award manners, social interaction, sacrifice, wealth, freedom, teamwork and cooperation.

Recommendations

Following recommendations were made based on conclusions of the study;

- The study recommends that Islamic values should be among students of secondary classes developed through translation and tafseer of the Holy Quran, prayers, pilgrimage, the rights of almighty ALLAH and human rights should be developed among students.
- The study recommends that ethical and moral values should be developed among secondary classes through justice, equity, acknowledgment, fairness, integrity, sympathy, truth, fidelity and moderation should be developed among students.

- The study recommends that social values should be developed among secondary classes through brotherhood, award manners, social interaction, sacrifice, wealth, freedom, teamwork and cooperation should be developed among students.

References

1. Alavi, H. R. (2007). Al-Ghazālī on Moral Education. *Journal of Moral Education*, 36(3), 2007. pp: 309-319.
2. Al-Jawziyyah, I. Q. (1977). *I'lām al-Muwaqqi'īn 'an Rabb al-'Ālamīn*. Beirut: Dār al-Fikr.
3. Anderson, N. B. (2000). Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists. *American Psychologist*, 58(5), pp: 377-402.
4. Anas-Adam, M. (2014). Moral Degradation among Aceh's Adolescents. *The Globe Journal*. <https://foursquare.com.the-globe-journal/5382b4b9498e60dfd7b740d5>: September, 15, 2014
5. Annalakshmi, N., & Abeer, M. (2011). Islamic Worldview, Religious Personality and Resilience among Muslim Adolescent Students in India. *Europe's Journal of Psychology*, 7(4), 2011, pp: 716-725.
6. Aswati, H (2007). A Study of akhlak Reasoning Schemes among Malay Students [BJ1291. A862 2007 f rb] (Doctoral dissertation, Universiti Sains Malaysia).
7. Bigger, S. (2013). *Spiritual, Moral, Social, & Cultural Education: Exploring Values in the Curriculum*. London: Routledge.
8. Bozdogan, S. (2001). *Modernism and Nation Building: Turkish Architectural Culture in the Early Republic*. Washington. D.C: University of Washington Press.
9. Chiasson, V., Vera-Estay, E., Lalonde, G., Dooley, J., & Beauchamp, M. (2017). Assessing social cognition: age-related changes in moral reasoning in childhood and adolescence. *The Clinical Neuropsychologist*, 31(3), 2017, pp: 515-530. doi.org/10.1177/1477370816649626
10. Coleman, J. S., & Coleman, J. S. (1994). *Foundations of Social Theory*. USA: Harvard University Press.
11. Dughazah, J. (2009). *The Relationships between Values, Religious Teaching and Development Concepts and Practices: A Preliminary Literature Review*.
12. Gazelle, H. (2006). Class Climate Moderates Peer Relations and Emotional Adjustment in Children with an Early History of Anxious Solitude: A Child× Environment Model. *Developmental Psychology*, 42(6), 2006, pp: 1179-1180
13. Gladden, P. R., Welch, J., Figueredo, A. J., & Jacobs, W. J. (2009). Moral Intuitions and Religiosity as Spuriously Correlated Life History Traits. *Journal of Evolutionary Psychology*, 7(2), 2009, pp: 167-184. DOI:<http://dx.doi.org/10.1556/JEP.7.2009.2.5>
14. Halstead, J. M. (2007). Islamic Values: A Distinctive Framework for Moral Education? *Journal of Moral Education*, 36(3), 2007, pp: 283-296. <http://dx.doi.org/10.1080/03057240701643056>
15. Haque, A. (2004). Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists. *Journal of Religion and Health*, 43(4), 2004, pp: 357-377. doi:10.1007/s10943-004-4302-z
16. Harding, C. (2008). The Influence of the “Decadent West”: Discourses of the Mass Media on Youth Sexuality in Indonesia. *Intersections: Gender and Sexuality in Asia and the Pacific*, 18, 2008.
17. Hashim, C. N., & Langgulung, H. (2008). Islamic Religious Curriculum in Muslim Countries: The Experiences of Indonesia and Malaysia. *Bulletin of Education & Research*, 30(1), 2008, pp: 1-19.
18. Hedström, P., & Swedberg, R. (1998). *Social Mechanisms: An Analytical Approach to Social Theory*: Cambridge University Press.

19. Howes, C. (2000). Social-emotional Classroom Climate in Child Care, Child-Teacher Relationships and Children's Second Grade Peer Relations. *Social Development*, 9(2), 2000, pp: 191-204. DOI: 10.1111/1467-9507.00119
20. Krauss, S. E., Hamzah, A., Juhari, R., & Abdul Hamid, J. (2005). The Muslim Religiosity Personality Inventory (MRPI): Towards Understanding Differences in the Islamic Religiosity among the Malaysian Youth. *Pertanika Journal of Social Sciences & Humanities*, 13(2), 2005, pp: 173-186.
21. Karpat, K. H. (2001). *The Politicization of Islam: reconstructing Identity, State, Faith, and Community in the Late Ottoman State*. New York: Oxford University Press, Inc. pp. 20.
22. Lan, G., Gowing, M., McMahon, S., Rieger, F., & King, N. (2008). A Study of the Relationship between Personal Values and Moral Reasoning of Undergraduate Business Students. *Journal of Business Ethics*, 78(1), 2008, pp: 121-139.
23. Leming, J. S. (2006). Curricular Effectiveness in Moral/values Education: A Review of Research. *Journal of Moral Education*, 10(3), 2006, 147-164. doi: 10.1080/0305724810100301
24. Maki, A., & Raimi, K. T. (2017). Environmental Peer Persuasion: How Moral Exporting and Belief Superiority Relate to Efforts to Influence Others. *Journal of Environmental Psychology*, 49, 2017, pp: 18-29.
25. Ma'sumíán, F. (1995). *Life After Death: A Study of the Afterlife in World Religions*: Kalimat Press.
26. Mohamed, Y. (1995). "Fitrah" and its Bearing on Islamic Psychology. *American Journal of Islamic Social Sciences*, 12(1), 1995, pp: 1-19
27. Nelson, R. M., & DeBacker, T. K. (2008). Achievement Motivation in Adolescents: The Role of Peer Climate and Best Friends. *The Journal of Experimental Education*, 76(2), 2008, pp: 170-189. [dx.doi.org/10.3200/JEXE](https://doi.org/10.3200/JEXE).
28. National Educational Policy (2017), Ministry of Federal Education and Professional Training, Government of Pakistan.
29. Nurullah, A. S. (2008). Globalisation as a Challenge to Islamic Cultural Identity. *The International Journal of Interdisciplinary Social sciences*. 3(6), 2008. pp. 45-52
30. Pakistan Vision 2025, One Nation One Vision, Planning Commission Government of Pakistan, www.pc.gov.pk
31. Pearson, A. R., Schuldt, J. P., & Romero-Canyas, R. (2016). Social Climate Science: A New Vista for Psychological Science. *Perspectives on Psychological Science*, 11(5), 2016, pp: 632-650.
32. Pesut, B. (2003). Developing Spirituality in the Curriculum: Worldviews, Intrapersonal Connectedness, Interpersonal Connectedness. *Nursing Education Perspectives*, 24(6), 2003, pp: 290-294.
33. Ramzi, A. Q. H. (1994). *Islamic Education in the Understanding of Present Day Muslim Educationalists: A View of the Concept of Islamic Education within the Islamic Context*. (PHD), Durham University, e-theses.dur.ac.uk.
34. Schlitz, M. M., Vieten, C., & Miller, E. M. (2010). Worldview Transformation and the Development of Social Consciousness. *Journal of Consciousness Studies*, 17(7-8), 2010, pp: 18-36.
35. Stoeber, J., & Yang, H. (2016). Moral Perfectionism and Moral Values, Virtues, and Judgments: Further Investigations. *Personality and Individual Differences*, 88(Supplement 88(3), pp: 6-11. doi: [org/10.1016/j.paid.2015.08.031](https://doi.org/10.1016/j.paid.2015.08.031)
36. Thornberg, R., Wänström, L., & Pozzoli, T. (2017). Peer Victimization and its Relation to Class Relational Climate and Class Moral Disengagement among School Children. *Educational Psychology*, 37(5), 2017, pp: 524-536.

37. Vitell, S. J., Bing, M. N., Davison, H. K., Ammeter, A. P., Garner, B. L., & Novicevic, M. M. (2009). Religiosity and Moral Identity: The Mediating Role of Self-control. *Journal of Business Ethics*, 88(4), 2009, pp: 601-613. doi:10.1007/s10551-008-9980-0
38. Waghid, Y. (2004). Compassion, Citizenship and Education in South Africa: An Opportunity for Transformation? *International Review of Education*, 50(5), 2004, pp: 525-542. doi: 10.1007/s11159-004-4638-3
39. Weeden, J., & Kurzban, R. (2013). What Predicts Religiosity? A Multinational Analysis of Reproductive and Cooperative Morals. *Evolution and Human Behavior*, 34(6), 2013, pp: 440-445. doi: org/10.1016/j.evolhumbehav.2013.08.006
40. Yonker, J. E., Schnabelrauch, C. A., & DeHaan, L. G. (2012). The Relationship between Spirituality and Religiosity on Psychological Outcomes in Adolescents and Emerging.
41. Adults: A Meta-analytic Review. *Journal of Adolescence*, 35(2), 2012, pp: 299-314. doi: org/10.1016/j.adolescence.2011.08.010